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SCOTTISH

BAPTIST MAGAGINE

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CONTENTS.

ARTICLES :—

	page
A Baptismal Service in Hungary	255
A Bible Class Talk on Hymns—*Rev. W. M'Intosh*	222
An Interesting Case	91
Christian Paradoxes—*Rev. J. M'Lellan*	13, 49, 78, 145
Christ's Joy remaining in His People	266
Church Extension—*An Old Baptist*	7, 248
Christian Unity—A Fragment	135
Comfort in the Tenses of a Verb—*Dr. J. M. Pendleton* ...	208
Creeds	241
Denominational Reminisences	271
Editorial Note	265
Faith Healing—*Rev. Dr. Landels*	73, 97
Fruit Bearing	121
Gospel Ethnology	63
How to Adorn the Doctrine of God our Saviour	155
Is Salvation possible after Death—*Rev. Dr. Landels*	127
Italian Baptist Martyrs of the Sixteenth Century—*Rev. W. H. Landels*	130, 159, 180
May Blossoms on the Thorn Tree—*Rev. W. J. Mathams* ...	103
Ministerial Education	227
Our Father—*Rev. T. D. Landels*	206
Religious Enthusiasm—*Rev. J. B. Gillison*	53
Religious Life in Scotland—*Rev. J. M'Lellan*	32
Some Characteristics of the Preaching of Christ—*Rev. F. H. Robarts*	149 149
Some Landmarks of Gospel Progress—*Rev. F. Jackson*	125, 175, 231
The Churches and the Coming Ministry	35
The Crown of the Year	1
The Fatherhood of God	30
The Faith of the Early Christians	102
The Love of Enemies—*Rev. T. V. Tymms*	217
The Province of Religion in the Domain of Common Life—*Rev. J. B. Gillison*	108
The Stone which the Builder's Rejected—*Rev. R. Macnair* ...	199
The Temple of Praise	193
The Twin Attendants of the Righteous	84
Towns without Walls—*Rev T. D. Landels*	25
Their Angels	169
Trafficking in Liquor with Natives of Africa—*Rev. J. Bailey* ...	59

CHILDREN'S READINGS :—15, 40, 66, 87, 112, 138, 163, 184, 210, 234, 258, 274

CORRESPONDENCE :— 118, 167

GLEANINGS :— 17, 165, 186

IN MEMORIAM :—

Mr. Joshua Wood	42
Rev. Richard Steel	94, 105
Mrs. Helen Hithersay	263

INTELLIGENCE :— ... 23, 46, 71, 95, 118, 143, 168, 192, 216, 240, 264, 282

NOTES :— 18, 43, 68, 92, 115, 140, 188, 212, 236, 260, 276

19080

page

POETRY :—

A Glimpse of Heaven 247
Falling Snow 65
God's Love 127
Isaac 11
Jacob 55
Labour is Worship 134
Love not Blind 82
Patience 154
Somebody's Mother 6
The Eternal Goodness 110
The Lost Kiss 90
The Minister's Daughter 178
The Spiritual Temple 197
Through the Valley 226

REVIEWS :— 22, 46, 142, 190, 263, 282

SCOTTISH BAPTIST MAGAZINE.

The Crown of the Year.

A Domestic Homily.

"Thou crownest the year with Thy goodness."—Psalms lxv. 11.

THE Psalmist here makes a general statement, applicable not to any particular year, but to the years as a whole. Not the year that is just past only, but of every year of our lives it may be said, "Thou crownest the year with Thy goodness."

Our purpose, however, is to apply it to the year that has just closed; not, indeed, to prove that that year has been exceptional in this respect, but simply to aid our readers in calling to mind the tokens of the Lord's goodness which many are prone to forget.

It is frequently remarked that we prize least those blessings which are most valuable, because owing to the constancy with which they are enjoyed we fail to realise how conducive they are to the happiness of life. In this way we are led to think little of the uninterrupted health of ourselves and relatives. And yet what a mercy it is if no shadow has darkened our dwelling—if we look on no vacant chair which once was filled—if we miss the tones of no familiar voice, and have not to mourn the loss of loved ones who are now no more. Such is the case with not a few of us. Our family circles remain unbroken. God in His goodness has preserved to us our loved ones. We have been exempt even from relative affliction. Our hearts have not been wrung by witnessing in the objects of our affection the agony which we could not relieve. We have had no nights of watching nor days of suspense when the sounds of joy were displaced by the soft step and the hushed breath, and the scarcely-audible whisper, which become the chamber of sickness. The sounds of rejoicing have been heard in our homes, and comfort has surrounded the domestic hearth, because health has shed on us its genial influences, and qualified us for the enjoyment of life. Nor have we

been less favoured in our persons than our relations. Our bodies have not been racked with excruciating pain. Our faculties have performed without inconvenience their various functions. Our work has been a pleasure, because our physical frame has been competent to its performances. We have eaten our food with gladness, because He who provides the daily supply has given us the daily desire. Our sleep has been fraught with balmy blessings, because no feverish restlessness—the result of ill-health—has disturbed our nightly repose. The sunshine has brought gladness to our eyes, and the bracing influence of the atmosphere has caused our frame to throb with new and bounding life. Our very existence has been a luxury, because, with a healthy, physical system, all outward things have ministered to our enjoyment, while the healthy play of our various powers has been a pleasure in itself. With an organisation wonderfully wrought but easily deranged, the action of which the slightest accident might terminate, to which a pestilential vapour might prove fatal, which at any moment might cease to move, and for the maintenance of which a constant exercise of Omnipotence is necessary, we have been preserved in health and safety through all the vicissitudes of the year. Diseases have been flitting around us and have made us conscious of their presence by the prostration of our neighbours, while God has protected us from their assault, so that they have neither entered our dwelling nor fastened on our person. Others have been prostrated by feebleness and incapacitated for the duties of life, yet, through the good hand of our God upon us, our limbs retain their vigour and our nerves are still unstrung. The Providence which has watched over every moment has kept us safe till this hour, and preserved our health and prolonged our lives. And shall we not at the remembrance of all this recognise the good hand of our God upon us, and resolve that not only shall our lips express our grateful acknowledgments, but that the devotedness of our lives shall testify how thankful we are to Him whose goodness has crowned the year?

"Shall I not sing praise to Thee,
Shall I not give thanks, O Lord?
Since for us in all I see
How thou keepest watch and ward;
How the truest, tenderest love
Ever fills Thy heart, my God,
Helping, cheering on their road,
All who in Thy service move.
All things else have but their day,
God's love only lasts for aye.

As the eagle o'er her nest
Spreads her sheltering wings abroad,
So from all that would molest
Doth Thine arm defend me, Lord ;
From my youth up e'en till now
Of the being Thou didst give,
And the earthly life I live,
Faithful guardian still wert Thou.
All things else have but their day,
God's love only lasts for aye."

There are some of our readers, however, whose experience has differed from this. To you the time has not been without its trials. You have been afflicted both in your person and your relations. And yet it may be affirmed that even in your case the year has not been unmarked by the goodness of God. Notwithstanding your trials you can call to mind many reasons for adoring gratitude.

Relative affliction, when its issue is such as we desire (*i.e.*, the recovery of those whose removal we have fearfully apprehended), makes us more sensible of the divine goodness. When the life of loved ones has trembled in the balance—when by their bedside we have stood in anxious suspense, watching the struggle between the natural force and the fell disease, uncertain which would gain the mastery—when we have pictured to ourselves how desolate our homes would be rendered by their removal ere a few hours were past—in such moments how deeply we have felt our dependence on God for the most treasured objects of our love. And when the calamity we feared has been mercifully averted, and we are still privileged to look round on an unbroken family circle, the heart glows with unwonted gratitude, as if the dead had been restored to life and the lost ones found. Right and dutiful it is in such circumstances to look at the mercies we have experienced in the light of those troubles which we feared, to contrast our actual with our possible state ; and if your minds are so exercised, should your experience during the year have been such as we have described, you will not be the last to unite in this ascription of praise, as you lift your eyes and your hearts on high, in your approaches to the throne of the heavenly grace, "Thou crownest the year with Thy goodness."

Then if you have been visited by personal affliction, it is no less incumbent on you to call to remembrance the ameliorating circumstances by which your affliction has been attended. You were brought nigh to the gates of death perhaps. Friends may have watched by your bedside, as we have supposed you to watch by that of others, expecting to hear your last sigh, and to look on your life-

less form. And think you nothing of the goodness by which you have been so mercifully restored to health and strength? Because the time has not been free from trouble, has it therefore been void of goodness? Owe you no gratitude because in the midst of so many acknowledged mercies God has sent you a temporary affliction from which already you have obtained relief? Nay, the very trials through which you have passed should give you a more lively realisation of the divine mercy, leading you to say with David, "Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases."

Or it may be that God's goodness has been shown in supporting you under your trouble. Your strength has been equal to your day. You have found God's grace to be sufficient for you. The floods of deep water through which you have passed have not overwhelmed you. The burden you have had to bear has not crushed you. If with one hand God has smitten, with the other He has healed your wounds. He has "tempered the wind to the shorn lamb." You have had joy in the midst of your sorrow. When the darkness was greatest God has looked through the cloud with smiling countenance, and you have felt that you could gladly welcome the darkness for the sake of that smile. In your deepest sorrow you have had such assurance of His love as enabled you to say, "Though He slay me, yet will I trust in Him." Never has He withdrawn His consolations, never left you alone, never treated you as a vengeful judge, but only as a chastising parent. And the trouble has been removed as soon as its gracious mission was fulfilled. And will you not magnify the goodness which, amid all your troubles, has been to you a refuge and a resting-place? And such a refuge, such a resting-place! You can say, "The Lord is my keeper, the Lord is my shade on the right hand and the left. Beneath me are the everlasting arms.

When I sleep my Guardian wakes,
  And revives my wearied mind;
Every morning on me breaks
  With some mark of love most kind;
Had my God not stood my Friend,
  Had His countenance not been
Here my Guide, I had not seen
  Many a trial reach its end.
    All things else have but their day,
    God's love only lasts for aye."

But there are those who, during the year, have had to lament the ravages of death. You have suffered bereavement. And as the

year's retrospect revives memories, you mourn with a fresh sorrow over your loss. There is a vacant chair by your fireside—a gap in the circle of your loved ones. The objects of your affection have been torn from your embrace. You think of those who were wont to sit by your side here, and your thoughts wander to the graveyard where your loved ones sleep. You call to mind the childish prattle you were so pleased to hear; and your heart is often pained as you look on these little shoes which have no wearer now, or the little toys which were wont to afford such amusement, and the wound is opened anew by each fresh remembrance of the voices you will hear and the faces you will see no more. So you feel sometimes; and, perhaps, can only think of the year that is gone as one that has had more of gloom than of gladness in it—more of the severity than of the goodness of God. But is there not another side to the cloud? Is there no light from above which gilds the gloom, or pervades it like the light of sunset the summer cloud, and makes it a thing of glory? Have your deceased friends, after a long and consistent life, been gathered like ripened grain into the garner of the Lord? Has their home-going been like that of a vessel reaching harbour after a rough and dangerous, it may be, but still prosperous voyage? And is there no comfort for you in that thought? Has your child been like a budding flower gathered by angel hands, and transplanted to the garden of God? Is she now among the angels, taken away from the evil to come, gone home by a shorter, smoother path than you have to tread? And is there no comfort for you in that?

But it may be yours has been a deeper sorrow still, a sorrow which may not be named here. And yet, whatever it may have been, we know that even you may find reason for adopting the words of the Psalmist, because the fountain of divine consolation has not been closed against you. Whatever a Christian may lose, he has not lost all while God remains his Father and Friend. In His friendship, His fatherly love, there is support for the sinking heart under the most whelming wave of sorrow. We have seen a feeble woman, tried, one would have said, to the utmost limits of endurance, until it seemed as if nature must succumb. We have seen her seek and find a solace for all her sorrows in the realisation of the divine love. We have seen her stretch forth her feeble hands as if to lay hold of the pillars of God's throne, and dart up a tearful glance through the darkness that surrounded her to the light that shone on high. And though her trials were perhaps the severest which a creature may know, this much-afflicted woman was enabled, under all her suffering,

to say, "It is the Lord, let Him what seemeth good. He hath done all things well." Yes, verily, with you, too—

"He hath done all things well!
Here rest thou weary heart;
When prone to murmur or rebel,
Weak, weary as thou art!

He hath done all things well!
The bitter and the sweet;
The lights that cheered, the shades that fell,
Are tempered as 'tis meet.

He hath done all things well!
Things that seem dark and dim;
Are working ends thou can'st not tell,
In clearest light to him."

Somebody's Mother.

The woman was old and ragged, and grey,
And bent with the chill of the winter's day;

The street was wet with the recent snow,
And the woman's feet were aged and slow.

She stood at the crossing, and waited long,
Alone, uncared for, amid the throng

Of human beings who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "school let out,"

Came the boys, like a flock of sheep,
Hailing the snow, piled white and deep.

Past the woman so old and grey,
Hastened the children on their way,

Nor offered a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage wheels or the horses' feet,
Should crowd her down in the slippery street.

At last came one of the merry troop—
The gayest laddie of all the group;

He paused beside her, and whispered low,
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm,
She placed, and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were firm and strong.

Then back again to his friends he went,
His young heart happy, and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow;

And I hope some fellow will lend a hand
To help *my* mother, you understand,

If ever she's poor, and old, and grey,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night, and the prayer she said

Was—"God be kind to that noble boy,
Who is somebody's son, and pride, and joy."

From the *Sunday School Chronicle.*

Church Extension.

By an Old Baptist.

IT is gratifying to know that this subject is occupying the attention of the Baptist Union of Scotland. A Church Extension Committee was appointed in 1886, which did good though very limited service during the year of its existence; and a sub-committee, with the same object, was appointed at the last meeting of the General Committee. This, in our estimation, is as it should be. We only wish that the sub-committee may attempt more than its predecessor, and shew more vigorous signs of life.

It ought not to be necessary to argue in favour of such action. It is justified and demanded both on the ground of consistency and usefulness. It is the necessary corollary of our denominational existence. If our principles are not worth propagating, they are not worth maintaining; and we are guilty of fostering unnecessary divi-

sions when we keep aloof from other churches on the ground of our peculiar belief and practice. Any reason which can fairly be urged against planting churches of our faith and order where they do not, would be equally valid against maintaining them where they do, exist; and carried out to its legitimate issue would necessitate our merging ourselves in some of the larger bodies. This we dare not do, because we are firmly convinced that our distinctive principles are an important part of God's truth. But if they are so, are we not bound to testify on their behalf wherever and whenever God gives us the opportunity?

The obligation to do this presses on us more than any other body, because our distinctive principles have a more direct and important bearing on the interests of the Church of Christ. Among all denominations who observe ordinances, we are alone in holding that they ought only to be administered to intelligent and believing and consenting subjects, and only in the mode which our Lord has appointed. We thus maintain the headship of Christ over His Church more directly, and emphatically, and effectually than those even who have made it their watch-word and battle cry. We testify to the distinction between the Church and the world, now so much lost sight of that it is impossible to tell where the Church ends and the world begins, inasmuch as many of the worst features of character by which the men of the world were known in apostolic times are now to be found in those who are enrolled as members and admitted to the privileges of some so-called Christian community. We give the greatest prominence and the clearest expression to the truth, now so much lost sight of and so much requiring to be insisted on, that there is no merit in outward observances which do not affect a man's relation to God, and that men must become the subjects of a great spiritual change—a new creation or a new birth—before they can enter the kingdom of heaven. There can be no question as to the mighty revolution which the recognition of this truth would effect in the character of the several churches, or of the effect it would have in enforcing on unbelieving formalists the immediate reception of the gospel of Christ.

Principles that have such an important bearing on the interests of the kingdom of Christ cannot fairly be deemed unimportant. No one can estimate them lightly by whom they are intelligently held. They are next in importance to the fundamental doctrines of Christianity; and the work of testifying to them is next in importance to that of preaching the gospel. In the latter we work in unison with all evangelical denominations; in the former we stand alone. All the

more reason is there, therefore, for our bestirring ourselves in order that this part of our work may not be left undone. While we set ourselves to preach the gospel in districts where it is lacking, and make that our first duty, we should not withhold our principles even from districts in which the gospel is faithfully preached, but seek to have them effectually represented wherever any considerable number of our countrymen are found, occupying first the large towns and centres of population, and gradually extending from these centres to the more thinly-peopled parts. We cannot conceive of any intelligent Baptist questioning that this is our duty, or any earnest living man among us being content to leave it undone. Our inaction in view of the fields which are still unoccupied is only to be accounted for by the narrowing, paralysing influence of a false theology, or the latudinarianism which regards truth and error as very much alike, or the prevailing worldliness which suppresses and deadens the movements of spiritual life.

The denomination has not been altogether idle in this direction. We have already mentioned the committee which was appointed in 1886. That committee has assisted in the formation of one or two churches, although more by advice than by more substantial help. Almost simultaneously with its existence, some of them shortly antidating it, two or three other churches have been formed, chiefly as the result of local movements. And the success which has attended them is enough to show how much might be done by more general, and vigorous, and well-sustained effort. What is wanted is not merely a committee to look out promising fields, or to give advice to local brethren, but funds which will admit of fields that are open being efficiently occupied. There has been talk of raising five thousand pounds in three years, to be expended in this work, as occasion may offer or demands arise. The raising of such a fund is by no means impossible if the churches generally, and the members in particular, who have been entrusted with a larger share of this world's goods, will only recognise the importance of this work, especially with the help which might be obtained from our wealthier brethren in England, if we only showed that we were in earnest ourselves. Even in Scotland alone, as past efforts prove, it is not Utopian to think of raising such a sum. An almost equal amount has been raised more than once for other purposes; and there are signs among us even now which show that in order to equal and eclipse all past efforts, there is nothing wanting but the will. Even that need not be dispaired of, if on the one hand well-matured plans be submitted to the churches, and on the other prayer be offered that the Lord may bring His

servants to realise their responsibility, and open their hearts to contribute liberally for this great work.

Even with a smaller amount than that named much might be done. The money need not be expended as soon as raised, but while used as far as necessary to meet immediate requirements, a portion of it might be reserved to assist well-considered, well-directed efforts for years to come. Meanwhile, brethren who are well qualified for evangelistic work could be employed in breaking up new ground. Places of meeting could be found, and efficient ministers supported in such large towns as Inverness and Montrose, not to mention other less populous where there are either no Baptist churches, or only such as give no visible sign of their existence. Encouragement and help might be given in the erection of permanent places of worship in populous but poor districts, where churches are meeting in halls or iron structures, which give men the impression that the movement is destined to be only temporary, and prevent their associating themselves with it. Such help would not interfere with but only supplement the work of the Loan and Building Fund, which makes grants without interest to churches whose places of worship are burdened with debt, and is repaid in annual instalments. Such a fund as we contemplate would lead to the erection of chapels by such an offer of help as would stimulate local effort, and encourage friends to share the burden which they would shrink from otherwise, and thus supply what are now homeless churches with a local habitation and a name.

In these various ways, under the direction of a carefully-selected committee, much good might, with the divine blessing, be accomplished, much progress made in spreading our principles throughout the length and breadth of the land, thereby not only giving us a footing in localities where now we have none, but also promoting the purity of other denominations which would not fail to give heed to our testimony, and be influenced by our example.

The time is favourable for such a movement. We have men well qualified for the various efforts contemplated. We have some who could be named possessed of evangelistic gifts that are second to none, and for whom we ought to find more frequent employment in their own peculiar line. We have thoughtful and eloquent preachers —men of talents and learning capable of exercising their ministry profitably in large towns—who have not yet found the extensive spheres of labour which they are qualified to fill, and who will soon be lost to us by being called off to larger pastorates in the south, if we do not find for them some suitable openings among ourselves. We have the ear of the public to an extent which we have never had

before. There is a growing feeling in favour of our principles. Everything, in fact, both within and without the denomination, calls upon us to be up and doing. And it will be a sad reproach to us if we fail to rise to the level of the demands which are made upon us both from within and without. A splendid opportunity will be lost. A great honour will be missed by those who were possessed of ample means for taking the lead in the work, but who from faintheartedness, or some still more unworthy feeling, hung back in the hour of need. Will our men of means ponder well the question—"Who knoweth whether thou art come to the kingdom for such a time as this?" We trust they will all cultivate the spirit and merit the eulogy of the good centurion, of whom the Jews said to our Lord that "He was worthy for whom He should do this, for he loveth our nation, and hath built us a synagogue."

Isaac.

"And he loved Rebekah; and Isaac was comforted after his mother's death."
—Gen. xxiv. 67.

Rebekah, wife,
Come, comfort me! for, love, it seems
As thro' a roofless ruin gleams
The moon or morning star, so beams
Thy fair face in on my discrowned life.

My mother's love
Hung like a glory over me,
My young life's crown and canopy:
Nor will my wife's dear love less faithful prove.

So have I found
A star upon the brow of night,
What time the moon was lost to sight,
And life seem'd robb'd of half its light,
Till thy rich love like sunlight girt me round.

From the cold cave
Of Machpelah thought comes away,
Turning from that dead yesterday
To fruitful morrows that above me wave.

Heb. xi. 20.

Thro' eighteen decades he
Moved like a poem measured slow,
With equal cadence murmur'd low,
Void of all gushing overflow,
Slow broadening on in rich tranquility.

Rich in Rebekah's love ;
For bright she shone, thro' all her clouds,
Queen-like among the common crowds
Of Canaan's daughters Isaac watch'd her move.

Rich in his flocks and herds ;
And in the faith of future good,
Far off and dimly understood,
Like music of a song without the words.

But faith was somewhat blind
In following Nature's tenet true,
That quiet minds are drawn like dew
By the strong influence of a passionate mind ;

For Isaac loved the wild
Warm heart of Esau, tameless as
The fallow-deer he used to chase
Thro' glen and forest, careless as a child ;

And thought that in *his* hands,
Like harvest in the heart of spring
Slept that great nation numbering
As Syrian heavens' stars and the sea-sands :

Till, braving scorn and scathe,
The mild soft-footed Jacob came,
All cloak'd in lies, with Esau's name
Worn for a visor, so to claim
The richer blessing, drawn on Isaac's faith.

"Yea, and he shall be blest!"
For by a sudden inner light,
Or thro' some vision of the night,
He saw God's promise would on Jacob rest.

Then was his own will dumb :
Faith touch'd its zenith, shining clear,
And down Time's darker hemisphere
Sent sudden shafts of light on things to come.

E. B.

WE may lose heaven by neutrality as well as by hostility ; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.—*Rev. A. L. Guss.*

WE may talk of our faith till the world's end, and if our faith do not mean obedience, we talk delusion. There is no way of entering on the path of salvation but one, and that is by forsaking sin.—*Farrar.*

A MAN may be truly merciful, who has not wherewithal to be bountiful or liberal.—*Henry.*

Christian Paradoxes.

I.

By Rev. J. M'Lellan.

"When I am weak, then am I strong."—2 Cor. xii. 10.

IT might not be an unprofitable exercise to devote a few short papers to the study of some of the Christian paradoxes which abound in the New Testament writings. That which appears at the head of this article is singularly instructive. It opens up to us the secret of spiritual strength. To the apostle himself, notwithstanding his previous lofty attainments, it came as a new revelation, and the lesson which he learned therefrom left its impress upon the whole of his subsequent history. To many Christians the paradox appears to remain an unsolved riddle all their days, and the consequence is that they continue to be weaklings to the very last. Others there are who enter indeed into its meaning, but it is only after long years of stern discipline; and when their eyes are opened they feel as if their past life had been one dreary nightmare. Blessed are those to whom it is an open secret from the beginning of their course.

Had the apostle not admitted us into his confidence, as he does in this chapter, we should have deemed it in the highest degree improbable that the "old man," in the form of spiritual pride, was still lurking in this saint's heart. But, according to his own showing, such in fact was the case. After his ecstatic experiences he found his head growing giddy. Probably he began to say, or at anyrate, vaguely to think: "I am after all a personage of no small importance. God has conferred peculiar honour upon me because—well, because I am not as other men." *There* we see the old Pharisee lifting up his head once more. "Wherefore, that I should not be exalted overmuch, there was given me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch." Whatever the "thorn" was—and curious people have sought for it in well-nigh every part of the apostle's body—it certainly was to him, not a mere fanciful trial such as we so often sing about in our sentimental moods, but a very stern reality; a something that would either entail upon him life-long suffering, or else expose him to the contempt of

his enemies. "Concerning this thing," he tell us, "I besought the Lord thrice that it might depart from me"—reminding us of the lone agony in Gethsemane. But no; the thorn must remain. It has become a necessity, if Saul is not to overmaster Paul. What then? Is the heroism of this great soul to be henceforth quenched? No, verily; but, instead, it is about to flame forth with unprecedented splendour. The tried apostle is on the eve of gaining an experience the record of which will be a priceless heritage to all coming ages. Our Lord never answers true prayer with a mere No. His denial is always designed to make room for something "exceeding abundantly above all that we ask or think." Let us read on:—"And He hath said unto me, My grace is sufficient for thee: for My power is made perfect in weakness." There it is—the riddle is solved. The power of Christ has full scope only when we are nothing. Our self-sufficiency is thus the measure of our weakness, for thereby we limit the out-putting of our Saviour's might. But when, thoroughly emptied of our silly conceit, we feel like the child that will not venture to take a step except when clinging to its mother, *then* are we strong with a might not our own; for the power of Christ rests upon us, like an over-shadowing tabernacle. Peter boasted of his own strength and it cost him dear. He was permitted to walk alone —with what results we all know. His miserable fall, bemoaned with burning tears, taught him the needed lesson. Paul's thorn perhaps presented a fall equally dire. In both cases we see the wise, loving Lord fashioning His servants for high and gracious ends. *They* laid the discipline to heart and became "strong in the Lord, and in the strength of His might." Some of us have had our falls. Have they taught *us* utter distrust of self, and child-like dependence upon the strong Son of God? Others of us may be querulously praying for the removal of some rankling thorn. Might it not be wiser and more Christian to pray that it might do its designed work? We are in gracious hands: let us not be rebellious. Christ wants to make us like Himself, and therefore He would have us leave ourselves passive in His hand—like clay in the hands of the potter. If we trust Him utterly we shall by-and-by discover that, even as it is written, "All things work together for good to them that love God." Each of us may learn to say with the apostle: "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." But it is only on the condition that we feel in our inmost souls that all we need—

"Is just enough of strength to hold
The Everlasting Arm."

Children's Readings.

"THE MIND OF CHRIST."

By the Rev. F. H. Robarts, Glasgow.

"Let this mind be in you, which was also in Christ Jesus."—Philippians ii. 5.

IN a certain large house, which I used sometimes to visit, there lived a large number of young people. Some of them had led rough lives, and they used rough words, and had many rough habits and ways. In the room in which I used to give them Bible lessons, and which was also their dining-room and play-room, there hung upon the wall a big motto card with these words printed in clear capital letters, "*WHAT WOULD JESUS DO?*"

What a famous motto to have in such a place! Whenever any of these young people were tempted to be rough, or rude, or ill-tempered, or unkind, or selfish, there was the warning staring them in the face, "What would Jesus do?"

Now, that beautiful motto contains the very pith of our text. "The mind of Christ" means what Jesus would think, what Jesus would say, what Jesus would feel, and what Jesus would do. Suppose that the Lord Jesus Christ was a boy of twelve years old, living in Glasgow now, as He used to live in Nazareth when He was upon earth, and had your little trials and temptations at school and at home, how do you think He would behave if He were in your place? That is how you should behave, and that is the meaning of the text.

Now, if you will take your Testament and learn the text and the two verses before it by heart, and think of what I am going to say about them, I should not wonder if it saved you many a quarrel and many a cry during the New Year.

1. "*Let nothing be done through strife.*" Do you know what strife is? Do you ever have strife in the play-ground or in the nursery? Suppose there are two children playing together. One has got a picture-book or a new toy, and the other wants it. He seizes hold of it and says, "I'm the oldest, give it to me." "I got it first," says the other, "and I'm going to keep it," and then there is a tussle and a tug-of-war, and tempers get hot, and faces get red, and voices get loud, and up comes father or mother, saying, "What is all this piece of work about?"

Now think. "What would Jesus do?" "Let this mind be in you, which was also in Christ Jesus."

"Well, but I *am* the oldest, and I *did* get it first, and I *must* fight for my rights." Did Jesus fight for His rights? "Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation." Ask father or mother to explain to you what those wonderful words mean.

"Well, but I'm a Scotch boy, and the emblem of Scotland is the Thistle, and thistles are prickly things, and along with the Scottish Thistle goes the Latin motto "Nemo me impune lacessit," which means much the same thing as "Touch me if you dare."

Yes; but do you think the emblem of Jesus would be the Thistle, and that He would say to the boys of Nazareth, whom He used to play with, "Touch me if you dare?" "Let this mind be in you, which was also in Christ Jesus," and "let nothing be done through strife." "Nothing," says Paul. I will not deny that strife may now and then be unavoidable; but that is certainly the rule.

2. Now for another temptation. "*Let nothing be done through vainglory, but in lowliness of mind let each esteem other better than themselves,*" instead of which we are apt to think ourselves better than anybody else. At school it is good to take a high place, but not to be conceited. "I'm cleverer than anybody else; I'm nearly always dux." Or in the playground, "I'm stronger than you." "No, you're not." "Yes, I am." "Then come and try which is the better man," and then comes a quarrel. Or a little girl comes home from a party and says, "I think I looked better than any one else in the room." What would Jesus say to such. "Let each esteem other better than themselves."

3. And, then, once more. No selfishness. "*Look not every man* (boy or girl) *on his own things, but every man also on the things of others.*" The proverb says, "Take care of Number One." Do you know who is meant by "Number One?" Do you take good care of Him? "What would Jesus do?"

I knew a very happy home in which were several brothers and sisters, with a wise father and mother, who took great pains to train their children to be unselfish. If ever a dispute arose they would say to the children, "Now, who will be Abraham?" What did that mean? You remember that Abraham and Lot had a great many cattle. They came to a place where there was not grass enough for both, and the question was—Which should give way to the other. Abraham was the older, and Lot was the younger; but instead of standing on his rights, Abraham generously gave Lot his choice.

Now you understand the meaning of the saying, "Who will be Abraham."

Would it not be a fine motto for 1888—"Who will be Abraham?" "Who will have the honour of giving up to others?" If, instead of taking care of Number One," everybody tried to please everybody else, what a happy New Year we all should have.

But our text would be a finer one still, for while Abraham was good, Jesus Christ was better; and He gave up His home, His blood, His very life for us. Shall we not first give our whole selves to Him, and then try every day this year to give up our own way for His sake, and to ask about everything—"*WHAT WOULD JESUS DO?*"

Gleanings.

LIFT ME UP.

Out of myself, dear Lord,
O lift me up!
No more I trust myself in life's dim maze,
Sufficient to myself in all its devious ways,
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O, lift me up!
I faint, the road winds upward all the way;
Each night just ends another weary day.
Give me Thy strength, and may I be so blest
As on "the heights" I find the longed-for rest.

Out of my selfish self,
O, lift me up!
To live for others, and in living so,
To bear a blessing whereso'er I go,
To give the sunshine and the clouds conceal,
Or let them but the silver edge reveal.

Out of my lonely self,
O, lift me up!
Though other hearts with love are running o'er,
Though dear ones fill my lonely home no more,
Though every day I miss the fond caress,
Help me to join in others' happiness.

Out of my doubting self,
O, lift me up!
Help me to feel that Thou art always near,
That though 'tis night and all around seems drear,
Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

The *Baptist Weekly.*

Notes.

By a Rambling Observer.

COMPLAINTS have been made that our notes on the Union meetings contained little report of the proceedings. It is true that we noticed only some salient points, and gave no account of resolutions, appointments, &c. Perhaps it may be well, seeing our Magazine reaches the hands of many who never see the Annual Report, to compensate for this omission in some measure even now. We may therefore mention that the Treasurer and Secretary were re-appointed; Mr. Graham as Vice-President of last year, according to usual custom succeeded to the Presidency; Dr. Landels was appointed to succeed him. The Rev. John M'Lellan, and Dr. Landels were re-appointed Tutors, and the Rev. S. G. Woodrow was elected in place of Dr. MacNair who has removed to Canada. All these appointments were unanimous. Committees were elected as usual; but the lists of names are much too long for our space. We have said they were "elected," but the word cannot with any propriety be applied to the manner of their appointment which must be held to be altogether unique. As regards the General and Educational, there is no limit to the number who may be appointed, and no regard had to their qualifications. The Secretary simply reads the names of the previous years list connected with different towns, and then asks, "Any more for so and so?" until every name that can be thought of by any member present has been added to the list, without respect to qualifications or anything else, and the result is that on the General Committee we have considerably more than one hundred, and on the Educational not many less. Thus it comes to pass that for any minister not to be on these Committees is a great distinction, but whether it be a stigma or an honour it may be difficult to determine.

Two important bazaars were held last month in aid of the funds of two of our Baptist Churches. That connected with the very deserving cause in Leith was held in the Music Hall, Edinburgh, on the 2nd and 3rd ult., and resulted in a nett gain to the Church of nearly £600. The other, on behalf of the beautiful chapel recently erected for the Queen's Park Baptist Church, Glasgow, was held in the Victoria Hall of that city on the 15th, 16th, and 17th ult., and yielded a nett gain of over £700. We were fortunate enough to be present on

the second day, when the opening ceremony was conducted by Thomas Glen Coats, Esq., Ferguslie, Paisley. Mr. Coats bears a name much esteemed and honoured among members of the Baptist denomination, who will be gratified to see that the services rendered by the father are likely to be continued by his descendants. We were greatly pleased with the address he delivered on the occasion, both with the manly, outspoken way in which he identified himself with the Baptist denomination and the large-hearted catholicity with which he referred to the members of other bodies. Mr. Coats, both by his personal qualities and his social position, is fitted to be a tower of strength in our body, and we earnestly hope that his influence may be powerfully felt in promoting its extension throughout Scotland. Considering what a great work he has in hand in Paisley, we take it as an indication of his wide sympathies that he was ready to render such efficient help at the bazaar, and spoke in such kindly terms of the work of the Church and its young minister. We trust this appearance may be regarded as an earnest of the service he will yet render to the denomination at large. He incidentally stated that this was the first bazaar he had opened. We are safe in predicting that it is far from likely to be the last.

The Council of the Baptist Union of Great Britain and Ireland has held a special meeting, attended by members from all parts of the country—among others the President of the Baptist Union of Scotland—to consider the action that ought to be taken in reference to the secession of Mr. Spurgeon. The report of its proceedings we have not read with much pleasure or satisfaction. We should be sorry to aggravate even in the smallest degree the difficulties of the situation ; and would refrain from comment until after the January meeting, were it not that even a solitary voice may be serviceable to those who are floundering in a slough of expediency, when they might find sure footing on the firm ground of right. We see little prospect of an amicable and righteous settlement, while the leading brethren appear so hopelessly befogged. But we are willing to hope against hope. The Lord grant both the wisdom and the courage which are now so sadly lacking, albeit they are so much required !

The great object of the Council seems to have been to get Mr. Spurgeon brought back. We cordially sympathise with it in this laudable object. But it seems to us that there are grave questions to be settled, before Mr. Spurgeon's restoration to the Union can be anything more than an empty formality which cannot long endure. Such questions as the following ought to have been considered.—Was Mr. Spurgeon right, not in leaving the Union, for we are not aware that anyone questions his right to do that, but in bringing general charges which expose to suspicion the whole body of Baptist ministers, except such as take sides with himself? Is it possible or desirable that Mr. Spurgeon should return to an organisation which he has publicly charged with being likely to become a confederacy of evil, while there is no sign of his retracting the charge? Has Mr.

Spurgeon good reason for forming such an estimate of the Union? If he has not, is the Council prepared to deal with him as the law of Christ requires? If he has, will the Council confess its sin, and take such action as will satisfy Mr. Spurgeon, and admit his returning to it with a good conscience? Instead of dealing with these questions, the Council seems to have been careful to decide nothing. But in its eagerness to heal a breach without removing its cause, hit upon the following notable device. Mr. Spurgeon was soon to be home. In about three weeks he might be seen at the Tabernacle or at his own residence. But the Council could not wait for that, and accordingly appointed a deputation of four "to visit him at Mentone without delay, that they may deliberate with him as to how the unity of our denomination in truth, love, and good works may best be maintained," &c. It does not appear that the deputation was to convey any message either of confession or rebuke, or to tell him anything he did not already know. Was ever such a farce perpetrated by a grave religious body? Happily Mr. Spurgeon shewed his good sense by putting a stop to it, wiring the deputation and begging them not to go.

UNHAPPILY, his prompt action cannot save the Council from the position in which it has placed itself. So far as can be gathered from the *Freeman's* report, its position is this—The Union is not wrong, nor is the man to blame who charges it publicly with heresy, and withdraws from it because it is becoming or is likely to become a confederacy of evil! There may be those in the Union who ought not to be there; but we are not so bad in that respect as were our Lord's first disciples. "Of the twelve, eight per cent. betrayed Him, eight per cent. denied Him, eight per cent. doubted. Three out of the twelve—twenty-five per cent. of the whole number—were imperfect, one of them awfully so." The Union is not so bad as that. But if it were, the argument implies—that the seventy-five per cent. would not be justified in withdrawing from the twenty-five per cent. who ought not to be members. That argument may have satisfied the Council; but we fear it will not have much weight with Mr. Spurgeon, who does not need to be told that the disciples never associated with the traitor after the betrayal, and that had the denial of Peter been unrepented of, and the unbelief of Thomas persisted in, those who remained faithful would have withdrawn from them, as he has done from the Baptist Union. It is said, too, that the Union has power to drop men from its membership, and has dropped them before now; but that it has "no power to initiate action." What this latter statement means in view of the charges brought by Mr. Spurgeon we are at a loss to understand. It seems to be that the Union is not to be the prosecutor in a heresy case, or to send its members to investigate facts, because the Council are the judges in the case. Which seems tantamount to saying that, however gross the heresy of any of its members, the Union is capable of doing nothing. One wonders what would become of the discipline of our Churches were this principle adopted in them. May not a Church appoint

members to investigate charges against a fellow member, and to exclude him on their testimony, because the Church is the judge in the case?

It is incomprehensible to us that the Union should have taken such a position when the action required of it was so plain. Either the Union holds great evangelical doctrines, or it does not. If it does not, its business was to say so plainly, and tell Mr. Spurgeon that it is bound to receive and retain all Baptists who seek to enter and remain in it; and leave him to act accordingly. If it does hold such doctrines, and is based upon them, it is no less its business to consider whether, as is alleged, they are subverted by its members, and to require from those who make the charge such evidence as will bear sifting in an ordinary court of justice. If such evidence is produced, its course ought to be clear to take steps to reclaim, and failing that, to withdraw from, the erring brother. If there be no such evidence, it ought not to pronounce sentence on the brethren accused, either of exclusion or censure. It ought not at any one's bidding to be guilty of such a cruel wrong. Rather should it do its best to shelter them from unproved accusations. Why, instead of indulging in so much palaver, has it not demanded such evidence? Is all sense of justice and manliness departed from the Baptist body? Why has not the Council the courage to say to Mr. Spurgeon—"Dear brother, be good enough to say who are the men you mean, and on what grounds your charges rest. Much as we respect you, we cannot, on your demand, exclude men whom you do not name, on evidence which you do not give us an opportunity of testing. Were we to act thus we should forfeit your respect as well as our own." Had the Council done this it might have rendered important service to the denomination, and to Mr. Spurgeon among others. But it has so far missed the opportunity. To one of two courses it seemed fairly shut up. If right in its action, why could it not hold on its way in spite of accusations, strong in the testimony of a good conscience, and the approving smile of its Lord, dealing with the erring and offending brother kindly and faithfully as Scripture directs, leaving all the responsibility for the consequences which it dreads to those from whose action they spring? If wrong in its action, why not manfully confess the wrong and promise amendment? It has done neither, but has simply, as if it could not exist without him, prostrated itself before Mr. Spurgeon, and begged him to return. It has, we fear, prostrated itself in vain, and to no purpose. The result it is so anxious to secure its action is almost sure to prevent. In its present attitude Mr. Spurgeon's return would be something like an acknowledgment that he had left from personal pique. It would be very like saying—"You are no better than I thought you were. Your constitution is defective, and your action has been wrong. But as you show a desire to conciliate me, I am willing to return—only take care you don't offend me again." It is inexpressibly sad to see a powerful body which has done such good work placed in such a position by its own representatives. The mischief done will not be undone

either by Mr. Spurgeon's return or by his keeping himself apart. He has been the occasion of what has taken place, but the Council has struck the deadly blow. We earnestly hope and pray, in spite of appearances, that at the January meeting bolder councils may prevail. It may not yet be too late for the Council to retrace its steps, and the sooner it does so the better. Another such meeting as that which has been held will expose the Union to general contempt, and lead men of proper self-respect to ask whether it is desirable to be connected with such a body.

We do not write thus because we think lightly of Mr. Spurgeon's charge, but because we are deeply impressed with its gravity. His prominence and reputation render him capable of doing more harm to our body than any other man. In Scotland, where his word has more authority even than in England, where he is better known, Presbyterians whose own churches are not free from heresy, are taunting Baptists with theirs on the ground of what he has said. No wonder, when the Council of the Union acts in such fashion. The attempt to gloss over the matter is the veriest trifling. It is daubing a wall with untempered mortar. It is healing a hurt slightly, saying, Peace, when there is no peace. Mr. Spurgeon has charged the Union with countenancing and retaining in its membership men whose teaching exposes them to the Apostle's imprecation—"If we or an angel from heaven preach unto you any other gospel than that we have preached, let him be accursed." If this charge can be substantiated, the Union should without delay take every possible step to rid itself of the accursed thing. If it cannot Mr. Spurgeon has done a grievous injury to the ministers and churches of the Baptist denomination, for which, if faithfully dealt with, he will not be slow to make amends.

Notices of Books.

Consumption and other Chest Diseases, with Appendix. By Geo. Thos. Congreve. *Elliot Stock.*

Contains an immense number of testimonies to the nature of Mr. Congreve's system, with many cases of remarkable cures. Well worth reading by all whose friends or who themselves show consumptive tendencies.

The Minister's Diary. *Holder & Stoughton.*

Well suited for its purpose. A valuable book for all ministers.

Stratharran; or, The Crofters Revolt. By Bower Warren. *Edinburgh: Oliphant, Anderson, & Ferrier.*

Shows the hardships to which Crofters may be subjected by unfeel-

ing landlords and their agents, and the necessity for a thorough change in the Crofter system; but at the same time admits that there are landlords of another type who study the interests of their tenants. Even as a tale the book is readable and interesting.

THE same publisher sends us *Dorothea Kirke* and *Ursula and Vivian*, two books by ANNIE S. SWAN, whose tales now need no recommendation. These, in common with her other writings, although sketching, show the power of genius both in their insight and colouring, and are soundly evangelical in their teaching and tendency.

Intelligence.

We reprint the following notice from *The America Weekly Baptist*:—The death of the Rev. Andreas Wiberg of Sweden, which took place on the 5th inst., leaves a vacancy in the leadership of the Baptist cause in that country which will be hard to fill. As a pioneer and the honoured though modest founder of the many Baptist churches in Sweden, he is well known to our American churches, having in the course of twenty-five years since he began his work visited this country several times to enlist sympathy and aid for the struggling Baptist churches of Sweden. He was born in 1816, converted while a student at the University of Upsala, and ordained as a minister of the Established Church in 1843. He subsequently became convinced of the scripturalness of Baptist principles and administration of ordinances, and wrote a book setting forth his views. He was baptised in 1852 at the Island of Amaga, near Copenhagen, while on his way to America. He became a colporteur among his countrymen here in the service of the Baptist Publication Society. In 1855 he was sent back to his native land by the Publication Society to take charge of and organise into churches those who, by reading his book in his absence, had adopted Baptist sentiments. An extensive evangelistic work was begun and carried on under his leadership which resulted in the conversion and baptism of thousands of converts, and the gathering of them into churches. The care of this work was transferred to the American Baptist Missionary Union about twenty years ago, Mr. Wiberg remaining in this service until his death. As the result of his earnest and self-sacrificing labours, and of his co-workers, there are now about 20,000 members of Baptist churches in Sweden. For several years Mr. Wiberg has been gradually failing in health, so that his death was not a surprise to those who knew him.

AYR.—Special services were held in November, in connection with the church. On the evening of the 23rd, addresses were delivered by Messrs. Whittet, Wishaw, and Ross, Coatbridge; and on the 30th by Messrs. Millar, Bridgeton, Glasgow, and M'Lean, Dumbarton. The meetings which were well attended, were designed for the quickening and strengthening of the church, and the result was very satisfactory.

ALLOA CHURCH.—The anniversary services of the Lord's Day Morning Fellowship Association were conducted by the Rev. J. B. Gillison, Kirkintilloch, on November the 27th. Notwithstanding a very stormy day the congregations in the morning and afternoon were average, and that of the evening large. A soiree was held on Monday evening, when there was a large company. The chair was occupied by the Rev. F.

Forbes, pastor. On the platform were the Rev. Messrs. Gillison, and D. Laing, Alva; Messrs. Dawson, Hunter, Steedman, and Wickham, deacons. The chairman made a few introductory remarks, in which he expressed his pleasure at seeing so many present, and his assurance that they would be profited as well as pleased by the meeting. Mr. John Fraser, secretary, read the report giving an account of the number of the members, the work done during the year, and the state of the funds, which showed a balance in hand. Able and interesting addresses were also delivered by the Rev. Messrs. Gillison and Laing.

CRIEFF.—It may not, perhaps, be generally known in the denomination that the Church at Crieff, after a lengthened period of [illegible], was revived a few years ago, and has been making steady, though slow, progress. Mr. D. Sharpe, the pastor, has with acceptance conducted a regular Sunday service for several years. The late Rev. D. Young, Mr. Sowerby, late of Dundee; Mr. Wallace, of Bristo Place Church, Edinburgh; and others have, at intervals, rendered assistance by conducting special services. During the last three months Mr. W. R. Simpson, late student of the Scottish Baptist Union, has been labouring in connection with the Church, and not without a measure of success. We are pleased to know that two new members were recently added on a profession of faith and baptism. Several others are expected to follow shortly. Mr. Simpson has been invited to prolong his stay at Crieff.

FALKIRK.—On Sunday, November the 20th, anniversary sermons were preached morning and evening by the Rev. Wm. Grant, Edinburgh, and in the afternoon by the Rev. Walter J. Mathams. On Monday evening the annual soiree was held in the church which was beautifully decorated with flowers and plants. The pastor was supported on the platform by the Revs. Dr. Landels; William Grant; Forbes Jackson, M.A., Leith; J. Coats Shanks, Arbroath; George Wall, U.P.; G. H. Harrison, Wesleyan, and James Wilson, Esq., Bantaskin; Robert Wilson, Esq., Mayfield, and Robert Millan, Esq., Edinburgh. This meeting was most encouraging and hearty, and the speeches were excellent in style and spirit.

FRASERBURGH.—Special services in connection with the settlement of the pastor were held here on the 18th ult. Sermons were preached morning and evening by the Rev. R. E. Glendening of Elgin, and in the afternoon by the pastor. The services were largely attended. On the Monday following, the annual soiree was held, the pastor presiding. Addresses were given by the Rev. R. E. Glendening, and local ministers. The meeting was the most successful. At the beginning of the month Mr. Alex. Bell, of Glasgow, commenced a series of evangelistic meetings. The meetings were continued for a fortnight, and from the first increased both in number and power. Much good has been the result.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Towns Without Walls.

By Rev. T. D. Landels, M.A.

TO towns without walls the prophet Zechariah compares the Jerusalem of the future. "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. ii. 4-5).

Whatever may be the primary meaning of the words, in their deepest significance they refer not to the material, but to the spiritual Jerusalem,—not to the Israelitish nation, but to the church of Christ. We take them to be both a description of what the church ought to be, and a prophecy of what it will yet become. They set before us the ideal of a Christian church, as it exists in the divine mind,—the ideal to which the actual church with all its failings and imperfections is gradually approximating, and to which it will one day attain if it remain faithful and true to its divine head. Regarded in this light, the prophet's words are fitted to teach us several important lessons, which it may not be out of place to dwell upon for a little.

We have here very clearly brought out the *catholicity* of the church of Christ. Jerusalem shall be as *towns without walls*,—not a single city enclosed within a hard and fast boundary of stone and lime, but a number of villages scattered over the country side and confined within no walls of man's construction. Such a description could in no sense be applied to the Jewish church under the old dispensation. It resembled rather, in its policy and constitution, a fenced city carefully guarded and confined on every side. It was hedged in with numerous national rites and ceremonies, the principal of which was circumcision; and these formed its boundary-line, and marked it off from the world around. He who wished to become its citizen had to enter within the narrow area thus prescribed, and comply with its various observances. The condition of membership was outward, not inward,—ceremonial, not spiritual. But with the advent of

Jesus Christ, and the establishment of the Christian church, the spiritual was substituted for the ceremonial,—an inward transformation of heart for an outward conformity to a system of mechanical rites. Citizenship in the new kingdom is not obtained by the observance of certain ceremonies, but by a right relationship of the soul to God; and he who wishes to enter it has no longer to place himself within any one visible community, but simply to begin worshipping the Most High in spirit and in truth. There is no *outward* mark, as there was under the Jewish dispensation, which distinguishes all the members of the church alike. Their distinguishing characteristic is purely spiritual, and cannot therefore be exactly defined, nor crystalised into a series of dogmatic formulæ, such as might serve as the test and badge of citizenship. It is impossible, therefore, to draw any hard and fast line—to construct any outward wall of partition, which shall embrace the whole church, and bind it into a visible unity. To attempt to do so, instead of helping the church forward, is certain to prove detrimental to it, by putting artificial limitations on its growth, and hindering its natural development. It is not confined within the narrow walls of legalism, without any possibility of spreading beyond. Indeed it has *no* fixed outward boundaries, just because it is constituted by the indwelling of a living spirit, and not by any artificially constructed limits. It is not limited, thank God, to any one visible church, whether Romanist, Episcopalian, Presbyterian, or Congregational. There is room for infinite external variety,—room for the development of every individual peculiarity,—room for endless variation in manner of growth and methods of working. If we seek to enclose it and hem it in with walls of our own construction, for the sake of giving it greater unity and cohesiveness, nothing but harm can follow. We shall be certain, on the one hand, to shut out many who, though they may differ from us, are just as truly members of Christ's body as we are ourselves. And on the other hand, we shall seriously hinder the free working of God's Spirit, and prevent the church from developing in many directions, and from making many new and fruitful departures, which in our short-sightedness we have overlooked. It is largely the absence of all outward limitations which marks the superiority of the Christian over the Jewish church, and is its main safeguard against its spirituality degenerating into mere external formalism. Once build walls round it, and make entrance within these walls the test of citizenship,—once make subscription to a creed or the observance of certain ordinances the necessary conditions of membership,—and its spirituality begins to decline; the outward begins to usurp the place

of the inward; and men begin to think that all that is needed is a mechanical profession instead of a spiritual change. Such has been the downward history of every church, that, departing from the broad catholicity of the gospel, which requires nothing save a change of heart, has put its trust either in creeds or ceremonies, and sought to shelter itself behind such bulwarks. Jerusalem shall be as towns *without* walls, and woe be unto him who seeks to confine her within any narrow limits of his own setting up! In every age of the church there have been good men, and there are not a few at the present day, who seek, contrary to the express declarations of God's spirit, to make Jerusalem into a *walled* city. They build up their wall of doctrines, or their wall of outward observances, and declare that only those who seek shelter therein are truly members of the church of Christ. How often have men formulated an elaborate creed, and sought to force it upon all their brethren, and refused to acknowledge any as saved who could not subscribe to everyone of its articles? How often have they hedged in the church, or what they were pleased to consider the church, with an array of bristling dogmas; and anathematised all those who were unfortunate enough not to agree with them? To bind and fetter the church thus with a long chain of "credos" is altogether unjustifiable, and can only have the effect of hindering its growth, and eventually crushing the life out of it. It will inevitably lead men at last to put orthodoxy above righteousness, correctness of belief above purity of life. The uniformity thereby secured, even though desirable, is too dearly purchased; the price paid for it being the gradual loss of all vitality, and the unnatural confinement of the church within unduly circumscribed limits. Those who make such an attempt, mistake the whole spirit and tenor of the Christian religion, which leaves every man to judge for himself, and allows him to settle such points with God and his own conscience. It is not subscription to any number of dogmas, nor the observance of any number of ceremonies, which makes a man a Christian; but simple love for Christ, and faith in him as the Saviour of men. All of whom this is true are members of the Holy Catholic church, and have a right to its fellowship, whatever their beliefs may be.

But the prophet's words bring out the *unity* no less than the catholicity of the church of Christ. In the midst of all the variety of which we have been speaking, there is still unbroken unity. Despite the infinite diversity in detail, there is nevertheless a great central principle which binds the whole church into one. The variety is only on the surface: it conceals a hidden unity which is deeper and more potent: indeed it does but arise from the diverse

modes of manifestation of the one principle of life which flows through all; just as the single plant life which dwells in the earth's bosom developes now into a rose and now into an oak, now into a thistle and now into a cedar; or as the single principle of electricity manifests itself at one time in the thunder-storm, at another in the flashing streamers of the northern lights, and at another in the gentle attractiveness of a frictioned piece of amber.

Although Jerusalem is as towns without walls, and so admits of endless diversity within her borders, and of unlimited expansion on all sides, the Lord God himself, we are told, "is unto her a wall of fire round about." Although she may be hedged in with no human walls of dogmas or of ceremonies, she is encircled by a divine rampart which no man may dare demolish. Scattered about in towns and villages with every variety of form and government and no visible unity, the mystic circle of God's spirit embraces them all, and draws them all together. However great diversity there may be in the church, whatever differences of belief and observance, however widely separated one part may seem to be from another, there is a closer bond binding all its members together, than any of which the world knows,—closer than those of locality, or nationality, or occupation, or friendship,—the bond, viz., of a common love for Christ and a common desire to serve him,—the bond of a common regeneration of heart and life by the Holy Spirit which is given unto us. I come across members of different branches of the universal church, who seem outwardly to have very little in common with one another; I am brought into contact with Christians whose beliefs differ widely on various points, and who regard one another as dangerously unorthodox; but I find that they have this much at least in common, and it is enough to swallow up all minor differences—that they love the Lord Jesus in sincerity, and have been made partakers of the Holy Ghost. When Christians meet, no matter where, though they may differ on points of doctrine and observance, and there may be very little visible community between them, they feel themselves drawn irresistibly together, and find that they are united by a bond that makes them one: they are members of the same body, servants of the same master, heirs of the same hope,—what are all their differences compared with this? Henceforth there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all, and all who are in Christ are one body, and form one undivided community. They have all been converted, regenerated—turned from sin unto righteousness—had the germ of a new life implanted in their souls. This is the one wall—

the invisible wall of fire—which God himself has placed round the scattered villages of the spiritual Jerusalem. This is the one sole test of citizenship in the Kingdom of God—the only thing which is needed to prove a man's right to be embraced within the church. Once make sure of this, and you may leave his creed to look after itself. We must be on guard, I have said, against building artificial walls of exclusiveness around the church; but we must be no less on our guard against breaking through the one wall which God himself has reared, and so destroying the unity of the church, by allowing those to enter into it who are not really the children of God. We must beware of permitting to enter in through the gates into the city anything that defileth, or worketh abomination, or maketh a lie. A converted membership is indispensable to a truly Christian church. When this rule is disregarded, the spiritual life of the whole body is seriously interfered with, if not wholly destroyed. As soon as a church begins to admit into its communion those who do not give credible evidence of conversion—as soon as it degrades itself to the level of a mere secular society which is open to anyone and everyone who is not conspicuously immoral—its doom is from that moment sealed—the flood-gates have been opened to every kind of wordliness and abuse, "Ichabod" may henceforth be written over its portals, "The glory is departed from Israel." Let the churches ever be on their guard against falling into this error. Let them as far as possible, with their limited insight, seek to keep their communion pure. Let them allow none to be joined with them in the sacred bonds of church-fellowship whom they have not every reason to regard as faithful followers of the Lord Jesus. Let them by all means, on the intellectual side, make the doors wide, so wide as not to exclude a single person who is a true disciple of Christ. But let them on the spiritual side, make them very narrow, so narrow as not to allow anyone to enter who is *not* a true disciple of Christ, whatever other recommendations he may possess. In this way, while allowing themselves to spread and develope freely and naturally as towns without walls, they shall keep themselves surrounded on every side with that wall of fire which is the truest and surest defence of Zion!

"IF there be anything upon this earth which mankind love and admire better than another, it is a brave man—it is a man who dare look the devil in the face, and tell him he is a devil."—*Garfield.*

THE very core of healthy and happy discipleship is the willingness to deny self and to let the Master have His way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer.—*T. L. Cuyler.*

The Fatherhood of God.

HERE are few things more to be regretted than when good men take fright at some phrase containing an important truth, which cannot be so well expressed in any other words; and denounce its use, because they attach to it some meaning which it does not necessarily convey, although such meaning may have been attached to it by those who have perverted it for their own purposes.

Few phrases have been more exposed to such treatment—more misunderstood and denounced than that which heads this paper. Good men who confound the fatherhood of God with the sonship of man, and assume that universal fatherhood means universal salvation, denounce as heretcal those who affirm that God is the Father of all, when instead of denouncing they ought to enquire whether there be not an important sense in which this is true, and whether the truth it expresses be not the very essence of the gospel? They know that men only become "children of God by faith in Christ Jesus,"—that in order to sonship, a man must be "born again," and adopted into the Divine family—that unbelievers cherish no filial feelings, act no filial part, and enjoy no filial privileges—that they are not children, but rebels and enemies—that they feel and act as rebels, and are exposed to the rebels doom,—this they know, and cannot too clearly teach or too firmly maintain. But does it therefore follow that God has no fatherly regard for those rebels—that He does not feel for them as a father might feel for a disobedient prodigal son? Then what mean such scriptures as these?—"For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." "We love Him because He first loved us." "But God commendeth His love towards us in that while we were yet sinners Christ died for us." "Wilt thou not from this time cry unto me my Father."

The case of unbelieving man is that of the prodigal in the parable. He does not feel as a son nor act as a son, nor does he enjoy the intercourse or the privileges of a son. He is only a rebel and an alien. He feels and acts as an alien. His condition is that of an alien. Continuing as he is, he must endure all the consequences of his alienation. He is his father's offspring still, no doubt. He cannot get rid of that fact, do as he may. For he is not the author of his own existence. In that sense only is he a son. In feeling, in

character, in condition, in prospects, he is no son. The son is lost, dead.

What then, because the son is dead, does it follow that the father is dead also? Because all filial feeling has been extinguished in the breast of the son, does it follow that all fatherly feeling has been extinguished in the father's breast—that because the alien does not feel and act as a son, the father does not feel and act as a father towards a prodigal child—that he is not as a father grieved by the prodigal's disobedience, moved to compassion by the prodigal's misery, desirous for the prodigal's return? Suppose that a servant or friend were to leave the father's house, and go into the far country, and, meeting the prodigal by the swine troughs, were to say to him, "Father! you have no father now. All fatherly feeling is crushed out of the old man's breast. You are *nothing* to him now. He is as regardless of you as you are of him, as dead to you as you are to him. He neither thinks of you nor loves you, nor cares for you in the least." Would that be a true statement according to our Lord's teaching? Would it not be a slanderous misrepresentation, a grievous injustice to the father, and a cruel wrong to the son? And is not that virtually what is done by those who deny that God is in any sense a Father to sinful men? O the mischief which is thus wrought! All the greater because those who speak in this way are so good. For no man can do so much evil as a good man can. Hence there is reason for the prayer of our great poetess—

"The good Lord pardon all good men!"

What the servant or the friend meeting with the prodigal should say is—"The father's heart is nearly broken on account of you. He has not been himself since the day you left home. He seldom ceases to think of you, and to bewail your miserable condition; and nothing would give him greater joy than to see you return home confessing your wrong doing, and casting yourself on his fatherly love."

This is what the servant or the messenger from the father's house would have to tell the prodigal in the far country. And this, according to the Saviour's teaching in the parable, is the message we have to tell guilty perishing men concerning the great Father's love.

"God fails not to sow blessings in the long furrows."—*Jeremy Taylor.*

Sing in fine weather! Any bird can do that. Praising God when all goes well is commonplace work. Everybody marks the nightingale above all other birds because she singeth when the other minstrels of the wood are silent and asleep; and thus doth faith praise God under the cloud. Songs in the day are from man, but God Himself giveth songs in the night.—*Spurgeon.*

Religious Life in Scotland.*

By Rev. J. M'Lellan.

HISTORIES of Scotland we possess in abundance. These, however, almost entirely ignore a factor that has done more than is generally realised in determining the course of events in our chequered annals, especially since the Reformation. We refer to the distinctively religious element in our national life. The reader of our ordinary histories is ready to conclude that he has probed events to the bottom when he has succeeded in laying bare the intrigues of courts, the plots of ambitious politicians, and the manœuvres of wily ecclesiastics. The selfish, worldly spirit, in its manifold activities, seems to him pretty adequately to account for our national vicissitudes. Isolated instances of genuine piety may indeed, now and again, arrest his attention; but these, however interesting in themselves, need not, he conceives, be taken into consideration when one's aim is to understand the history of Scotland. That such a view is superficial in the extreme is amply demonstrated in the compact volume whose title appears at the head of this article. The editor, Rev. Norman Walker, has earned the cordial gratitude of the friends of evangelical religion by the publication of this unique work. In his modest preface he is careful to apprise the reader that this "is not, and does not pretend to be, a history of Scottish religion. To supply that would require something more elaborate. But it is a contribution toward such a history." It is in fact a succint account of the outstanding features of the religious life of our country since the Reformation.

In carrying out his purpose, Mr. Walker has been singularly happy in his method. The volume is the joint production of five writers "who are most of them, in a sense specialists in their respective departments." Their names are: Prof. Lindsay, D.D., Rev. Charles G. M'Crie, Rev. Dr. Blair, Rev. Dr. Landels, and the Editor.

To Prof. Lindsay is assigned the period of the Reformation. He makes it sufficiently clear that immediately prior to that great upheaval the religious life of Scotland was deplorable in the extreme. Two sentences from the pen of the late Dr. M'Crie, "not darker," says Dr. Lindsay, "than the facts disclose," will suffice to indicate

*"Religious Life in Scotland;" from the Reformation to the Present Day.—London: T. Nelson & Sons.

how dense the darkness must have been :—"Inferior benefices were openly put to sale, or bestowed on the illiterate and unworthy minions of courtiers, dice-players, strolling bards, and the bastards of bishops. The lives of the clergy, exempt from secular jurisdiction, and corrupted by wealth and idleness, were become a scandal to religion and an outrage on decency." About the year 1407 we come upon a gleam of light, upon the appearance of Lollardy in the University of St. Andrews. At that date "James Besly, a disciple of Wyclif, made a preaching tour through part of Scotland, and attracted great attention by his vigorous denunciations of the wealth and immorality of the clergy." Besly was burned as a heretic at Perth. By and by John Knox and his colleagues appear on the scene, and here glimpses into their inner lives are furnished which enable us to discover the true secret of their perfervid zeal and dauntless courage. "These leaders of the Reformation, one and all, were men who recognised the great fact of sin and the gospel message of pardon through the atoning life and death of our Lord Jesus Christ." In the reformed church we see, not a mere change of organisation, but a new life. Men and women are found addicting themselves to prayer and the study of scripture, immorality is openly condemned, and "a godly life and conversation" insisted upon. The attention given to the training of the young is very notable. Christian parents to-day might well take a hint from the following statement: "The young people were encouraged to bring pen and note-book with them to the church, and the notes of the sermon thus taken were afterwards used in the family catechising."

The next essayist is Mr. M'Crie, who devotes five chapters to Covenanting times. The events described, as all the world knows, were sufficiently stirring. It is to be feared, however, that what Mr. M'Crie designates as "the gross caricatures furnished by Sir Walter Scott," have largely prejudiced the public mind against these noble men. This section of the book ought to be carefully read by every one who would understand the heart and core of the covenanting movement.

The period, "During the Secession," is handled by Dr. Blair. We are here introduced to the controversy which arose in connection with the publication of Fisher's famous book, "The Marrow of Modern Divinity." The "Marrow-men," as they were called, claimed the right "to make a free, full, and unhampered offer of the gospel to men." The ultra-Calvinistic, or Moderate party, strongly objected to such moving preaching. At length Ebenezer Erskine brought matters to a crisis by a sermon preached by him at Perth in 1732,

in which, among other things, he dealt with the rights of the people in the matter of the appointment of a pastor. The church courts at once took action against him, and eventually, he and those who sympathised with him, were deposed from the ministry. Then came the historical meeting at Gairney Bridge, and the formal inauguration of the Secession. Dr. Blair's account of the "times of refreshing" which followed, is deeply interesting, but space forbids our attempting to give even an outline of what took place at Cambuslang, Kilsyth, Glasgow, &c. Let it suffice to say that the religious interest that was at that date awakened, spread over large tracts of our land, penetrating even to the northernmost parts of Scotland.

Dr. Landels comes next with six chapters on "The Days of the Haldanes." The readers of this MAGAZINE will here expect a special treat. The Haldanes belonged to our own branch of the one Church of which Christ is the common Head, and the essayist occupies a prominent place in the front rank of the "Baptist Worthies" of to-day. We can assure our readers that their expectations will not be disappointed. Our honoured brother has done his work in masterly style. It would, indeed, be difficult to find in our literature an equal amount of well-digested information compressed within the same limits.

Here, as in Dr. Blair's essay, we once more see the soul-destroying influence of Moderatism. We are told, for example, that at a Presbytery dinner, "the company were treated to Bacchanalian songs, the folly of which was aggravated into something approaching to wickedness by an admixture of ridiculous, if not profane, allusions to their own sacred calling and functions." It was at a time when such men as these constituted the majority of the Presbyterian clergy, that the Haldanes were raised up for the great work which God had in store for them. Their conversion, their noble consecration of themselves and of their property to the service of Christ, their evangelistic labours, and the spiritual good resulting from them—all this, and much more, is here sympathetically and felicitously related. We have to thank Dr. Landels for the following outspoken testimony:—"As we have seen, they (the Baptists) carry out and emphasize the principle of pure communion by not only requiring a credible profession of faith as a condition of church membership, but also as a qualification for rightly observing the ordinance of baptism. They thus occupy a position distinct from that of all other bodies; and in this lies the reason of their mission and the source of their strength. Notwithstanding the unpopularity of their practice, their principles have continued to spread from the time of the Haldanes until now, and are spreading more rapidly now than ever before."

The concluding essay, by Mr. Walker, deals with the last half century. The writer is manifestly conversant with his subject, and he wields the pen of a ready scribe. We know of no one book in which the religious life of the period here reviewed is set forth with the fulness and discrimination which characterise Mr. Walker's pages. We can here simply name some of the topics handled in this section. They are these:—The conversion of Chalmers, the Revival under M'Cheyne and Burns, the epoch-making Disruption, the case of Campbell of Row, the Atonement Controversy in the Secession Church, the Revival of 1859-60, the formation of the U.P. Church in 1847, the Robertson Smith case, and the Moody and Sankey Revival.

As regards the prospects of union between the three Presbyterian Churches, Mr. Walker appears to be decidedly hopeful. He thinks, however, that Disestablishment must come first. "In a year or two," he sanguinely says, "this difficulty also will be got over, and a new ecclesiastical re-adjustment may be made with mutual consent." The proposed alliance between the Congregational and Evangelical Unions he regards as surrounded with some difficulty, owing to the fact that some ministers and members of the latter body are strong Presbyterians. As for the Baptists, they are not referred to at all in Mr. Walker's forecast. Perhaps he regards us as utterly incorrigible. We would assure him, however, that when our pædobaptist brethren shall cease "teaching for doctrines the commandments of men," we will be found standing where we are to-day, on New Testament ground, ready right cordially to unite with them all.

The Churches and the Coming Ministry.

T the Autumnal Session of the Baptist Union of Great Britain and Ireland—an able and powerful paper on this subject was read by the Rev. George Pearce Gould, M.A., with the greater part of which most of his audience would agree. He pleaded that *the churches should make the coming ministry the subject of more constant prayer.* "We want men sent from God and no others, and it is from the hand of God we must seek them. We have, moreover, the confidence that He who in former days gave apostles, prophets, evangelists, pastors, and teachers, is as willing now to bestow all that is needful, for the perfecting of the saints, unto the work of

ministering unto the upbuilding of the body of Christ." Such confidence will find expression in prayer. The Master requires us to pray. "He looks upon the harvest, and declares it to be plentiful, while the labourers are but few. He looks to disciples, and to them He says, Pray ye therefore the Lord of the harvest, that He send forth labourers unto His harvest."

"*To more prayer let the churches add more watching—watching for men and over them.* The one will follow upon the other as of necessity. They who have asked will be on the outlook for an answer to their prayers. Christian insight will be reserved to discover those whom the Lord has given, that they may be claimed for His service, and that their own inner conviction may be conformed by that of their brethren." Many advantages which Mr. Gould points out would accrue from this watchfulness; only it is needful that it should be carefully and intelligently exercised, free from any bias in favour of of their own members, and any fear of paining or giving offence to any of their members, with whose estimate of his own qualifications they cannot agree.

To prayer and watching should be added more attention to the special training of those who are appointed to the work of the ministry." Under this head, Mr. Gould, while recognising the good which colleges have accomplished, asks, "Are our ministers in the future to have no advantages beyond those enjoyed by their predecessors? Are they still to be sent to theological seminaries which can be devoted only in limited degree to the study of theology; to institutions in which a general education must be provided, with an introduction to two or three branches of theological science, as the brief time allotted to the student's course may allow? Do the churches really understand this, that as things are, our ministers receive an amount of special training which would be deemed wholly inadequate for any other profession? Do the churches intend that their pastors shall continue to receive less of preparation for their arduous and difficult work, than the men who doctor our bodies and who draw up our legal documents have for theirs? One shudders to think what would happen were medical science treated as theology is, with the same rush and hurry, with the same superficiality, with the same blending of general and special studies. The law defends us from anything so calamitous. We are not under law in respect of the training of ministers, but that is certainly no reason why we should be less careful about it, or less jealous to secure ample and undivided time for attention to those subjects in which it most concerns ministers to be proficient. But under present arrangements, when the time for undivided attention to such subjects

arrives, it is also nearly time for the student to go. I need not say here with what feelings men quit our colleges; with what sense of disappointment, of confusion, of unpreparedness; with what consciousness that, having learned something of many things, they have touched but the fringe of great themes, upon which they will now be expected to speak with the authority of teachers. Once a system, which blends in bewildering confusion matters which had better be kept wholly separate, and which limits the time of a student's training in arts and theology together, to little more than the time that should be given to theology alone, may have been all that was possible. But let us ask ourselves whether such a system must be continued? Is it wise? Is it, in view of our greater resources, considerate towards those who are given of God to His churches, that they may be trained for them? Are such men likely best to grow and mature amid such a confused whirl of subjects, leaving them scarce time to think?"

Such pleadings as this is natural in one who has just been appointed to one of our colleges, which is aiming at confining itself to a purely theological course; and we frankly admit that it is very cogent pleading. We quote his words, because they are no less applicable to a state of things which exists among ourselves, than to that which he describes. In so far as his argument goes, there were probably none of his audience who differed from it; and we do not suppose that any of our readers will. Every one who is capable of forming an opinion on the subject, must see how undesirable it is that men should be carried through "such a confused whirl of subjects," during the short time to which their student's course is confined; and how desirable it is that they should approach the subject of theology with minds well trained, and unpreoccupied with other studies. But the discussion which followed Mr. Gould's paper, shewed that in the estimation of some of his hearers, there is another side to the subject which he either overlooked, or to which he did not give sufficient prominence. It was contended, and with reason we think, that we need another class of men besides that for which he pleads. As there are "diversities of gifts" so should there be different methods of training. For the man who is to reach the masses of our countrymen, the qualification required is not so much a knowledge of books as of men and things. To qualify himself for dealing with men successfully, he would need to go down among them and acquaint himself with their habits and modes of thought, their difficulties, and trials, and temptations, to speak to them on their own level, that he may raise them to the

higher level to which he himself has attained. The men who are now most successful in this work, are not scholarly men such as Mr. Gould would have our ministers become; but men with a simple firm faith in evangelical truth, a burning love for souls, good natural powers of speech, and a considerable endowment of common sense; and any system of training which would weed out such men from our ministry, would not be a boon to the churches.

Perhaps Mr. Gould falls into an oversight when he compares the training which ministers require with that of physicians and lawyers. There is a factor in the case of ministers which does not exist in theirs. In addition to the fact that the Bible is the one source from which our theology is drawn, there is the teaching of the Divine Spirit on which every minister must rely; and through the aid of that Spirit many an unlettered man has an intuitive perception of the meaning of Scripture, and its adaptation to human wants, which the most learned might envy.

But what we wish particularly to notice is that Mr. Gould's arguments point to an inference which probably he does not contemplate. Practical men deal with things as they are, while aiming to make them what they ought to be. The happy day may arrive for which he longs, when candidates for the ministry shall have finished their arts before they enter on their theological course. But as it is now, the greater number who apply to be received into our educational institutions, are unacquainted alike with both. And the question which presses for an immediate answer is: What shall be done with them? Reject them all? Not exactly. The names of John Bunyan and Andrew Fuller forbid such a sweeping conclusion. In some spheres we want thorough scholars—men by whom "difficult critical problems can be investigated with patience and without fear." But men without such capability may be eminently useful pastors, and public leaders like the late John Angell James; or even preachers of world-wide renown, like our own Charles H. Spurgeon, not to mention others of lesser note, such as the late Charles Vince, or Hugh Stowell Brown. And it would certainly not be a wise course, were we in our demand for classical attainments to reject men of such distinguished natural capacity.

What then? Shall we send them all to the study of both arts and theology, and expect them to pass through the whole University curriculum, and even to aim at taking degrees, as well as to study theology during the few years to which their educational course is confined? Neither, we venture to think, would such an indiscriminating decision as this be wise. The system, as Mr. Gould says,

"blends in bewildering confusion matters which had better be kept wholly separate;" and men are not likely to "mature and grow amid a confused whirl of subjects, leaving them scarcely time to think." The truth is that an arts course has little direct bearing on a minister's work, except as exercising and developing his thinking powers. And the clamour for it in some quarters is in the case of some little better than a craze, and in others simple cant. Many of our students are incapable of profiting by it. It is a hindrance rather than a help to their education in the proper sense of the word. For as a high authority on this subject says: "For educational purposes it is of infinitely less importance that a man should have acquired the mental wealth, than that he should have the powers by which the wealth can be acquired. It is the trained intellect, not the full memory we should desire to possess." And another authority says: "The supreme object of all teaching ought to be to teach a man to think." The University course under the conditions in which some of our men enter it, is not favourable to this. The necessity of cramming for examinations, leaves a man as Mr. Gould says: "Scarce time to think," and renders wide mental culture impossible; and the result is, in many cases, such a smattering of knowledge on many subjects, as is next to worthless, or worse. Will our churches believe that it is possible for a man to pass through his arts and theological course, according to our approved scheme, and yet be sadly defective in the elements of an ordinary English education? Even the University degree as it is now taken in Scotland, is no guarantee of thorough education. "It is, 'according to one of our daily papers,' the commonest evidence that a man has gone through a certain very respectable course of study and tuition; but no one in these days supposes that the attainment of a degree is proof of more than the commonest ability. Indeed one cause of daily astonishment to the world, is the amazing ignorance and mental feebleness which are compatible with the possession of a degree."

There is a better course, we think therefore, than either rejecting all who have not passed through a University curriculum, or forcing all with cast-iron rigidity to pass through such a curriculum. Our education should be modified by the attainments and capabilities of the men. Where they are capable of profiting by it, let them be helped to the best that is attainable both in arts and theology. We plead for a more thorough theological training in every case. Regent Park is doing well in seeking to become a purely theological school. But neither there nor here should the training be confined to those who have finished their arts course. Let provision be made also for those who have not. Let those who cannot be carried through such a course, whose attempting it can only be injurious to themselves, and mortifying to their friends, receive as thorough a training in the different branches of theology, including Hebrew and New Testament Greek, as is possible under the circumstances. Let them be instructed in the use of their own language, in the art of preaching, and in pastoral work. Let their instruction in these latter

branches be practical as well as theoretical. So may we, even with the material now at our command, raise up a class of men mighty in the Scriptures, although unacquainted with the learning of the schools, powerful preachers, successful pastors, able ministers of the Word of God.

Children's Readings.

"THE TONGUE."

By the Rev. F. H. Robarts, Glasgow

"Even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth!"—James iii. 5.

HEN you are ill and the doctor comes to see you, what is one of the first things which he generally says? "Put out your tongue." "Let me look at your tongue." By the appearance of your tongue he judges of the state of your health. If your tongue is white, or furred, or foul, he sees that you are not well, and that you must have some medicine.

Now, we may judge not only of the health of boys and girls, but of their character, of the health of their hearts and minds, from their tongues; but not in the same way as the doctor, Instead of looking at their tongues, we must listen to the words which they speak. And God will judge us by our tongues, for Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

I wonder what sort of a tongue you have got. I am going to talk about different kinds of tongues which different children have, and we shall see whom the cap will fit.

1. Some have a very *long* tongue. That does not mean that the tongue would really measure longer than the tongues of other people; but that the owner of the tongue is very fond of talking, and is a great chatterbox. Now there is no need that children should be very silent. There was an old fashioned saying, "Little children should be seen and not heard." I don't think it was a wise one. Most people like to hear children talk, if they talk prettily, and not too much; but long tongues are very tiresome, and sometimes do a great deal of mischief. If you tell tales, and repeat things which you have heard about other people, you will very likely bring them and bring yourselves into a great deal of trouble.

There was once a Christmas party at which there was to be a dis-

play of fireworks. The children were all watching at the windows. Presently there were a number of loud explosions, and the summer house in the garden was seen to be full of fire. What had happened? The fireworks which were to be let off had been arranged in the summer house; a lamp had fallen down; and all was in a blaze. Whiz went the rockets; snap, snap went the squibs and crackers; bang went the maroons, and in two minutes all had gone off, and nothing was left but burnt paper and smoke. "Behold how great a matter a little fire kindleth! and the tongue is a fire." Beware of a long tongue, and never tell secrets.

2. Then some have *loud* tongues. Some children are very noisy, and father and mother have to say, "Speak more quietly, don't shout, I am not deaf." Sometimes in Sunday schools, when a question is put to the whole school, the answer is given in a shout. How much better it sounds in a quiet tone of voice. Sometimes when children are a little out of temper, they speak fast and loud, and that often leads to a quarrel. "A soft answer turneth away wrath; but grievous words stir up anger."

3. It is very sad to have a *foul* tongue. Some boys at school have been heard to say foul, coarse, wicked words, which it would be a shame to repeat. I knew a teacher who had to do with a large number of children, some of whom had lived rough lives in rough homes, and had learned many foul, coarse words: and the teacher would say, "If I hear any more language like that, I shall have to wash your mouths out with soap and water." That would not be pleasant would it? It was a good lesson to teach the children to speak only what was pure and clean.

4. Some have *sharp* tongues: and say cutting, cruel things which wound and hurt people's feelings. Hunt in your Bibles for a text in which David speaks of some "whose teeth are spears and arrows, and their tongue a sharp sword." If you know any people who have sharp tongues, the best plan is to keep out of their way.

5. Then there is the *lying* tongue. What a dreadful thing it is to have a lying tongue! "The lip of truth shall be established for ever; but a lying tongue is but for a moment." A lying tongue may get you out of a scrape for a moment, but how about the "afterwards?" You are talking and trifling in your class. "John, was that you talking?" "No sir." How does your conscience feel after you have told a story like that; and what does God think of it? If you can remember having ever told a lie, confess it now to Jesus, and ask Him to cleanse you from that and every other sin, with His own most precious blood.

Now I have spoken of five different faults of the tongue, and there are many more mentioned in the Bible. Ask for a Reference Bible and a Concordance, and see how many more you can find out for yourselves; and then see whether any of these faults belong to you, and watch and pray for the help of the Holy Spirit, and try as hard as you can to correct them.

How few people are free from faults of the tongue! Do you remember One of whom it was said, "Never man spake like this man." "They wondered at the gracious words which proceeded out of his mouth." Who was it? Could you fancy Jesus ever saying a single word that was rough, or rude, or sharp? He was obliged to reprove people sometimes, but it was always with gentleness and sorrow. "Let this mind be in you which was also in Christ Jesus." And if we have the mind and heart of Christ, we shall also have the tongue of Christ; for, "Out of the abundance of the heart the mouth speaketh."

In Memoriam.

THE LATE MR. JOSHUA WOOD.

OUR esteemed friend, who departed this life at 6 Palmerston Road, Edinburgh, on the 27th December last, was known to many as long connected with the Baptist denomination.

Born at Galashiels in 1809, Mr. Wood came to Edinburgh in 1823, and after being brought up in one of the principal drapery establishments in the city, was for several years engaged in business on his own account in the High Street.

Baptized and added to the Original Scotch Baptist Church, meeting in the Pleasance in 1828, his career of Christian work commenced in the Sabbath-school connected with that church, in which school he was successfully engaged for some years. One of his surviving pupils has recently expressed to the writer of this the great benefit she considered herself to have derived from his instructions.

Mr. Wood's gifts were soon called into exercise by the Church, greatly to the edification and comfort of all; and in 1839, he was unanimously chosen and set apart to the pastorate, as colleague to Mr. John Horsburgh, who predeceased him in 1869. Mr. Wood continued to discharge the duties of the office until the end of 1874, afterwards connecting himself with Bristo Place Baptist Church, where he remained till the end, a useful member and zealous of good works.

Thus for thirty-five years he had continued to labour in word and doctrine, watching for souls as one who must give account, ever

having at heart the interests of the flock over which he had been made an overseer.

Our friend, besides having an extensive acquaintance with the Word of God, was endowed with a sound judgment, possessed of much shrewd common sense, so as to be able to form a correct estimate of men and things, and being himself exemplary in all the various relations of life, was a living embodiment of practical godliness, which it was his constant aim as a Christian teacher to inculcate upon others; thus, while he could make known the savour of the Redeemer's name to perishing sinners by preaching the gospel of the grace of God in a clear and simple manner, he may be said to have excelled in edifying the church, by enforcing upon all who had made the Christian profession the great importance of exhibiting the holiness of the truth in the heart and life; and while persistently maintaining the doctrine of justification by faith, never lost sight of the sanctifying effect of this truth in leading to all that moral and positive obedience which the Scriptures so plainly enjoin.

His end came somewhat suddenly at last. While able to be with the Church in the afternoon of Christmas Day, he was suddenly seized on Tuesday with an illness which terminated fatally in a few hours.

The last enemy did not come upon him unawares. He considered his time had come, and trusted that the Shepherd and Bishop of souls would be with him while walking through the valley of the shadow of death.

We thought while committing the remains of our deceased friend to the dust in the Grange Cemetry on the 30th December, that the grave had closed over one who had lived the life of faith in the Son of God, and now brought to the house appointed for all living, was laid to his rest in hope of a blessed resurrection to eternal life through the merits of our Saviour, Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Notes.

By a Rambling Observer.

THE *Freeman*, after permission was given, did us the honour of publishing as an article our last month's notes on The Baptist Union and Mr. Spurgeon. The week following it contained an article from a member of the Council, who seems to have been greatly hurt because we spoke of the leaders as "hopelessly befogged," and unhappily supplies too conclusive evidence that such is his own state. He assumes throughout that the writer of the Notes is the editor of this MAGAZINE. An assumption for reasons which he can duly appreciate; we shall not take the trouble either to confirm or contradict. We should only like to whisper in his ear, that for a man who writes anonymously as he does, it is neither a seemly nor a

gracious thing to try to drag before the public a writer who withholds his name, and that we hope he will observe better manners in time to come.

Our notes, notwithstanding the offence given to a number of the Council, have helped to preserve the Union from the course of self-degradation on which it was entering. At the meeting of January 17th, which appears to have been conducted in a most Christian-like manner, Mr. Spurgeon's resignation was accepted, and a resolution passed

"Recognising the gravity of the charges which Mr. Spurgeon has brought against the Union previous to and since his withdrawal; declaring that the public and general manner in which they have been made reflects on the whole body, and exposes to suspicion brethren who love the truth as dearly as he does; and that as Mr. Spurgeon declines to give the names of those to whom they are supposed to apply, and the evidence supporting them, those charges, in the judgment of the Council, ought not to have been made."

The reason given by Mr. Spurgeon for not mentioning names is that the members of the Union are not capable of taking any action in the matter. But this, as Dr. Landels said in his speech, is a mistake. The orthodox members could at least withdraw from the Union as Mr. Spurgeon has done, and might gain or enhance their reputation for orthodoxy by denouncing some of its members, and reflecting on the whole body. There is no valid reason which led Mr. Spurgeon to take these steps that ought not to be equally influential with them. And to the reasons which prevailed with him, there is now added the suspicion to which his action and charges have exposed every faithful man who remains in the Union. It is not to their discredit if their reason for remaining be their conviction that their leaving would be deserting the post of duty, and betraying the interests entrusted to them, and that to gain or retain a reputation for orthodoxy is not so incumbent on them as that, regardless of all consequences—such as the unjust aspersions of a brother, and the consequent suspicion of outsiders, they should dare to do what is right.

The Council appears to have shown the qualities proper to an ecclesiastical body in deliberating on so grave a question. *The Freeman* says, "The gathering in the library will not be forgotten. . . . Throughout the whole a devotional and earnest tone was maintained, and although there was considerable divergence of opinion and definiteness of utterance, we are not aware of any loss of temper, nor of anything being said of which Christian men need be ashamed." A writer in *The Christian Leader* says, "What struck me most was the self-control and the restraint of sadness that marked every utterance, as if a duty as painful, as it was inevitable, had fallen upon the council. But there was no flinching; for the verbal amendments only made the resolutions more completely condemnatory of the course Mr. Spurgeon has pursued. By the manner in which they have discharged that duty, they have sustained the best traditions of the Baptist denomination." On the other hand, *The Baptist* newspaper, which has taken

Mr. Spurgeon's side throughout, is extremely dissatisfied. It seems to have expected a free fight, and is disgusted with the singular unanimity which prevailed. "It was difficult," it says, "to resist the ennui with which the whole proceedings appeared to be marked. Everything appeared to be cut and dry, and everybody was content to receive the conclusions arrived at as simply inevitable. . . . The Council sat like a posse of martyrs suffering under a suppressed grievance." We are greatly mistaken if the *attitude* of which *The Baptist* thus complains be not the Council's strongest recommendation.

THE London Baptist Association has been accustomed to invite the Union at its annual meeting to a dinner held at the Tabernacle. At the quarterly meeting of the Association, a resolution was proposed that an invitation be given this year as usual, and the hope expressed that "they might meet, not only in the old place, but with the head of the house." This brought up Mr. Greenwood, treasurer of the Association, and an office-bearer at the Tabernacle, who said he had "a strong feeling with regard to the most deplorable action of the Council," in passing what he called "a most unwise, unkind, unnecessary, and reprehensible vote of censure on Mr. Spurgeon;" and proposed that the meeting should adjourn to a time and place to be fixed, "in order that the whole question might be raised." He was supported by Mr. James Spurgeon, who believed "that when the vote of the Council came before the assembly it would be reversed,"—"that the Council had acted unconstitutionally." He would "raise that point himself, if no one else raised it, at the annual meeting." Such is the spirit in which Mr. Spurgeon's friends are responding to the action by which the Council has commended itself to the approval of thoughtful and disinterested men. We regret, indeed, that the question was raised at such a time and in such a form. Feeling is too keen as yet to admit of its being calmly considered. To suppose that Mr. Spurgeon will welcome to the Tabernacle as guests the men of whom he has written in such manner in the Down Grade, is something like treating his charges as if they were not seriously meant, and nothing is more fitted to irritate and provoke an earnest man than that. The desire for peace is always commendable. But in order to its promotion, wisdom and fidelity are required no less than soothing words. Real and lasting peace cannot be secured by hushing up a quarrel, without enquiring into the right or wrong of the contending parties, any more than healing can be promoted by covering with a plaster an uncleansed wound. At the same time the temper shewn by Mr. Spurgeon's friends is greatly to be deplored. There is little likelihood of his perceiving the real nature of the situation, while surrounded by such counsellors as his brother and Mr. Greenwood. We can only hope and pray that notwithstanding their bluster, the Union will maintain the calm and courteous, yet firm and dignified attitude which it has now assumed.

Brief Notices.

The Rev. C. H. Spurgeon and The Baptist Union. By Rev. W. LANDELS, D.D. *Edinburgh: A. Elliot, 17 Princes St.; London: Hamilton, Adams, & Co.; and all Booksellers.*

THIS is a clear and powerful presentation of the case between the Baptist Union and the Rev. C. H. Spurgeon. Three things are, it seems to us, incontrovertibly established by its author; that Mr. Spurgeon's charges against the Christian ministry of to-day, have been too wide and indiscriminating; that they have not been supported by sufficient evidence; and that in withdrawing from The Baptist Union upon the grounds which he has alleged, he has shrunk from discharging the very duty for the neglect of which he blames his brethren. Dr. Landels is very plain-spoken but very courteous; his pamphlet is written with extreme care, and with all of his accustomed eloquence, and we cannot refrain from expressing the hope that Mr. Spurgeon will duly consider its weighty arguments, and yield to its earnest appeal. For the small price of twopence, our readers can make themselves acquainted with the whole case.—

S. G. W.

MR. ELLIOT STOCK sends us *The Church* and *The Baptist Messenger* for 1887. Both are good. *The Church* may be commended specially for its well-selected sketches and tales. The strong feature of *The Messenger* is a sermon monthly by Mr. Spurgeon.

Intelligence.

BROADFORD, SKYE.—A soiree in connection with the Sabbath school was held on the 2nd ult., the Rev. A. M'Dougall, pastor of the church, presiding. There were 160 children, the teachers, and a few friends present. Interesting addresses were given by the chairman, the Rev A. Grant, F.C., and Mr. John M'Donald, superintendent of the school, and others. The children received articles of clothing. The chairman at the close spoke of the pleasure it gave him to be able, through the kindness of friends, to give the children such useful and valuable gifts.

BROUGHTY-FERRY.—The annual social meeting of the Broughty-Ferry congregation was held in the chapel on the evening of Thursday, the 22nd December—the pastor, the Rev. W. B. Nicolson, M.A., in the chair. Addresses were delivered by the chairman and the Rev. J. Coates Shanks, Arbroath; Rev. W. Stevenson, Kirkcaldy; and the Rev. James Leask, M.A., Broughty-Ferry Established Church. The chapel was well filled, and the audience showed hearty appreciation of the proceedings.

CUPAR-FIFE.—The annual soiree of the Sunday school was held on Friday evening, 23rd December. Rev. Mr. Forbes presided. After tea in the hall, an adjournment was made to the church, where on the northern end of the platform was fastened a huge "Christmas Tree," tastefully adorned, and heavily laden with all sorts of presents for the young folks. Mr. Forbes gave an able address on "A Good Name," and addresses were also given by Messrs. A. Smith and H. Robertson. Towards the close of the meeting the tree was unburdened of its "goodly fruit," and all the scholars seemed greatly pleased with their respective gifts. Altogether the meeting was very hearty, pleasant, and enjoyable.

CELLARDYKES.—*Sunday School Soiree.*—The annual soiree of this schoo was held on Friday evening, 30th December. Rev Mr. M'Intosh presiding. There was a large attendance. Mr. Peter Thomson, the superintendent, submitted the report, which showed that there were 198 scholars on the roll, with 27 teachers. During the year the school had spent for missionary and charitable purposes, £32 9*s.* 11*d.*, and they had on hand a balance of £10. Addresses were delivered by the chairman, Rev. Messrs. Mathams, Falkirk; M'Ghee, Buckhaven; and Gibson, St. Andrews. Mr. Peter Thomson, on behalf of the scholars and teachers, presented Miss Mitchell with a gold broach in recognition of her services as organist, on the occasion of her leaving for Edinburgh. Mr. David Mitchell made a suitable acknowledgment on behalf of his daughter.

DALKEITH.—The annual Sunday school soiree took place in London Road Chapel on Saturday, 7th January. Mr. James Lowe, superintendent, was in the chair. Mr. H. W. Hunter sang and played the harmonina, and also addressed the children. The meeting was very much enjoyed by the young people.

ELGIN.—On Sunday, January 15th, special sermons in connection with the fourth anniversary of the pastor's settlement were preached by the Rev. W. Richards, Fraserburgh; and on Monday, January 16th, the annual social meeting was held in the church, when about 300 friends sat down to tea. Interesting and instructive addresses were afterwards given by the Rev. Alex. Lawson, B.D., Elgin (E.C.), on "Church Microscopes;" the Rev. W. A. Gray, M.A., Elgin (F.C.), on "The Model Minister and the Model Congregation;" and the Rev. W. Richards, Fraserburgh (B.C.), on "The Essentials of a Strong Church. During the evening the pastor, Rev. R. E. Glendening, who presided, gave a brief report of the four years' work, in which he stated that about 100 members had been added to the roll; and that over £1000 had been raised for the general purposes of the church.

FORFAR.—The annual soiree of the Sabbath school was held in the church on the evening of Monday, 2nd January. The pastor, Rev. John Mitchell, occupied the chair. There was a good attendance, over 250 being present, including teachers and friends. Addresses were given by the chairman, and Messrs. Deas, Thom, Fairweather, and Taylor. Mr. Piggot, senior deacon, said that a very pleasing duty had fallen to him to perform. He had been asked by the Bible class to present Mr. Mitchell with a beautiful ink-stank, as a token of their respect and appreciation of his labour since the formation of the class. He hoped that Mr. Mitchell would be long spared to break the Bread of Life amongst them. Mr. Mitchell very feelingly replied.

KELSO.—Although no news has been sent for some time, it is not because we have no story to tell. The cause has progressed very considerably. The Sabbath school has increased, and during the year the scholars have raised a library, and contributed £3 for Foreign Missions. On December 26th their annual soiree was held. There was a large attendance. On the last night of the year there was a watch-night service, which was fairly well attended. On Sunday night, January 15th, two from the Sabbath school were baptised. It is to be expected that others will follow.

KEISS, CAITHNESS.—The 137th anniversary of this church, was held on January first. Since Sir William Sinclair's time the church here has been accustomed to meet on New Year's Day for prayer and exhortation in commemoration of the day in which that "Apostle of the North" preached the gospel for the first time in Keiss. As 1*st* January happened on a Sabbath this year, the brethren thought they should have special services that day, and the ordinance of the supper at night instead of in the afternoon as usual. The friends who live near the chapel were asked to

use hospitality towards those who stay at a distance, so that the latter could be present at night. We were happy to see a large number of them in their places, and among them one friend who lives about seven miles from the chapel. Mr. W. M'Lean, pastor, spoke in the morning to a good congregation. The Rev. Alfred Hewlett, of Wick, preached at night to a full house, an able and earnest sermon ; and delivered at the ordinance a short but impressive address. Sir Wm. Sinclair's hymns, sung after the old fashion, were used at both services.

PERTH.—The annual soiree of the church and congregation was held on Tuesday, 17th. There was a good company assembled. At 7 o'clock the pastor took the chair, and in the course of his address stated that they had much to be thankful for, but nothing to boast about. They entered upon the year feeling the difficulties which beset all Christians in their work for Christ, but, confident in His promised presence, they were prepared to go forth anew in His service. As a congregation they were much the same numerically and financially as in former years. Addresses and recitations were given by Rev. R. Findlay, Rev. B. Bean (Wesleyan), Mr. J. Doggart, Mr. D. Mackintosh, and Mr. P. Campbell, who gave a graphic account of a visit to the Maories in New Zealand, and of the pink and white terraces which were recently destroyed.

WISHAW.—The usual New Year's meetings and conference took place in connection with the church here. Meetings were held in the forenoon, afternoon, and evening, on Monday and Tuesday, 2nd and 3rd January. Much of the time was spent in waiting upon God for His blessing, and it was felt to be a time of refreshing to God's people. Many renewed their consecration at the beginning of another year, while to others it was the first New Year they had spent in the Lord's Service, and it was felt to be the best they had ever had. A tea meeting was held on the Monday evening when the chapel was filled, and a happy and profitable time was spent. On Tuesday a conference took place bearing on Spiritual Life. The speakers on Monday and Tuesday were, the Rev. Messrs Horn, Ayr ; Chrystal, Hamilton ; M'Lean, Dumbarton ; Forbes, Tullymet ; Ross, Coatbridge ; Corbet, Greenock ; and Connor, Uddingstone (formerly an Established Church Minister), who was baptised by Mr. Chrystal, Hamilton, on the last Sunday of the year ; also Messrs. Dunn and Murphy, evangelists. The meetings were continued every night during the week, and were addressed by Mr. Forbes of Tullymet, and others. A district minister's meeting was held on Thursday afternoon, when the subject of "being filled with the Spirit" was taken up for consideration, and the time spent together in prayer, and in consideration of their subject was found to be refreshing and profitable. Mr. J. W. Moodie, the soldier evangelist, commenced a series of meetings in connection with the church on the 13th, which promises to be the best the church has ever had. The chapel is filled every night, and many have already professed to be converted.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Christian Paradoxes.

II.

By Rev. J. M'Lellan.

"Sorrowful, yet always rejoicing."—2 Cor. vi. 10.

THE exhortations of Scripture always point to possibilities. It may be that some things to which we are exhorted are not fully attainable in this life—perfection, for example—but even such things are approximately attainable even here. God does not mock His children by urging them to grasp airy nothings. An exhortation, therefore, which at the first blush staggers us by reason of its lofty demands, ought, when duly considered, to inspire us with a new ambition. Writing to the Thessalonians, the apostle compresses into two words one of the most arresting exhortations of the New Testament. He bids his Christian brethren, "Rejoice evermore." We are all of us, of course, perfectly familiar with the words. It is not, however, certain that we are all of us very clear as to their precise meaning. Perhaps, as the eye has again and again lingered for a few moments over the strange, sharp-cut versicle, our unuttered comment has been to the effect:—"Of course this, taken literally, is impossible. Probably it is only an oriental way of expressing the writer's good wishes towards his readers." Having thus succeeded in reducing the apostle's language to the level of our own vapid conventional platitudes, we have, times and again, passed from the words without further reflection.

But, suppose we credit the apostle with saying what he means, and meaning what he says—what then? Let the paradox at the head of this paper answer. Demonstrably, perennial joy *is* attainable, even in the midst of such sorrows as fell to the lot of Paul and his colleagues. The apostle's statement is neither an orientalism nor a rhetorical flourish, but a plain setting forth of a matter of daily experience.

Our difficulty with the paradox is purely the result of thoughtless-

ness. Sorrow and joy are not at all mutually exclusive. They may co-exist in the same heart. When we reflect, we find—if we are Christians—that our own purest joys have often, if not always, had a background of sorrow. Looking, then, at our paradox in the light of Christian experience, we may perhaps come to see that it is not, after all, utterly impracticable. The simplest way is to take definite, outstanding sorrows of which all of us know something, and see how it is possible to rejoice in their midst.

There is, for example, *sorrow for our personal sins*, that "godly sorrow" which "worketh repentance unto salvation." It is the most poignant of all sorrows. The prodigal knew it "when he came to himself" and said: "Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son." Paul knew it "when the commandment came," and he discovered that he was of sinners the chief. David knew it when Nathan, looking him full in the face, said: "Thou art the man." We, too, have quaffed the bitter cup, alas, how often! Again and again, with shame and confusion of face, have we had to own to—God and our own hearts know what. Conscience drove us to the mercy-seat, and there we made a clean breast of it. Through our tears we saw One who looked upon us with compassion ineffable—"A Lamb standing, as though it had been slain," is His emblem—and He bade us go in peace, and sin no more. With full hearts we could then make the language of Rom. v. 11, our own, and say: "We also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." *That* is a joy which they only know, who, in Puritanic phrase, have "transacted with God;" and it is a joy which may be ours, even when we sorrow most over our daily transgressions. For it is written: "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous." Christian reader, sin confessed and repented of ought not, even for an hour, to rob you of the joy of assured pardon.

Then, there is sorrow *for dying men.* Paul was no stranger to it as witness Rom. ix. 2: "I have great sorrow and unceasing pain in my heart . . . . for my brethren's sake, my kinsmen according to the flesh." This, truly, is a gracious characteristic. We are never more like Him who wept over "doomed Salem," than when we are weighed down with grief, on account of men's rejection of God's overtures of mercy. Is it not pathetic to think that we every day brush against hundreds on our crowded streets who, if there is truth in the Bible, are on the broad way that leadeth to destruction? Verily, our eyes ought to affect our hearts.

At the same time, the apostle tells us of a constant joy which accrued to him as he thought upon another class. To the Thessalonians he says: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at His coming? For ye are our glory and our joy." And writing to the Philippians he says: "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy." This is that joy in prospect of which our Lord endured the cross, despising the shame. "There is joy," we are told, "in the presence of the angels of God over one sinner"—some poor waif, it may be—"that repenteth." Every accesion to the ranks of the saved; wherever and by whatsoever means effected; ought to gladden our hearts however deeply we may lament the condition of the perishing.

Further, a large proportion of our sorrows is due to *personal affliction.* When the body is racked with pain, and the pulse of life beats low; when by reason of weary anguish we say in the morning, Would God it were even! and at even, Would God it were morning! it may appear to the worldling that joy is now simply impossible. We, however, know who has said: "In the world ye have tribulation: but be of good cheer; I have overcome the world." As a matter of blessed fact, "good cheer," such as is rarely otherwise realised this side the Celestial City, has full often been the portion of the saints in their deepest afflictions. "Let us also rejoice in our tribulations," says the apostle; and from the memorable night when he and Silas, with their bodies lacerated and their feet fast in the stocks, sang praises unto God, down to this hour, the Lord's afflicted ones have not ceased to sing. In many a chamber to-day, lone sufferers, whose uneasy pillows are wet with tears, are saying with unearthly joy: "Though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for a moment, worketh for us more and more exceedingly an eternal weight of glory." Thus does the heavenly Father give to His loved ones "songs in the night."

Again, sorrows not a few come to us *from our relations to our fellow-men.* Into these we cannot here go in detail. One prominent illustration must suffice. No reader requires to be reminded of the circumstances in which, nigh to the village of Bethany, "Jesus wept." That pathetic scene stands forth as a type of myriads of similar sorrowful groups of men through all the ages of human history. If it be true that "He who hath most of heart knows most of sorrow," one can well understand that some who read these lines may find their eyes growing dim as they recall full many a Bethany-sorrow through

which they have been called upon to pass. At times, God knows, the grave looks dark enough. When loved ones are taken away without leaving any evidence behind them of their meetness for the home of the holy, it tries the heart of the Christian to the uttermost. And yet even then there is, if not joy, at least "strong consolation" for the child of God. Abraham's ancient utterance means much: "Shall not the Judge of all the earth do right?" The "right," whatever it involves, is what ought to be done. Then, there are the words of the Judge Himself. The Father, He tells us, "gave Him authority to execute judgment, because He is the Son of man." If the Jesus of Bethany, of Gethsemane, and of Calvary is to be the Judge, and if He is "the same yesterday, to-day, and for ever," we ought not to find it hard to leave our departed ones in His hands. Whatever the sentence of the Son of man may be, of one thing we are certain—if *He* can utter it, *we* can bear to hear it."

On the other hand, if our tears are shed over those who have fallen asleep in Jesus, we can rejoice in the midst of our grief "with joy unspeakable and full of glory." We are not left to sorrow "even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him . . . and so shall we ever be with the Lord."

Finally, our sorrows may spring *from what we call adverse circumstances.* Despite the poet's dictum (which is also that of Scripture): "Too low they build who build beneath the stars," we sometimes set about building for ourselves a comfortable dwelling-place on the sin-stained soil of earth, secretly hoping that "we shall die in our nest." For a time things may prosper with us according to our wishes. If, however, our hearts become unduly entangled in the things of time, we may depend upon it that the Lover of our souls will make short work of our poor dreamings. He will plant some sharp thorn in our nest, or, if that will not suffice, He will let loose the fierce tempests upon it and scatter the frail fabric to the four winds. What then? Why, we learn the needed lesson. With the Hebrew Christians we take joyfully the spoiling of our possessions, knowing that we have a better possession and an abiding one (Heb. x. 34). And when the worse comes to the worst, we can sing with Habakkuk:—"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

Religious Enthusiam.

By Rev. J. B. Gillison.

THERE are some men endowed with a temperament naturally enthusiastic, they throw heart and soul into everything they do. Almost all men, however, are susceptible of having their enthusiasm kindled on any subject of whose importance they can be made to feel an intense conviction. No one with ordinary human feeling can help being deeply in earnest about any matter which he sees to involve consequences of grave importance to his own life or of vital concern to that of others. How then must one feel who has a lively sense of the solemn import of religious truths, dealing as they do with questions of such pressing moment to each of us—the love and wrath of an Omnipotent God, and the eternal destiny of our souls? The true reason why so many Christians are not enthusiastic in religious matters is not primarily because they fear the danger of fanaticism or eccentricity, still less is it, as they would sometimes have us to believe, because their excessive modesty or profound veneration makes them shrink from touching the sacred ark or treading the holy ground, but rather because they are not very deeply impressed with the truths of Christianity at all.

Reality in religion almost necessarily implies enthusiasm. There are many minor truths in the world which are so unimportant and have so little bearing upon practical life that they are incapable, even when believed with the utmost sincerity, of producing a single spark of emotion in the soul. But it is not so with Christianity and religion. Rightly understood, and fully believed, its truths are felt to be of such transcendent magnitude as compared with the maxims of the world and the affairs of common-life, that before it the latter—even those that are relatively of great importance—sink into apparent insignificance and nothingness, as the morning stars pale before the rising sun. When Christ rises in His glory on the soul, the lesser lights of this world must suffer an eclipse. Let a man once realise and deeply feel the power of Jesus' love, let him look round upon this sin-cursed world and try to take in the gravity of the situation, let him compute the value of a soul and estimate the length of eternity, and he will find a fire of Christian enthusiasm kindling in his breast which will not be easily quenched.

"But," asks the cautious man, "is it not a little dangerous to be so enthusiastic? Might we not in our earnestness sometimes make mistakes?" Oh, yes! There is only one class of persons in the world who never make mistakes. They are living icebergs, too coldly dignified to be in earnest about anything. But what can be more dangerous than not feeling and not caring? Surely it is better to risk doing good clumsily than not to do it at all.

"But," inquires some timid one, "does a man not make himself eccentric by being so religious? Of course he does. We are meant to be a peculiar people." To be *ec-centric* means that one is *out of* the common *centre.* So long as the fashion of this world wheels in a giddy dance round the visible unrealities of time, those must necessarily be eccentric whose thoughts and aims in life revolve chiefly round the invisible realities of eternity.

"But, is not religious enthusiasm sensational?" Yes! passionate, but not boisterous. Real earnestness is never coarse, deep feeling tends to subdue the manner, and refine the taste. Sensational! There is nothing more sensational than the story of the cross. It should thrill the universe. I can fancy the angels hushed their harps and the songs of heaven were stilled on that day they beheld the Lamb of God in Calvary's agony. And shall men alone remain unmoved, nor be touched by the tender pathos of Golgotha's tragic tale? Are we to be in earnest about making money, and not in earnest about this? Shall pleasures and fashions, and politics, and science, and literature engross our attention, and the dying anguish of God's only Son be passed by with the mere condescending acknowledgement of something very like indifference? Shall it not rather waken a deep response within our souls as we cry, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

What a power there is in a man who is thus all aflame with one grand master-passion! It consumes his being. He concentrates all his energies and brings the entire force of his manhood to bear upon the all-absorbing object of his affection. If he is zealously affected in a good thing his enthusiasm is infectious. Anyway you cannot treat him with indifference. Lukewarm, passionless men move past you by the score unheeded, but a red-hot earnest heart compels attention, and either enlists your sympathy or arouses your censure. Oh that we could all thus burn with a consuming passion for the cross —a divine enthusiasm for the honour and glory of our Saviour! What though we were fools for Christ's sake, we would be wise in Christ.

Jacob.

AS our gilt domes shut out the light of heaven,
Or break it into scant discolour'd rays,
So hung the world betwixt God's promise given,
And Jacob's heavenward gaze.

His worldly wisdom intervened like night
Between his faith and faith's true heaven of hope:
His spirit fell from reaching that clear height—
Fell on life's lower slope;

Even though faith was not altogether blind,
But saw God's blessings in the future loom,
Like thin light clouds, still vague and undefined,
But seeming to assume

Promise of temporal prosperity
(As clouds will take such shape as fancy gives),
Because desire, with seeming plastic eye,
Moulds what the heart believes.

And Jacob had not yet learn'd life so well
That he could count it for a stepping-stone
To that far height God's future Israel
At last should stand upon.

Not yet did faith rise on so strong a wing,
Transcending his own life's low range to find
Himself but sower of that seed to bring
Great good to all mankind.

O life, lift up thine eyes beyond the night
Of thine own setting!—buddings of to-day
Will break in flower to-morrow; this year's light
Suck'd into every spray,

Is food for summer blossoms yet to be:
No life is perfect in itself, but knit
Into the great world's history;
So should we husband it;

Careful to sow all good and wholesome grain—
Content to sow, that later men may reap;
Content to bear the labour and the pain,
And then lie down and sleep.

So Jacob learn'd at last, spelling it out
Through weary years of toilsome discipline;
Experience lit his spirit from without,
And faith set light within,

And brighten'd to a full unflickering flame
  Leading him safe through peril, famine, blight;
And in the dusk of his old age became
  A pillar of steadfast light,

Shining across the years with growing power,
  And mellowing all that cold, hard-featured soul,
Drawing the richness of the inward dower
  Under its own control.

What lesser power could mould the obdurate clay?
  O gentle force to break the stubborn will!
Whose face is set towards eternal day.
  While wrapt in darkness still;

Prevailing for us on life's Penuel;
  Most holy Faith!—O Love's most mighty Son!
To change a Jacob to an Israel,
  The power is thine alone.

And thine the grace that fills those trembling hands
  With blessings glorious in prophetic love,
When full of years the waiting patriarch stands
  Before death's open door,

And with his foot upon the threshold, waits
  To turn and pour those blessings like a flood
On the twelve founders of the heavenly gates;
  Then passes on to God.

Passing like daylight, fading from the sense
  But lighting all the halls of memory still;
Dying like music, whose sweet influence
  Rolls round from hill to hill;

Passing like speech, which in the utterance dies,
  But lives in its effects immortally:
Along the great world's sounding galleries
  The eternal echoes fly.

E. B.

SELF AND SOCIETY.—"Society" is an institution which is rapidly becoming non-essential to me. One cannot make a friend of it. While one is present it will treat us very well; but if absent, one is soon forgotten. To be sure, there is another side to the question: What are we to "society?" Suppose that a drop, imagining itself to be ill-used, should repiningly propose to separate itself from the ocean, and should indignantly cast itself upon the shore—who would lose most, the rebellious little drop, or the gray old ocean? Let me refresh my judgment by considerations such as this, lest I attach undue importance to my foolish young self.—"*Nineteen Beautiful Years.*"—*By Frances E. Willard.*

Trafficing in Liquor with Natives of Africa.

By the Rev. J. Bailey, B.A., Sheffield.

PROBABLY nothing that has issued from the press in recent years affords more dismal reading, and leaves upon the mind a more appalling weight of disappointment and discouragement, than the short report recently sent out from the Church Missionary Society's House in London under the above title. Of course the subject has engaged the attention of the earnest friends of Foreign Missions for years. Scraps of information have appeared from time to time in our religious periodicals. A considerable number of professing Christians have had a hazy notion that there was some traffic in ardent spirits with the natives of Africa, which was doing harm and retarding more or less the progress of missionary operations. But the topic was never a popular one, and even subscribers to our various Missionary Societies were glad to dismiss from their minds so uncomfortable a theme.

Recently, however, the opening up of new regions on the Congo and the Niger Rivers has forced the subject to the front. And the ten large societies, which labour in the dark continent, appointed delegates some year or so ago to confer together and gather information on the whole traffic. Their report is the document before us. Its statements of fact are brief and precise; the authorities for these statements are frankly given; it bears every mark of being thoroughly reliable. It is the saddest thing we have ever read.

If a copy of the report could be placed in the hands of every subscriber to Foreign Missions, perhaps the best service would thereby be rendered to the great cause we have at heart. Failing this, copious extracts from the report itself, with the briefest possible comments, will perhaps be the largest contribution the present opportunity can be asked to afford.

"Let our readers understand at the outset that 'Liquor' in this connexion means ardent spirits—gin, rum, brandy, or what passes for such between the traders and the natives. From our own missonary, Rev. Holman Bentley, we learn that much stuff is doctored on the coast with absolute alcohol, and colouring, and flavouring matter. Liquor is made up at a central factory, and 'washed' (watered) to the utmost extent, which will be accepted by the natives at the various

branch factories. Thus, the number of gallons sent from Europe are multiplied many times before dealt out in Africa. In many places on the coast the natives will not accept 'washed' liquor, while in other parts they will themselves assist in 'washing,' carrying the water themselves."

This traffic is carried on almost entirely by Europeans—America having also a share. The proportion as to Europe stands roughly—$\frac{1}{7}$ in the hands of Great Britain—$\frac{6}{7}$ in the hands of Germany—the greater part of the trade in the latter country being carried on by firms in Hamburg and Bremen.

As to the extent of this traffic, the totals ascertained from official sources, which are, however, stated to be incomplete, and therefore below the mark, give for the year 1884, 8,751,527 gallons, valued at £893,832, exported to Africa.

Mr. James Irvine, of Liverpool, computes that along 250 miles of the West Coast, by the mouth of the Niger, 60,000 hogsheads of 50 gallons each, is the annual consumption. And he adds, "The amazing thing is that allt his traffic is conducted in the main by not above a dozen firms, the members of which are most excellent men, many of them, I believe, sincere Christians. Convince them they are wrong, and induce them to withdraw, what is accomplished? Simply, worse men take their place. When for fifteen years I conducted my business without it, I was constantly asked what was accomplished, and told that if I continued to decline, as much rum as ever would go in. I felt between me and Africa that was true, but between me and my conscience it was another matter, and ultimately I withdrew, as success was impossible without it. Notwithstanding, I cordially join with you in believing that no effort should be spared to stop or reduce the evil—it is the Lord's work, and He can make it succeed in ways unthought of by us at present."

Here is another witness. Mr. Joseph Thompson, F.R.G.S., recently laid before the members of the Manchester Geographical Society, his views on the subject. Speaking of the West Coast trade in general, he says :—"In the notorious gin trade, however, lies a still greater evil. It is indeed a scandal and a shame, well worthy to be classed with the detested slave trade, in which we had ourselves ever so prominent a part. We talk of civilising the negro, and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns. We are so accustomed to hearing a delightful list of the useful articles which the negro wants in return for the proceeds of his country that we are apt to think that the trade in spirits

must be made a matter of [illegible] from your minds. The trade in this belief [illegible] is enormous. The appetite for it increases out of all proportion to the desire for better things and, to our shame be it said, we are ever ready to supply the victims to the demon, driving them deeper and deeper into the clutch of depravity, ruining their body and soul, while at home we are unconcernedly at all the introduction of our trade and the elevation of the negro were hand in hand. The time has surely come when, in the interests of our national honour, more energetic efforts should be made to suppress the diabolical traffic. There can be no excuse for its continuance, and it is a blot on Christian civilisation." ("Missionary Intelligencer and Missionary Magazine," January 1st, 1886.)

Here are some precise approximate figures and a clear insight into the condition of things. Rev. Thomas Comber writes he has heard of one Dutch house at a place he mentions which has an annual sale of 50,000 or 60,000 cases of gin. He states, "The demand for spirits is certainly greater in the neighbourhood of the factories. Indeed it is about the only thing the natives seem to care for. . . . When at Lusaka four years ago, spirits were the chief article of barter. The trader with whom I was staying laughed at the idea of my talking to the natives about labourers for our mission after seven o'clock in the morning. He said that the principal men would be drunk at that hour."

A Presbyterian Minister (Rev. Hugh Goldie), who has been at his post in Old Calabar for almost 40 years, writes recently in the "Church Presbyterian Magazine":—"Among the manner which traffic with Old Calabar our native Christians find it difficult to propagate the evil they have acquired, remarking that the people are generally found in a state of semi-intoxication, or are disinclined to listen—craving for nothing but strong drink. As far into the interior as we have yet penetrated, we found the gin bottle had preceded us. . . . In such a mass of things had of the expense of tuitions in money and life may be fairly charged to the account of the drink traffic; and while it continues the Church cannot hope for the success she aims at in the bringing of the heathen people among whom she labours to the knowledge and obedience of the Gospel."

The morally demoralising effect of the traffic is seen in the fact that almost universally among the native tribes labour is paid for by Europeans partly in spirits—and in some cases wholly in spirits. This pernicious custom is indeed now pleaded by some high authorities as a defence of the trade. At the Berlin Conference when the

affairs of the New Congo State were considered, one of the Delegates (from the Netherlands) opposed the restriction of this traffic on the ground that "habits have been created which it would be impossible not to take account of; notably certain commercial customs have been established, according to which spirituous liquors, to some extent, replace money, and are the principal instrument of exchange."

Mr. John Moir, the representative of the African Lakes Company (a company manned by Scotch agents and employès, which has resolutely abstained from touching this traffic), says: "The profits on the sale of spirits is 700 per cent., as conducted by some European houses. I heard it all figured out by one of themselves. This included a pretty liberal addition of water to some of the fouler liquid, so you have a very hard enemy to fight. I have seen boys and girls of about fourteen or fifteen years old getting their wages in this poison." Further, he says: "At the Opium Company's place, nearly the whole wages are paid in spirits. The Portuguese defend their action in this matter, saying it is the *only* thing that will induce the natives to work. So it is *to a very great extent* wherever the craving is established, and generally where the custom of trading in spirits has been introduced, it is very difficult and very costly to buy anything, without paying, in part at least, in liquor."

The only ray of hope that shines through this thick darkness, is to be found in the evidence the report supplies, that some of the rulers among the natives are terror stricken at the fearful consequences already wrought by this traffic; and are beginning to appeal most piteously to such Europeans as have won their confidence, to be saved from the ruin which impends.

Here is the translation of a letter written in the Housa language, to gain Bishop Crowther's ear; he—himself an African—for his part, calls the earnest attention of the Church Missionary Society authorities to its purport. It comes from King Maliké of Nupe—a Mahomedan:—"The matter about which I am speaking with my mouth, write it, it is as if it is done by my hand. It is not a long matter, it is about barasá (rum or gin). Barasá, barasá, barasá, by God! it has ruined our country; it has ruined our people very much; it has made our people become mad. I have given a law that none dares buy or sell it; and anyone who is found selling it, his house is to be eaten up (plundered); anyone found drunk will be killed. I have told all the Christian traders that I agree to everything for trade except barasá. I have told Mr. M'Intosh's people to say the barasá remaining with them must be returned down the river. Tell Crowther, the great Christian minister, that

he is our father. I beg you Mr. Paul don't forget this writing, because we all beg that he (Crowther) should beg the great priests (Comm., C.M.S.), that they should beg the English Queen to prevent bringing barasá into this land. For God and the Prophet's sake! for God and the Prophet His messenger's sake, he must help us in this matter! This is the mouth-word from Maliké, the Emir of Nupe."

In South Africa the Colonial authorities have been roused to action. A Special Commission presented a report some three years ago. Such evidence as the following is quoted from it, in the report we have to hand. Seventy-one headmen of a given district testify:—"We do not wish to have canteens among us. A canteen ruins a man. Brandy destroys our manhood. . . . Brandy is a fearfully bad thing. We would become wild animals here if it were introduced. If we had brandy we should lose everything we possessed—goats, sheep, and everything else. . . . We say do not let brandy come into the country." Another native adds:—"I am a brandy-drinker myself, but I know that what has been said is right. If brandy is introduced among us we shall lose everything we have."

Headmen from another district say:—"They would like to see all the canteens driven out of their country. Even the drunkards themselves see that they are going to the bad with the evil, but cannot stop their thirst. We should like to have only coffee, sugar, and wheat. Our wives go to the canteens and drink. They will throw away their clothes and are naked. They are becoming lost to all sense of decency. There should be no canteens at all in the location. The white man must stop from giving us brandy, if he wishes to save us."

In Basutoland, drunkenness had become so fearfully rife, that about three years since the authorities and the native chiefs were induced to join the missionaries in a vigorous crusade against the sin and its cause. The authorities seem to have gone very wisely to work. They restricted the sale of intoxicants—they advised the chiefs to give up drinking them—they sent patrols night and day along the border, which were successful in seizing several loads of brandy, and impressing a wholesome fear on both white and black smugglers. Some influential natives went through the whole district explaining the dangers that threatened the people, and beseeching all to avoid or to abandon the pernicious habit. With such good results that we learn in February, 1886, all the principal chiefs and the bulk of their people had become total abstainers.

In *Natal*, the government is so alive to the danger, that they have made it an unlawful act to give spirits or anything intoxicating to a native, and imposed an import duty of *six shillings per gallon*, "so as to put brandy, gin, &c., beyond the reach of those who would turn it to a bad account."

But there again, the difficulties in the way are seen in the fact that, a few miles up the coast where the Portuguese have sway, all kinds of spirits are admitted at 3d. per gallon.

Clearly, it is of supreme moment that the moral sense of Christian England should be enlightened and startled even on this question. For the whole Congo region is now being opened up for trade for the first time. Further, the district of the *Niger*, with a population of 40 millions it is said—all of whom are nominally Mahomedans, and who therefore do not at present, and are forbidden by their religion to, take such liquors—is also becoming accessible to commerce. If this trade in spirits, with its possible profit of 700 per cent, and its horrible destruction of all that is good—is to be allowed free course in these districts—missionary operations will be all but useless; and our European civilisation and commerce will prove the heaviest curse which has yet fallen upon the dark continent.

At the Berlin Conference, the representatives of Italy, Belgium, England, and America wished to severely restrict this traffic. But they were over-ruled by the representatives of the German, Dutch, and other nationalities, in whose hands this deadly traffic mainly is.

What can we do in the matter? It may be very little directly and immediately. But don't let us shut our eyes to the awful iniquity of the thing; don't let us even desire to pass by on the other side, like the priest and the levite in the parable. Let the terrible danger of poor degraded populations who have fallen among robbers—and are some of them already half dead in the hopeless drunkenness into which they have been entrapped—at least touch our hearts, and inspire our prayers, and let us do our part in creating such a public opinion on the subject, as shall justify our government in taking action to check and suppress this traffic among uncivilised native races, so far as our own dominions are concerned.

WHEN we look on God's face, we do not feel His hand.—*South.*

NOT a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs, the greater part will never be known till that hour when many that were great shall be small, and the small great.—*Charles Reade.*

Gospel Ethnology.*

UCH is the title of a volume by our friend Mr. S. R. Pattison, of Hampstead, by the preparation of which he has rendered good service to the cause of missions, and also of Christian evidences. By illustrative instances gathered from manifold sources, he supplies evidence of the common origin of the human race; and of the adaptation of the gospel to all the varieties into which the race has been developed. His book will prove useful to many a speaker on missionary platforms, and confirm many a Christian in his belief, that the story of the cross is the divinely appointed means for the salvation of the world. The following extract, with which we gladly enrich our pages, will show its drift and purpose.

"We shall subsequently show by testimony that the revelation of Christ, as the giver of repentance and eternal life, meets these inherent wants of the soul. It turns the heathen's poetical dream of forgiveness and future bliss into a blessed reality. When received it is at once felt to be a new light and a new life. It shows us all things as we never seen them before. It suddenly fulfills a half-formed intuitive notion, converting it into clear and certain knowledge. A divine atonement, peace through satisfaction of all claims against our moral nature, and love springing from thankfulness and joy—these are its elements and its fruits. Love, grounded on a recognition more or less of the substitutionary death of Christ, develops the fact that under all the modifications which ethnology displays, there lies in man a sensitiveness which corresponds with the great divine light and love of the heavenly Father. So everywhere man, under examination, discloses a sense of law, of sin, of responsibility, and a desire for forgiveness. He eagerly reaches forward to embrace the proffer of a sin-offering. Conscience seeks a moral refuge not to be found in itself, and on a display of the work of Christ closes with it, and accepts it on the ground of its aptness and sufficiency. This assent and acceptance is the soul's epoch, from the date of which Christ and His salvation are ours, and we are in sympathy with Him. Repentance and loving obedience are born twins. This is the simplicity that is in Christ. It is well expressed in D'Aubigné's definition of faith. 'The subjective appropriation of the objective work of Christ.' The great Christian sacrifice draws all men to it.

* Gospel Ethnology, by S. R. Pattison. London: The Religious Tract Society.

"The appeal of Christ in the gospel is to the individual man. The conviction of sin is of course a personal thing; the exhibition of Christ's mediatorial work and sacrificial death, supplies and satisfies their personal need; and by the spontaneous acceptance of the redemption man becomes not the less, but the more a man, for he has exercised his peculiar and sovereign power of determination, and this on the highest of all subjects. It is evident that God framed the soul of man to be a habitation for Himself, that such noble faculties as the understanding, will, and affections, are far too good for any other guest. Sin has closed the doors against Him, but Christ comes there and knocks, waiting until the will brings Him the keys. He enters, and the usurper's possession is at an end. The rapid action and strong attachment of the Christian convert, is not the result of a process of reasoning only, but the quick emotion of love and loyalty. 'Man feels that he was born of God, and looks for some sign to assure him of the reality of a fellowship with the unseen.'

"The scope of scripture is the revelation of Christ, and it is to this that the soul is turned in conversion. The love of Christ supplies the needed motive, and duty becomes the outworking of affection. The 'old man,' both in the heathen and in the Christian world, is supplanted by a new affection. The distinctive character of this state of things is, that it consciously springs from a man's own free choice. In the act of conversion from self to God, however, brought about by power from on high, the happy subject feels that he is exercising a free choice; and therefore gains in dignity, and is not lowered in his own esteem, save towards God. The turning-point in these cases, appears to be the recognition of a loving personal God, instead of an exacting arbitrary power. Obedience at once becomes the offering of gratitude for favours received in redemption, and of admiration for the unrivalled excellence and lovliness of the Mediator. Directly the truth is apprehended, that a divine Being who might have been self-devoted, chose not to be so, but to devote Himself unto death for us in sacrifice, love springs up.

"This is the case everywhere. It is the beam of the Holy Spirit. Under His enlightening influences works of goodness follow, and holiness grows in the atmosphere of the Divine fellowship. The need of the soul is not only for saving truths, but for a higher life, and herein we are met by the ever-availing gift of God.

Man's conviction is, that happiness may be sought, but his experience tells him it is not to be found in nature. This is the case with which the gospel deals. If, by a discovery, the mind can be brought

into accord with a desire and capacity for attainable happiness, felicity is restored, the end of existence is attained, and the whole creation becomes a harmony. A reception of the message of the gospel, a belief in the fact that Christ came on earth, took our nature, suffered in our stead, produces love to Him ; and this, with the trust which it naturally draws forth, constitutes that cordial satisfaction in Him which is happiness and order.

"Meditation and further instruction in the word of God continually augment this acquisition, and the life becomes a life of growing trust and repose. This is the fruit of salvation, and it is often attained without any clear or enlarged apprehension of other questions or disclosures of religious truth. The great fact that in some way the death of Christ has been the means of reconciling us to God is sufficient for the peace of the soul. Until this is made known the mind is hopeless and confused. After it is revealed, all is gleaming with new light.

"Love, worthy and pure, love, the 'greatest enchantment,' has changed the nature ; fear with its torments is banished. Through Christ we trust in God, and are complete in Him. We no longer live under a reign of selfishness, for we are not our own."

Falling Snow.

THROUGH the still air falling,
So silently and light ;
Clothing vale and upland,
In a robe of white.

While the tiny songsters,
On the bare boughs cower,
Scanty shelter finding
From the fleecy shower.

Whirling, eddying, dancing,
In its downward flight ;
Hiding winter's bareness
'Neath its beauty bright.

And with voice all-potent,
Every flakelet free,
Telling earth of Heaven's
Stainless purity.

A. W. WALKER.

Children's Readings.

"INSTRUMENTS OF RIGHTEOUSNESS."

By the Rev. F. H. Robarts, Glasgow.

"Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of Righteousness unto God."—Romans vi. 13.

FOR little people that is rather a hard text, with several big hard words in it: "members," "instruments," "righteousness." Now let us pull it to pieces, and try to make it plain and easy.

"Your *members*." Do you know what the members of your body are? Your two eyes, those are members; and your two ears, and your nose, and your tongue, and your hands, and your feet, and all these are *members* of your body.

Now for another big word, "*instruments*." Let us put a little word instead, "Tools." A carpenter's tools are his instruments, and a surgeon's instruments are his tools. Perhaps you have been to the dentist to have a tooth pulled out. It is over in a moment. I hope you were brave, and bore it well. He did it with an instrument, or tool, like a little pair of pinchers. The compasses and rulers that boys use in the drawing class are their instruments; and the scissors and needles and thread that girls use in their sewing are their instruments. Instruments are tools.

Now the text says that the members of our body are instruments or tools, and we are to make a good use of them; eyes, the instruments we see with, ears the instruments we hear with, hands the instruments we work with.

"I don't understand that," says somebody. My eyes and ears and hands and feet are not my tools but me. Are they? Are you quite sure of that? I think you and your members are different.

You know some poor children have not got the use of their members. Some are blind, and some are deaf and dumb. Suppose a poor boy was not only blind but deaf and dumb besides, and suppose he had been in a railway accident, and had lost both his hands and both his feet: there would be very little left of him; he has lost his principal members, or lost the use of them; and yet the most important part of all is there—HE is alive, HE can think and feel—His members belong to him, they are the instruments or tools he does the work of life with. A boy gets on famously with his work and play when his members or instruments are sharp and strong;

but he is very much to be pitied when he has lost them, or when they are blunt and out of order. Now you understand that you and your members are different.

Now for the next point. Make a good use of your members. Do good work with your tools. Yield your members as instruments of righteousness unto God. Serve Him with every one of them.

First of all your eyes. What beautiful instruments they are! more beautiful than the finest microscope or telescope that was ever made Ask your father to try if he can find among his books a picture of the inside of an eye, and to show you how it is made. It is an instrument to be taken great care of, and made a good use of, such a use as will please God. Never use it to read a bad book, but use it to look at and enjoy the beautiful things which God has made, and above all to read His holy Word.

Then your ears: use them to listen to bright talk and sweet music, and the good advice of parents and teachers; but if anybody begins to use bad words, stop your ears and run away.

Next comes the mouth. Did you read what I said last month about the tongue; the long tongue, and the loud tongue, and the sharp tongue, and so on. If conscience says, "I have been making a bad use of my tongue," try to turn over a new leaf, and make a good use of it. Loving and kind and cheerful words and tones, and no more crossness and grumbling.

The hands come next. And what a number of instruments are to be found in them! With the thumbs and four fingers of a clever pair of hands, how many useful and beautiful things can be done. A large part of school time is spent in learning how to use these tools. Writing and drawing and painting and playing on musical instruments and needle work. All these useful things are done by the hands; but hands that are not doing good are too often doing harm.

"For Satan finds some mischief still,
For idle hands to do."

And lastly, the feet. The feet are the carriages by which we go from place to place, and while a good boy makes his feet carry him quickly to school, punctual to the minute; an idle boy lets them dwadle and drag, and perhaps take him away to play truant, when he ought to be learning his lessons.

Now read the text carefully again, and what looked hard at first will seem quite easy. We are to give up our whole selves to God from top to toe, and to use all the members of our bodies as so many wonderfully made tools for doing what is right and good, and never doing mischief. Will you learn these lines—

"Two little eyes to look to God,
Two little ears to hear His word,
Two little feet to run in His way,
Two little hands at His work all day."

"One little tongue to speak His truth,
One little heart to trust Him in youth;
Take them my Lord, and let them be,
Always obedient and true to Thee."

And now, *why* ought we to do all this? For these two reasons.

First, because all these members or instruments or tools are God's gifts to us. To some boys and girls he has denied them for some wise reason which we do not understand. There are large houses, called "Asylums," which are full of children who are all blind or all deaf and dumb. As all our members are the good gifts of God, ought we not to use them in His service?

And secondly, because the Lord Jesus Christ has shed His precious blood for us; and the Bible tells us that He did this, because He wished to redeem every bit of us, body and soul for His service. Therefore let us "glorify Him with our bodies and spirits which are His," and yield our members as "instruments of righteousness unto God."

Notes.

By a Rambling Observer.

THE down grade controversy is still the most prominent object in the ecclesiastical landscape; and as time passes its features cannot be said to be much improved, except that some of the gravest charges brought against the Baptist Union, are now virtually abandoned by their author, and the latest action of the Council of the Union furnishes some ground for hope that peace may be restored. The editor of this MAGAZINE has sent two letters to the *Freeman*, from which we give some extracts describing the state of matters:—

"The charges, ugly as they are, need to be recalled in order that the question between him and the Council may be judged on its merits. They were so presented and so followed up by Mr. Spurgeon as to produce on the public mind the impression that there were members of the Baptist Union (and the suspicions excited applied to the whole body), who scouted the Atonement, derided the inspiration of Scripture, degraded the Holy Ghost into an influence, turned the future punishment of sin into a fiction, and the resurrection into a myth, were betrayers of the Lord, confederates in evil, thieves who robbed God of His glory and man of his hope. Such was the terrible impression produced by the Down Grade articles.

"What a relief then it is to find in the *Sword and Trowel* they are all

reduced to what follows:—'Now that the offensive personage has been finished off, it would be well to forget him, and go on to the main question, Does the Baptist Union hold the doctrine of future probation? Many of its members avow it. Members of its high-handed Council glory in it. It could somewhat clear its blurred reputation if it passed a resolution setting forth that it rejected the dream of future probation and restoration as unscriptural.' The main question, he calls it. But surely he cannot think us so foolish as to regard it in that light. To some of us his calling it so after the terrible charges he has made appears something very like a farce. It is very much as if a man who who had accused another of murder, theft, adultery, lying, &c., were, on finding himself unable to substantiate his charges, to turn round and say to the accused, who indignantly repudiates them: 'You may somewhat clear your blurred reputation by swearing that you have never trampled on any one's toes, or jostled anyone in a crowd, or spoken to anyone an angry word.' . . . . As for the Baptist Union, its friends may now breathe freely, and be thankful for the testimony to its soundness which he involuntarily bears. Let all who have suspected it of having widely departed from the truth take notice that after its accuser has been brought to book the worst he can say of it is that many of its members hold and some of its high-handed Council glory in the doctrine of future probation."

In a second letter, in which he pleads for the Union allowing the subject to drop, Dr. Landels says, in reference to the new charges above mentioned:—

"But what about the new charges, accusing prominent members of the Union, and indeed the whole Council, of untruthfulness and deceit! These, we admit, are grave in the extreme. Few, we think, can read them without blushing. Our first feeling on reading them is one of indignation, which soon gives place to pity, and there is no reason why any other feeling than pity should be cherished. They can do no injury unless it be to him who makes and those who indorse them. The men to whom they are applied are so well-known, that they will not be believed, and need not therefore be indignantly denied. It is enough thet they should be let alone. They need not therefore be mentioned in the forthcoming meeting of Council. The best thing it can do is to meet them with dignified silence. I am satisfied, for my part, that Mr. Spurgeon himself does not believe them, although he may think he does; and, if let alone, he will soon discover and show that he does not. If the Council will but stand firm in the position it has already taken, with so much credit to itself, its defence is invulnerable; and it can have no wish to press the war against its accuser and destroy his usefulness, as this discussion, if continued, threatens to do. Mr. Spurgeon has been tenderly treated, in consideration of the great services he has rendered to the cause of Christ. There is the same reason for his being tenderly treated still. There must be no surrender or concession inconsistent with Christian fidelity—there are members of

the Union who will not fail to protest against that—but neither need there be any retaliation inconsistent with Christian forbearance. Let the Council be content with what it has already done. It must not demean itself by yielding to dictation; but neither need it drive to the wall a brother whom it honours, for whose usefulness it gives thanks and still continues to pray, notwithstanding his present lamentable alienation."

STRANGELY enough the suggestion that Mr. Spurgeon did not himself really believe the new charges, was verified even before it was published. Simultaneously with its appearance in the *Freeman*, Mr. Spurgeon wrote in the *Baptist* stating that he did not suspect Dr. Culross of acting a double part—

"I merely intended to review the Council's action as a whole, and I think it is open—fairly open—to my strictures. Men do in a body what no one of them would do by himself alone. A committee is a many-headed, many-tongued thing, and its action is apt to be the result of internal compromise, or of momentary impetuosity, rather than of quiet, sober thought. In fact, there is no accounting for what may come out of the lucubrations of a hundred men. I wish, therefore, to view the Council as a whole, and not in its individual members; and to feel in my heart of hearts that I excuse each one, while I yet criticise the whole. This may not be logical, but it expresses what I feel. If Dr. Culross ever needs a champion to defend his guileless character, I would volunteer my best services." Illogical as this is, it is satisfactory so far. Logic, we know, is not his forte, and if he thinks this explanation of his language all that is due to himself, others who are sufficiently vindicated need not now complain. If the individuals are all excused, the body cannot very well be blamed.

FACTS come to light which shew how a very strict orthodoxy may be combined with a very lax morality. A man brings accusations against a great religious body, which he fails to substantiate, and on being challenged to do so, allows the most serious of them to drop, and would like to have them forgotten! In others, he charged one hundred men with untruthfulness and deceit; and of these, after men are shocked at the enormity of his accusations, he says that they do not apply to any one of the hundred. And very orthodox lookers-on cry, "Well done! Noble stand for the *truth!* Such a champion well deserves our support!" And if published reports may be credited, pecuniary support is plentifully forthcoming. The February number of the *Sword and Trowel* contained the balance sheet of three Tabernacle Institutions for 1887, which showed a large deficiency in income as compared with expenditure. Now, money comes in freely. Men shew their animus towards the denomination assailed by a degree of liberality which the claims of the institutions failed to draw forth. Others without giving, perhaps, talk as if a man's great usefulness rendered him incapable of

making a mistake. By this kind of thing they appear to think they are rendering service to the gospel, and commending it to any enquiring sceptical age which, with all its faults, is not without a lofty scorn of wrong. They need to learn that great eminence and influence, and usefulness should make a man more careful not to violate, and more eager to atone for having, although unintentionally, violated, the commandment—"*Thou shalt not bear false witness against thy neighbour;*" and that the most doctrinal of Paul's epistles contains the severest condemnation of those who say—"*Let us do evil that good may come.*"

THE Rev. S. G. Woodrow is to leave Edinburgh for Kettering, where he commences his ministry on the 1st of April. While we regret his leaving Scotland, we congratulate him on his call to a church of such historical renown. Men of high note in our body have preceded him there. Andrew Fuller, our great theologian, and the no less acute William Robinson, afterwards of Cambridge; not to mention others of repute in the denomination, are names with which any man may feel it an honour to be associated. Mr. Woodrow, we doubt not, will sustain his ministry as becomes their successor. May the divine blessing attend him in his new sphere.

AT its meeting last month, the Education Committee of the Baptist Union of Scotland, resolved to recommend to the next meeting of Council, the motion submitted by Mr. Graham at last meeting, to the effect that the Rev. John M'Lellan be requested to devote his whole time to tutorial work. This is a step towards the more efficient conduct of the Union's educational work; and we sincerely hope that the recommendation will be adopted by the Council, and the appointment supported by the denomination at large. It is time all party-feeling should be merged in a desire for the common good.

THE coloured sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus, but of love, in the wear and tear of common, unpoetic life.—*Faber.*

Intelligence.

THE Rev. T. S. Campbell has accepted the unanimous invitation to the pastorate of the church in Airdrie.

THE Rev. S. G. Woodrow, of Charlotte Chapel, Edinburgh, has accepted a pressing invitation to the pastorate of Fuller Church, Kettering, and will commence his ministry on the first of April.

ABERDEEN.—ACADEMY STREET.—The annual soiree of the Sunday School here was held in the chapel, on Saturday, January 28th, when scholars and friends to the number of 175 took tea together. Mr. W. Douglas, superintendent, referred to the great improvement in the attendance of scholars during the year. Present number on roll, 75. Average attendance for last five months, 63. Amount of missionary collection, £7 8*s.* 1½*d.*

DUNDEE.—ST. ENOCH'S.—The annual meeting of this church was held on the evening of the 26th of January, and was largely attended. After tea served in the hall, the pastor, Rev. Wm. Tulloch, took the chair, and in a short address reviewed the work of the year and its results, as far as these could be tabulated, from which it appeared that 39 had been added to the church, which brought up the membership, after the necessary deductions, to 260. He remarked that an addition of 204 had been made to the church since his settlement, upwards of four years ago, being an average of about 46 every year. The treasurer, in his statement of accounts, said that they had paid up the entire balance of £150 due, at their last annual meeting, to the Loan and Building Fund of the Baptist Union, and had a surplus in hand of £7, which he proposed, and which the meeting approved, should be made the nucleus of a new Building Fund, with the view of a larger and better place of worship. The pastor, also, congratulated the church on their success of clearing off at once their chapel debt, and said it showed what a comparatively poor people could do when they were hearty and unanimous about a thing. The various organisations of the church were reported on, and found to be in good working order; and two of the brethren gave short and interesting addresses. Altogether the year had been a prosperous one, and all felt that they had good reason to "thank God and take courage."

IRVINE.—The eighty-fourth anniversary and the induction of Mr. John C. Hewson from the Pastors' College to the pastorate of the church here, took place on Sunday, February 6, when the Rev. Samuel Crabb, of Rothesay, preached forenoon and evening. A public soiree took place on the Monday to welcome the new pastor. Mr. J. C. Graham, president of the Baptist Union of Scotland, presided, and the meeting was addressed by the pastor and Captain Breckenridge, one of the deacons; also the Revs. John Crouch, of Paisley; Samuel Crabb, of Rothesay; John Horne, of Ayr; Dr. Somerville (Established Church), of Irvine; John Gray, B.D. (U.P. Church), of Irvine; and R. S. Macaulay (Free Church), of Irvine. The local ministers gave Mr. Hewson a hearty welcome to the town, and a considerable amount of enthusiasm was manifested during the evening, it being the largest meeting held in the Irvine Chapel for several years.

PETERHEAD.—*Soiree.*—The annual soiree in connection with the Sunday School was held on Tuesday evening. There was a large attendance of parents and others, as well as the scholars. The Rev. T. S. Campbell occupied the chair. In the course of the evening the superintendent of the school (Mr. A. Anderson) gave a statement of the year's work, which was considered satisfactory. Amongst those who contributed to the programme were Misses Maggie Garden, Mary Garden, and L. Cran, and Messrs. W. Beattie and G. Garden. The children attending the school also gave songs and recitations, and at the close prizes were distributed to the scholars from a large Christmas tree.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Faith Healing.

By the Editor.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick; and if he have committed sins they shall be forgiven him."—JAS. v. 14, 15.

E hear a great deal in these days of what is called *faith healing*, that is—healing by faith without the use of any of the recognised means of healing, without any means whatever, except prayer for the patient's recovery. The words at the head of this article are quoted as proof, that the Church is possessed of this power of healing—this miraculous power, as it very properly claims to be. Certain men on whose character and motives we desire to pronounce no verdict, although we claim the right of testing their teaching and pretensions, have taken a prominent part in this faith-healing movement. In London there is a house called *Bethshan*, or house of healing, where patients go in the expectation of being cured of their ailments through the prayers of the apostles of the school, by whom it is statedly visited. Some of these men not very long since came to Edinburgh, and held meetings almost next door to the Infirmary, with the same object. A weekly paper of large circulation regularly publishes reports of the cures, or the supposed cures which are effected; and not a few devout people throughout the country believe sincerely that the movement is scriptural in its nature, and genuine in its results.

The tendency of this movement, of course, is to abolish all those institutions in which the best medical and surgical skill seeks by the most approved treatment and appliances to cure the various patients. And were it only on this account, it ought not to be ignored by the Christian Church. Furthermore, it demands attention, because if its pretensions are valid, the Church ought not to neglect to exercise a power which she still possesses as the gift of her Lord; and, if not valid, they ought to be exposed for the sake of those who are labouring under a delusion, expecting cures which

will never take place, neglecting the use of suitable means, and either imagining themselves to have been healed, or concluding unfavourably of their own spiritual condition, because their want of faith prevents their recovery.

In order to clear the ground, let me ask attention to two or three preliminary observations.

1. It is not questioned that the healing power—the miraculous healing power—was possessed by the early Church in the person of some of her members, and was exercised under certain conditions. It is not questioned that such exercise may have been intended by the apostle in the passage before us—although it must be observed that even here it was not possessed by all the members of the Church, but confined to a class, *i.e.*, the elders, and may have been restricted, as some suppose from the context, to the healing of some particular disease, such as the sickness of the Corinthians, which Paul seems to trace to some particular sin (1 Cor. xi. 30). Still it is not questioned that miracles were wrought—miracles of healing as well as others. But it does not follow that this miraculous power is possessed now. We can see very good reason why miracles should cease, inasmuch as their continued and frequent occurrence might either neutralise their value as signs authenticating the divine mission of the worker, or attract men by motives such as our Lord discountenanced in His countrymen, when after the miracle of the loaves and fishes, they sought by force to make Him a king. It is obvious, moreover, and possibly it may have been for this reason, that miracles were not wrought at the pleasure of the worker, or to exempt men from the necessity of using appropriate means; but where all means were ineffectual, and where the miracle was fitted to promote some great spiritual result. Such power was possessed then, and exercised under such conditions. But we see no sure sign of its being possessed now. The advocates of faith healing, do not heal as the apostles did by word or touch. If they believe that power to be in the Church, they are the men who ought to possess and exercise it. Why do they not? Why do they not bid the lame walk, as Peter did at the temple gate, or restore men to life as Paul did, when he restored to life the young man who had been accidently killed? These things were done by the faith of the apostles, not by the faith of those on whom the miracles were wrought. Why do not modern faith healers exercise their healing power in the same manner? They have plenty of opportunities. They find the diseased all around them. They hold meetings close to the Infirmary, where there are hundreds sick of all manner of diseases—why do they not step in

and cure some of them? Instead of that, they make it all depend upon the faith of the poor patient, who is told if he is not cured, it is because of his own want of faith. A very safe thing to say as regards their own pretensions, for it deprives us of the power of judging whether they are valid or not. But the very fact of their taking such ground, is enough to shew that they are not possessed of the healing power, which was exercised by the members of the early Church.

2. It is not to be supposed that where healing means are used, there is no room for the exercise of faith and prayer. We do not pray the less, nor depend on God the less for our daily bread, because we use the means by which it is procured, nor are we prevented offering the prayer of faith, because we use the means of healing. Even when James tells us that the prayer of faith shall save the sick, he does not say that all means are to be neglected. The sick man was to be anointed with oil in the name of the Lord. Oil was reckoned an important means of healing then, and it is not supposed to be inefficacious even now. And if modern discovery has found means more efficacious still, the use of those means, instead of hindering, may only facilitate our offering the prayer of faith for the recovery of ourselves or our friends. The neglect of means would be the greatest hindrance to faithful prayer, and would change such prayer into presumption. For what right have we to expect healing, if we neglect the means of healing which God has placed within our reach?

3. We would not deny that there have been cases of healing where no ordinary or approved means were used. The recuperative power of nature may account for some such cases. The effect of the mind on the body may account for more. Every one knows that a man may make himself ill by imagining that he is ill, and that the belief that he is being healed will help to his recovery. Some of them, too, may be owing to the exercise of faith. For

4. In the fourth place, we do not deny that there are cases in which healing may be effected by faith. Where all means are unavailing, we should be sorry to question that a patient *may* be cured through the prayer of faith offered by himself or his friends. Only let faith exist, and there is no limit to its power. All things are possible to him that believeth. It can remove mountains, it can bring rain or drought, and it can also heal disease. The prayer of faith without any doubt will cure the sick. But then the question is—how are we to get faith in the case of any particular patient? It must be remembered that faith does not come at our bidding. It

must have a reason for its existence—some ground on which it can intelligently rest—some intimation of the divine will which warrants its exercise. Without this, our belief that a cure will be effected in answer to prayer, is not faith but fancy. We must somehow know that the cure of the patient accords with the divine purpose, and will promote the divine glory, before we can exercise the faith which renders prayer effectual.

All this is tacitly admitted by the advocates of faith healing.

It is felt that faith must have some basis on which to rest; and, instead of looking for a specific basis in every particular case, which of course, it would be difficult if not impossible to find, without a special Divine revelation, an attempt is made to rest faith on principles which are universally applicable.

Thus, in order to make good their position, it is argued, or rather we should say it is assumed (for there is little argument in the case),

1. That affliction or disease implies that sin is cherished by the man who is the subject of it; and that if the man forsakes the sin, and makes a full surrender of himself to God, immediately his ailment will be removed, and his health established. I have actually heard a leader in a great religious movement, declare in a holiness meeting, that a sore throat from which he suffered for some time was owing to his not having made a full surrender of himself to the Divine will, and that as soon as the surrender was complete he was perfectly cured. And his case was cited as an illustration of the cause of all bodily affliction, and of the manner in which it is to be removed.

Now it need not be questioned that all suffering is connected with sin; and that if there were no sin in existence there would be no suffering. Neither need it be questioned that God may and does send affliction as a corrective of man's faults, and remove it when its purpose is served. Every devout man, I believe, will admit as much as that. But that admission is a very different thing from believing that *all* suffering is sent as a mark of God's displeasure against some particular sin in his people, which it is designed to correct, so that when the sin is repented of and forsaken the suffering is removed.

Not thus does scripture either require or permit us to interpret God's providential dealings with his people. Job's heavy afflictions came upon him not because of cherished sin; but for the development of his virtues; for, according to the Divine testimony, he was "perfect and upright, one that feared God and eschewed evil." His troubles were a mark of the Divine favour rather than of the Divine displeasure. Hence James says, in referring to his case, "Behold, we count them happy who endure. Ye have heard of the

patience of Job, and have seen the end (or purpose) of the Lord; that the Lord is very pitiful and of tender mercy." To the same effect on Paul's words—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And how striking is Peter's testimony to the purpose of the believer's sufferings—"Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." All this accords with the experience of many afflicted saints, who though they do not lay claim to perfection, yet cannot charge themselves with any cherished sin, and are withholding nothing which to their knowledge the Lord requires of them. It is strange that in such cases, if the Lord sends trouble to correct some fault that he does not in order to the fulfilment of his purpose, shew them what is the fault which he means to correct. But there is nothing strange in it, if his purpose be the strengthening and development of their Christian graces. *Then*, the less they can see in themselves any sin for which they are afflicted, and the less therefore they can understand the reason of God's afflictive dispensations, the more are they required to exercise implicit faith in Him and submission to His will, trusting Him even where they cannot see the reason of his dealings with them, confident that whatever he does is best, and content that he should be glorified in them and by them even as he sees meet. Thus are the noblest qualities of character developed; and the afflictions of time made to contribute to the honours and enjoyments of eternity. And thus do the trials He appoints instead of being proofs of his displeasure, mark the tried ones as the objects of his special and peculiar regard.

But it may be said, is not suffering or affliction, which is meant to develop and improve character, corrective in its nature, and does it not imply that the subject of it is not yet all that he ought to be, or all that God desires him to become? We reply certainly it is. But it does not follow from this that he is consciously cherishing some sin from which he needs to be driven away, and that when on his being driven from the sin, the affliction will cease. It only means that the man is not yet perfect, that although he is living in the enjoyment of unbroken fellowship with God, there are degrees of holiness to which he has not yet attained, and that through the discipline he is undergoing—the chastening and purifying and refining discipline—the bodily suffering—the mortification of desire—the disappointment of expectation—the self-denial and self-restraint he is required to

exercise—that higher degree of holiness may be reached. It means moreover that when this is reached, suffering may be continued until he is raised to a greater height still, and may not cease so long as he is on this side the grave; for never while life lasts will he have reached a point at which he may not become holier and better than he is. If even the Captain of our salvation was made perfect through suffering, no followers of His can ever claim to have reached a state at which suffering may not exert on him a salutary influence. Thus the believer's suffering, instead of being a proof that he is shrinking from an entire surrender, may only be a token that he *is like* and that God is seeking to make him *more like* his Lord. And it is a cruel thing to tell a sufferer that his sufferings are a reason for condemning himself, and thus to add spiritual distress to his bodily pain, when he ought rather to be taught to regard them as a proof of God's peculiar regard.

(*To be continued.*)

Christian Paradoxes.

III.

By Rev. J. M'Lellan.

"Poor, yet making many rich."—2 Cor., vi. 10.

IT is the manner of the Bible to reverse many of our estimates of men and things. What the world calls wisdom, the Book calls foolishness; what the votaries of pleasure call gain, it calls loss; what the unspiritual count solid and real, it represents as being but an "insubstantial pageant," baseless as the fabric of a vision. Our paradox furnishes another illustration. To be poor, means, in the vocabulary of the world, to have no balance at the bank; to be rich, to have abundance of silver and gold. We open our Bible, and lo! its appraisement of men's possessions is according to a totally different standard. The man who rolls in worldly wealth—if that is his all—is simply a poor doting fool; whereas the beggar, shivering in his rags, may be rich beyond imagination. Not that there is any virtue in being temporally poor, or any sin in being rich. The point of the biblical estimate is that what a man "is worth," as the phrase goes, is determined, not by his temporal, but by his spiritual possessions. A man literally poor may be utterly destitute of spiritual riches, and man possessing much of this world's wealth may be also "rich

towards God." The temporal circumstances in themselves determine nothing. That man, whatever his social position on earth may be, is in God's sight rich, who is in possession of those spiritual treasures which neither moth nor rust can corrupt, and which thieves cannot steal—that man, and no other.

At the same time the Bible does teach that it is hard for those who have much of this world's wealth to enter into the kingdom of heaven. "They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition." It is thus a very risky thing to handle much of this world's gold. A rich Christian needs much grace if he is to "use the world, as not abusing it." Paul's exhortation to Timothy is: "Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all thinks to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate." It was noted in apostolic times that "not many wise after the flesh, not many mighty, not many noble were called." The Apostle James is startlingly explicit on this point. He writes thus: "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which He promised to them that love Him?" God is as willing to save a rich man as He is to save a poor man; for He "willeth that all men should be saved;" but as a matter of fact the tendency of riches is to lead men to slight the things which are unseen and eternal. If we only saw things in their true light it is highly probable that we should congratulate the poor upon their comparatively favourable position in relation to the things of eternity, and commiserate the rich in view of their greater jeopardy. The bulk of New Testament Christians, not excepting the apostles, were poor. The writer of our paradox tells us that he knew what it was to be "in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And yet he and his "poor" fellow-labourers made many "rich." Let us endeavour to discover what the apostle means by this remarkable statement.

We are safe in saying, for one thing, that they made many rich *by their faithful preaching of the gospel.* Writing to the Ephesians the apostle says: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." In the prosecution of this work, the preachers, first of all, strove to convince men that they were spiritually poor. The opening chapters of the Epistle to the Romans, shows us how

Paul was wont to appeal to men's consciences in the sight of God. His unhesitating declaration is that "all have sinned, and fall short of the glory of God," and that "the wages of sin is death." There is no mincing of matters with him, however unpalatable his doctrine might be to the carnal mind. He knew full well that until men discovered that they were spiritually poor, they would never prize gospel grace. The parable of the Pharisee and the publican who went up to the temple to pray, illustrates this point for all time. The former, rich in his own esteem, instead of praying, simply boasted of himself before God. The latter, conscious of his guilt, stood afar off and "smote his breast, saying, God be merciful to me a sinner." The awakening of conscience must uniformly precede a practical dealing with God regarding salvation. This therefore was Paul's first aim.

In connection with the proclamation of the terrors of the law, the apostle went on to open up before men's wondering eyes "the unsearchable riches of Christ." Justification through faith in a crucified and risen Redeemer; deliverance from the dominion of sin through the power of the Holy Ghost, and the glory of heaven as the eternal heritage of all believers, constituted the outstanding themes of his evangel. Nor did he content himself with a mere perfunctory proclamation of the truth. His whole soul was in his message. Like the preacher in the "brave picture" that was shown to Christian, "he stood as if he pleaded with men." His own words are: "We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God." Thus, in order to make many rich, the primitive preachers pressed upon their hearers the treasures of God's grace in Christ Jesus.

Now, in every instance in which men were saved as the result of the gospel thus preached to them, our paradox was verified. This is very strikingly set forth in the 19th verse of the epistle to Philemon. In order to move Philemon to magnanimity towards his converted runaway slave, the apostle plies him with argument after argument. At last, to clinch all, he puts in this word: "Thou owest to me even thine own self." Could Philemon treat with indifference the apostle's pleadings on behalf of Onesimus after reading that? Under God, Philemon owed his everlasting salvation to the apostle Paul. What amount of gold was that gain worth? "Making many rich," but how rich? Tongue cannot utter it; imagination in her loftiest flights cannot portray it. We can suppose these two, Paul and Philemon, meeting on the golden streets of the City of God, and conversing

about their earthly intercourse. How could Philemon better express his sense of indebtedness to the apostle than by quoting the words of the old letter? "Were it not for you, brother Paul," we can imagine him saying, "I would be to-day in the outer darkness, a lost man. Here I am, however, in the Father's house, crowned with glory and robed with immortality. Brother, I can only say, I owe you my own self." It would be worth toiling, and preaching, and praying for three score years and ten if only at last we were instrumental in making even one human being thus eternally rich. Shall not every Christian who reads these lines make it his ambition not to go to heaven without some Philemon? The humblest, the poorest, the most illiterate saint may be the means of accomplishing the sublime achievement of saving a soul from death, and covering a multitude of sins (James v. 20).

Further, those poor men made many rich *by edifying those who had already believed.* It was to professed Christians that the words recorded in Rev. iii. 14-22 were addressed. "Buy of me," says Christ, "gold refined by fire, that thou mayest become rich." The Laodiceans becoming self-satisfied, degenerated into a state of lukewarmness. As if they had already attained and were already perfect, they said: "We are rich, and have gotten riches, and have need of nothing." How like many professors in our own day! In all our churches there are probably not a few who have long since ceased to grow. Their Bible knowledge, their zeal, their liberality, their tempers even, have not perceptibly improved for years. And yet they do not blush to see their name on the church-roll. When quite convenient for them they will honour the meetings of the saints with their presence. Occasionally, when in a generous mood, they will put themselves to the trouble of attending the prayer-meeting, if only "to encourage the pastor." That is all. They have need of nothing. Now these people, even if they get to heaven, "shall suffer loss." If spiritual capacity is to be the measure of future enjoyment and service—for there will be no idlers in heaven—such persons will begin the higher life very much on a level with such a convert as the penitent thief. They will start on their new career with poor, undeveloped souls; and, possibly enough, the maturer saints will have to take them in hand and edify them after all. When will men understand that growth into Christ the head—Christian character, that is to say—is the supreme aim of the gospel? A noble character outweighs in worth the whole material universe. The pastor, therefore, who sends his hearers home to mourn in secret places over their sins, and to appropriate at the throne of the heavenly grace New Covenant

blessings, is truly apostolic in his work. He, whatever men may think of him, is making many rich, and the day will declare it.

Once more, these poor servants of Christ made many rich *by their prayers*. No one can read Paul's letters without being struck with the importance which he attached to intercessory prayer. On the one hand, he again and again asks his brethren to pray for himself, and, on the other, he tells them that he is constantly mindful of them in his approaches to the Mercy-seat. Many of his prayers are recorded in his letters, and a finer theme, whether for private meditation or for public discourse than these furnish it would be difficult to name. Now, without philosophising about the *rationale* of prayer, we might find it useful to ask of ourselves whether we believe that we can really enrich our fellow men by this means. If we attach any importance at all to the teaching of Christ and His apostles, we must admit that such a thing is possible. What then? Why, the very poorest among the saints may make many rich. We little imagine how much we owe to those who daily remember us before God. Some of us are doubtless all the richer to-day for prayers offered up on our behalf by lips which are now sealed in death. "The supplication of a righteous man availeth much in its working."

Love not Blind.

Love, they tell us, cannot see ;
  Love is blind, the poet cries ;
But it always seems to me
  Love hath twenty pairs of eyes!

Hate alone is really blind :
  With a veil of sombre hue ;
Both its squinting eyes are lined,
  Shutting all things fair from view !

Gentle love can quick discover
  What no other eye can see ;
And a man must be a lover,
  If he'd learn life's mystery !

If the world he'd understand :—
  Catch the music of the hours,—
See the light on sea and land,—
  Learn the truth of birds and flowers —

If he'd see the mystic grace
  Binding all the earth in one ;—
If he'd gaze on nature's face
  Smiling at the laughing sun ;—

If he'd learn what nature saith
In her myriad changing tones,
As the summer evening's breath
Thro' the green trees sighs and moans—

As the waves roll on the shore,
Breaking, breaking ceaselessly,
Murmuring for evermore
Some wild sonnet of the sea,—

As ten thousand choirs of birds
Fill the dome of heaven with song,
And the flocks and lowing herds
Move with lingering feet along :—

If he'd hear the Spirit blest,
Speaking to him from the sky,
When the sun has sunk to rest
And the day lies down to die,

When the tender evening light
Glows, and melts, and glows again,
Whispering of sad delight,
Whispering of blissful pain ;—

If he'd learn the harmonies,
As the stars march thro' the sky,
Looking down like angels' eyes,
Lifting up his thoughts on high ;—

He must love. For sure 'tis love
Forms the universal frame !
God in stooping from above
That he might wild chaos tame,

Called in love to aid his strength—
Made it his creative thought,
And the world emerged at length,
Everywhere with love in-wrought !

Hence 'tis he who loves alone,
Who can learn life's mystery :
Only he is nature's son—
Only he has eyes to see !

He who loves has sympathy
Both with nature and with God !
He who loves not cannot see
Half the flowers that skirt his road !

DURLEY

The Twin Attendants of the Righteous.

By Barnabas.

THE language of the Psalmist, when he says "Surely goodness and mercy shall follow me all the days of my life," is not applicable to him only but describes the privilege of every child of God, who may with equal assurance apply it to himself—"*Goodness and mercy*," may be regarded as personifications which present themselves to the Psalmist's mind, in form appropriate to and expressive of their character. Just as in the fable we used to hear of good fairies who hovered around people, rendering them services at important junctures in their lives, prospering them in their undertakings, and showering favours upon them; just as in that Book which is no fable we read of ministering angels who keep watch over their wards, holding "them" up in their hands, and guarding them against evil influences; so here the Psalmist sees two angels that minister to the righteous, and that are to follow him all his days—"Goodness and mercy"—he calls them—Divine goodness and Divine mercy.—Let us try to picture them as they appeared to Him.

Goodness is an angel with radiant countenance, bright as the sun, ever beaming with smiles which shed gladness around her. She hath a light and buoyant step, and her footfalls are musical as the chiming of marriage bells. Flowers grow where she treads, and springs of living water flow to refresh the thirsty ground. The very movement of her wings is melodious, and sheddeth sweet fragrance on all the air. She hath a full and yet an open hand; for while always dispensing her gifts, her store is never exhausted, she is most visible when the sky is bright and the air balmy, and the spring flowers open their petals to the sun, and the grass grows upon the mountains, and "the little hills rejoice on every side, and the pastures are covered with flocks, the valleys also are covered over with corn; they shout for joy, they also sing." She ministers in the home when health and happiness are there; covering the table, making the slumbers light and refreshing, and sweetening the intercourse of brothers and sisters, gladdening the hearts of parents with the welfare and the well-doing of their offspring. And, if sometimes she veils her brightness in a more sombre garb; or appears in such

guise that men may not be conscious of her presence, if in the wintry season of the world, or the home, or the soul, there be less radiance in her countenance, and less music in her tread, and an apparently less liberal dispensation of her gifts; to the soul whose eye of faith can recognise them, her features are still the same, and the same blessed ends are promoted by her gentle and holy ministry. There is the same kindness in her heart; the same words of blessing on her lips, though the ear does not hear them; the same expression on her countenance, though the eye cannot see it; the same benefactions ministered by her hand, though they be not so sweet to the taste. A stronger faith would see the essential features under the dim disguise; and share in the Psalmist's confidence that goodness as well as mercy doth attend all the good man's steps.

Mercy is the twin sister of goodness, and being so closely related they bear a striking family resemblance, although distinguishable also by their individual peculiarities. Mercy hath a countenance in outline and features very much like goodness, but differing in expression. She is less buoyant and radiant than the other, with more gravity and tenderness of manner. Her eye is tearful, as if she were ever ready to weep with those that weep, and her lips tremulous with pity. She hath a noiseless step, and a soft gentle touch, and a voice that falls like music on the dull ear of sorrow. With whispered consolation on her lips, and a cordial in her hands, her favourite haunts are chambers of sickness, or prison cells, or closets where souls groan in secret under heavy loads of sin and woe; and there, in her mild accents, she bids the guilty "be of good cheer because their sins are forgiven," and with her strong though gentle hand lifts the burden from the heavy laden, and with her fragrant ointment tenderly healeth the broken in heart, and bindeth up their wounds. She is seen more frequently in the shade than in the sunshine, and exercises her ministry most when some darkly brooding sorrow hangs over the individual, or the family, or the nation's heart. When goodness puts on her veil, and works behind her disguise so that men know her not, then is mercy often employed most actively in furthering her gracious designs. Her ministries are more specific than those of goodness, and confined to a more limited sphere, a preparedness of heart being necessary to fit men for receiving them; but withal they are not less freely or spontaneously or cheerfully exercised. For

> "The quality of mercy is not strained,
> It droppeth like the gentle rain from heaven
> Upon the earth beneath."

Unpurchased, often-times unsolicited, this angel doth pay her visits

and impart her benefactions ; and those who have benefited most by her ministry are sometimes those who never thought of her, until to their grateful surprise they found her by their side.

The Psalmist expected to enjoy their ministry during the period of his natural life—"all the days of my life."—that is so long as their ministry might be required—so long as he had wants to supply, or sorrow to soothe, or sins to be forgiven. All through life they are needed. We need the ministry of goodness while we live, for our lives are nourished and sustained by Divine bounty. We need the ministry of mercy because of our liability to sin and suffering, and sorrow. And through all the vicissitudes of the most eventful life, these ministering angels wait on the man who truly loves and serves the Lord. He may not always see them ; for the Psalmist does not speak here of their *going before ;* but of their following. So that most frequently they are only seen when we take a retrospective glance; and then in places where we fancied we were God forsaken, we can see that they were with us still. Their gentle ministries come up in our memories ; and their angel forms become visible to us, appearing more beautiful and radiant than ever, as we gaze on them through our grateful tears. *Goodness !* can you not see now how it has been ministering to you all through your brighter happier days?—How it has preserved your own health, and showered blessings on your family—how it has not only supplied your daily necessities, but surrounded you with sources of comfort and enjoyment—how it has made your home a scene of light and gladness—how it has blessed you with endearing friendships, and refreshed you with pleasant recreation, and given you strength which made even your labour a delight ; with what manifold appliances at home and abroad it has contributed to the happiness of your life? *Mercy !* can you not now see how tenderly it ministered to you when goodness seemed withdrawn—how through a painful mental struggle, when the arrows of the Lord pierced your soul, and his hand was heavy upon you, it brought you into rest—how it forgave your sins—how it preserved you when by affliction you were brought very low—how it mitigated your pain, and restored you to health, and gave you a sanctified use of your troubles? Recall the past and you will see that one or other of them has been with you continually, yea, that they have both been there ; albeit, the ministry of one has sometimes been more in exercise than that of the other. You will see, too, that even when one was dealing with you more especially, the other no less interested in the result, looked lovingly on. And as you can now see that they have always been with you hitherto, so you may feel assured it will be still. Never

will they abandon any child of God. Through all the steps of his earthly course they will continue to attend him; mercy soothing sorrow, goodness ministering joy, mercy cancelling guilt, goodness dispensing blessing, mercy obliterating the evil of the past, goodness lifting the veil and disclosing the glory of the future; never leaving him until, their mission accomplished, they usher him in, amidst the acclamations of the redeemed, to the occupations and enjoyments and fellowships of the Father's house on high, where more clearly than here he will be able to trace all that they have done for him, and realise the blessedness of dwelling in the house of the Lord forever.

The firm and well founded anticipation of all this, is what the Psalmist's words express. He is confident that it *will* be with him as we have said. Whatever scenes may lie before him—whatever trials await him—through whatever varying experiences he may have to pass, he is sure that goodness and mercy will never forsake him. And in that assurance he has all that he can desire. There is no conceivable blessing which is not thereby guaranteed to him. If "goodness and mercy shall follow me all the days of my life," then goodness in days of brightness will strew its blessings along my path, and mercy in days of darkness will support me under my troubles. Goodness will grant me all I need for this life; mercy will fit me for and preserve me to the life that is to come. They will never leave me until they lead me in to "dwell in the house of the Lord forever."

Children's Readings.

"THE DAY OF SALVATION."

By the Rev. F. H. Robarts, Glasgow.

"Behold, now is the day of Salvation."—2. Cor. vi. 2.

DO you quite understand the meaning of the word "Salvation?" Did you ever see a house on fire? Here comes the fire-engine rattling along the road, as fast as ever they can drive the horses! There are the firemen, with their shining helmets and sharp axes! There are the flames bursting out of the windows, and the policemen keeping back the crowd! And now the engine gets to work, and pours streams of water through the hose. Presently a cry is heard, "There's a child in the house, bring the fire-escape!" The long ladder is raised to a window—a brave fireman climbs up,

goes in at the window through the smoke, and soon appears again with the child in his arms. Hurrah for the brave fireman! The child is saved! That is Salvation.

You have read about a shipwreck. There is a vessel in difficulties battered by the storm, and there are some poor people on board clinging to the spars and the rigging. Launch the life-boat! The brave crew with their safety-belts, pull through the surf, reach the sinking ship before she breaks up, and bring all on board to the shore. Are they all saved? Every one of them? That is Salvation.

I wonder how many of us are saved—saved from a more terrible danger still—saved from sin and from its punishment—saved so that we may go to heaven when we die. If we are, that is Salvation.

I want to talk to you about two things which you will easily remember, because they rhyme with each other. The day of Salvation, and the way of Salvation.

1. *The day of Salvation:* When is that? Now! Why should it not be for you, the very day, the very hour when you read these lines? Now! At once! There is no time to lose.

When the house is on fire there is no time to lose. When the fireman climbs in through the window there is no time to lose. "May I not stay and try to save some of my toys?" "No, no, quick—come along with me this moment, or it will be too late! Now is your time."

Suppose that when the life-boat reached the wreck, the people on board said, "Can't you wait just five minutes to let us pack up some of our clothes?" "Not a moment, jump in directly, or you will all be drowned."

And so for all of us—now is the time. We none of us know how long we have to live. It is never safe to put off till to-morrow. "Believe *now* is the day of Salvation."

How glad I should be if some boy or girl who is reading these words would say, "This shall be the day of Salvation for me: on this very day I will take Jesus as my Saviour: and I will mark it in my birthday-book, as the birthday of my new life."

2. And now about "*The way of Salvation.*" God loves us very much indeed, and wants to save us: but He is a just and holy God, and He must punish sin; and as we have all done many naughty things, for which we deserve to be punished, the question is—How can we be saved and forgiven? Let me try to explain this by a story.

There was once a little street boy who had done something wrong:

perhaps he had broken a shop window. He was brought up to the Police Court, the case was proved against him, and the magistrate was obliged to sentence him—he must pay a fine or go to prison. The poor boy had not got a sixpence in the world—he was a poor little ragged fellow, like the boys who sell newspapers and matches in the streets—pay the fine! He could not pay it! It looked as though he would have to go to prison. What was to be done?

The magistrate was a kind man with a loving heart, he could not bear to send the poor little fellow to prison; so what do you think he did? He put his hand into his pocket, and pulled out money enough to pay the fine, and called a policeman and said, "Take this money and give it to the little boy, and tell him I have given it to him to pay the fine with!" Do you quite understand? The fine must be paid: the boy had no money of his own: so the kind magistrate gave him the money with which to pay it.

Now, with your mind full of that story, I want you to learn these two texts, and I hope the story will help you to understand them.

"The Father sent the Son to be the Saviour of the world." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

Now, what do you think the boy did when the money was sent round to him to pay the fine? Don't you think he would be very pleased and very grateful. Don't you think he would take the money and do as he was told with it? Don't you think he would be very foolish if he did not? And don't you think he would remember the kindness of the magistrate, and be more careful for the future, and try not to get into trouble again?"

Suppose you try to act something like that little boy. Here is a little prayer which you might say—"My heavenly Father, I thank Thee for the gift of Thy dear Son, and for His precious blood which He shed for me upon the cross: I take Him as my Saviour and my Master; and I wish to be His loving faithful servant."

That is the *way* of Salvation: and if you will take Jesus as your Saviour to-day, this will be the *day* of Salvation: and you must keep it as your second birthday, as long as you live."

"LEARN of me," says the philosopher, "and ye shall find *restlessness*." "Learn of me," says Christ, "and ye shall find *rest*."—*Drummond.*

TIME destroys the speculations of man, but it confirms the judgments of nature.—*Cicero.*

GOOD Calvinists preach like Methodists, as if everything depended on man; good Methodists pray like Calvinists, as if everything depended on God.—*Philip Schaff.*

The Lost Kiss.

I put by the half-written poem,
While the pen, idly trailed in my hand,
Writes on: "Had I words to complete it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint, smothered laugh in the hall,
And the eerie-low lisp on the silence,
Cry up to me over it all.

So I gather it up, where was broken
The tear-faded thread on my theme,
Telling how, as one night I sat writing,
A fairy broke in on my dream.
A little, inquisitive fairy—
My own little girl with the gold
Of the sun in her hair, and the dewy
Blue eyes of the fairies of old.

'Twas the dear little girl that I scolded,
"For was it a moment like this,"
I said, "when she knew I was busy,
To come romping in for a kiss?"
Come rowdying up from her mother,
And clamoring there at my knee
For "One 'ittle kiss for my dolly
And one 'ittle uzzer for me?"

God pity the heart that repelled her
And the cold hand that turned her away!
And take from the lips that denied her
This answerless prayer of to-day!
Take, Lord, from mem'ry forever
That pitiful sob of despair,
And the patter and trip of the bare little feet
And the one piercing cry on the stair.

I put up the half-written poem,
While the pen, idly trailed in my hand,
Writes on: "Had I words to complete it,
Who'd read it, or who'd understand?"
But the little bare feet on the stairway,
And the faint, smothered laugh in the hall,
And the eerie-low lisp on the silence,
Cry up to me over it all.

J. W. Riley.

An Interesting Case.

The Rev. W. K. Landels in a letter—dated Torino, February 22nd, 1888—gives the following account of an interesting case of conversion :—

"The work here is still encouraging. On Friday last I baptised two men, and we had a very impressive service. The conversion of one of these was very interesting. For thirty years he had been a sceptic and priest hater. Last year the earthquake, which did so much damage on the Reviera, was also very much felt in Torino; and he, when he felt the bed pitching about, and heard the beams cracking, found himself calling on God for help. Afterwards he began to reason with himself, and felt that it was useless his trying to deny to himself the existence of a God, when in the moment of danger he instinctively turned to God. The next step was, that if he was going to believe in God he should seek him at once, and not wait until the moment of need when it would be too late. He therefore determined without delay to seek after God, but would on no account apply to the priests. Neither would he have anything to do with evangelicals, whom he considered as great hypocrites as the papists. However, he was induced to come into our meetings, was greatly impressed, and soon began to come regularly. When about a month ago I started a class for catechumens, he was the first to present himself. He had never heard anything about our views on baptism, but as soon as they were explained, he saw them to be in accordance with the Word of God. But a difficulty came in the way of his being baptised. The doctors, for some reason, had forbidden him ever to take a bath. He asked my advice. I told him that if being baptised would do him grievous bodily harm, I should think that he might lawfully dispense with it, but that on the other hand, I had never heard of anyone being harmed by baptism. It was a matter for him not for me to decide. The next week he told me he had decided to take the step, and asked me to have the water warmed. This I of course was glad to do. Two or three days after his baptism, I asked him if he had felt any bad effects, "no," he said with his face beaming, "I never felt so well in my life, I now feel so peaceful, and contented, and happy."

"I WOULD rather be beaten in right than succeed in wrong."—*Garfield.*

"IF there be anything upon this earth which mankind love and admire better than another, it is a brave man—it is a man who dare look the devil in the face, and tell him he is a devil.—*Garfield.*

Notes.

By a Rambling Observer.

UNDER the auspices of a body designated *The Evangelistic Association*, a series of meetings were held in Edinburgh last month, for the "Deepening of Spiritual Life," conducted by the Rev. J. B. Meyers of Regent Park Chapel, London. With the object of such meetings all earnest Christians must sympathise. The state of religion in our Scotch Churches of all denominations is confessedly not in a very satisfactory condition. The wordliness which prevails among church members—the non-observance on the part of many, even of those who are active in religious movements, of what they acknowledge to be the Lord's revealed will—the utter abstention from Christian work on the part of others—these and other things indubitably prove what need there is for a revival of religion among professing Christians; and the man who is instrumental in its promotion, will render most important service to the cause of Christ. But laudable as the object is, the means used for its promotion appear to us open to question on various grounds, some of which we may now mention, not dogmatically, but as points that ought to be considered.

1. All religious services for Christian men, are, or ought to be, designed for the deepening of spirituul life, and every movement should be carefully scrutinised which seems likely to make men slight the ordinary means of grace.

2. The origination of such movements by an organisation external to the Churches, implies that the Churches are failing to fulfil their proper functions, and obviously the first duty of their originators is to seek the quickening of the Churches to which they belong.

3. The coming of men from London, and even greater distances some of them, year after year to deepen the spiritual life of Churches of whose external condition they know nothing by observation, and not much by report, seems to be an assumption of authority, and of eminent spiritual attainments, scarcely consistent with modesty, and such as Christian men should be slow to countenance. It reflects, moreover, on our home ministry, as either lacking in qualifications or remiss in duty; and any slight put on the ministry, either directly or indirectly, is only too acceptable to some.

4. *The deepening of Spiritual Life* is usually explained in a manner which shews that a fallacy underlies the efforts made for that end. It is not a gradual and continuous advance which is contemplated, but an instantaneous change—a sudden receiving of the blessing—an entire surrender to Christ, that is, a full and hearty acceptance of Christ's will as the rule of life. But, according to the teaching of Scripture, until this takes place, there is no spiritual life to deepen. What they so designate, if correctly described, is simply the man's conversion to God—the commencement, not the deepening, of spiritual life. No man has fellowship with Christ, or enjoys life through Christ, who does not fully and practically acknowledge his right to reign. John xiv. 14, 21, 23. Matthew vii. 21-28.

5. These movements are conducted usually on what are called unsectarian principles. Those who take part in them are required to avoid all sectarian teaching, which means that no mention must be made of our most solemn convictions as to Christian doctrines and ordinances. We are thus to seek the deepening of spiritual life by avoiding all reference to the Lord's will, and even disregarding his requirements on most important matters. For does not the commission which requires us to "make disciples of all nations," contain also this clause—"Teaching them to observe all things whatsoever I have commanded you?"

6. When men take prominent parts in such movements who are avowedly unconnected with any Christian Church, their example—however well meaning they may be—is a standing slight to a Divine institution, and cannot fail to prove injurious in its influence.

Such are some of the reasons for our dealing with these movements, after the manner enjoined in Scripture, "Beloved, believe not every spirit, but try the spirits whether they be of God." The Churches need not oppose them, but seek to improve their methods, and not be carried away by them. They will do well to copy what is good in them, their fervour and devotion and aspiration after a more Christlike life; and to avoid what is evil, their substitution of human devices for a strict regard to the requirements of God's Word.

THERE is not yet much sign of a lull in the Down Grade controversy. Mr. Spurgeon, indeed, in the current number of *The Sword and Trowel*, expresses the hope that his friends will not seek to have rescinded by the assembly of the Union, what has been called the Councils' vote of censure; and Mr. Greenwood, who threatened to press this proposal, has publicly avowed his intention of abandoning it, and asks that the question may not be introduced. So far, so good. Such a proof of discretion might lead us to hope for much, if it stood alone, but unhappily it does not. The agitation is to be maintained ostensibly on other grounds.

MR. SPURGEON, in answer to an appeal from nearly a thousand office-bearers (not including ministers) of churches including two hundred members and upwards, urging him to use his great influence to prevent discussions which they think likely to rend the Union asunder, declines to interfere, having, he says, neither the power nor the disposition to prevent, and thinks that, if conducted with good temper and pure motive, the discussion may be productive of good. How little likelihood there is of the discussions being conducted in such a spirit, we leave our readers to judge.

THE London Baptist Association, which is composed in round numbers of about 160 churches, the majority of which are presided over by ministers trained at the Pastor's College, held a meeting on the 27th ult., in response to the demand of some of its members, whose object was to influence the action of the Union at its forthcoming meeting Mr. Spurgeon had charged his men to carry this

matter into every Association in the land. At the above meeting Mr. Greenwood, one of the office-bearers at the Tabernacle, and treasurer of the Association, proposed a resolution, the main point of which was an "appeal to the executive of the Union to prepare a sound evangelical basis for the Union, embracing all the essential truths believed amongst us, and to submit such basis to the Assembly for approval." This resolution was seconded by Mr. James Spurgeon. Mr. J. B. Mead proposed as an amendment, "that it is undesirable that this Association, which has hitherto been characterised by such happy unity, and permitted to accomplish so much useful work, should interfere in matters upon which the opinion of its members is divided, and the discussion of which would be more appropriate in the assembly of the Baptist Union than in the Association." The speakers on both sides, with slight exceptions, were moderate in tone, although there was a good deal of suppressed feeling in the meeting, which shewed itself in an attempt by some of Mr. Spurgeon's friends to prevent the vote being taken by ballot, and in cries of "vote! vote!" as soon as Mr. Mead's amendment had been moved and seconded. From these cries it might have been supposed that the resolution would be carried. But to the surprise of both sides, it came out that the voting was—for the amendment 164, for the resolution 131. Thus the amendment was carried by a majority of 33. We can but echo the hope which has been elsewhere expressed, that this decision of the largest Association in the kingdom, and the one that was supposed to be the strongest in favour of Mr. Spurgeon, may have the effect of staying the agitation which has already borne such bitter fruit.

THE Rev. W. Burton, of Dalston Junction, has written to several papers charging the *Freeman* with "a strange indifference to accuracy" in stating that Mr. Spurgeon was making efforts to secure a full attendance of his former students at the Union Meetings, and offering to pay their expenses for that purpose. Mr. Spurgeon has also written saying that he has not done so, but that he "trusts others will enable brethren to be present." Simultaneously with this a circular has come into our hands, which shews that Mr. Brunton and four others are doing their best to carry out Mr. Spurgeon's wish. In view of these facts we hope the *Freeman* will feel duly ashamed of its strange indifference to accuracy, and be careful to distinguish between what Mr. Spurgeon does, and what is done by others on his expressed wish.

In Memoriam.

THE Rev. Richard Steel, pastor of the church at Kelso, passed away, after a lingering illness, on March 5th. Mr. Steele was well-known and deeply respected in many parts of Scotland, where he laboured earnestly in the Master's service. His first public work was in connection with the East Coast Mission of which he became superintendent. Having seen believers baptism to be scriptural he was baptised, and became pastor of the church at Grantown.

After a time he was invited to form a church at Forfar, which he did, and during a pastorate of ten years was greatly blessed in his work. Through his instrumentality a good substantial chapel was erected. From Forfar he went to Paisley, and after working in connection with the church at George Street, resigned to become evangelist for the Home Mission, and by it was eventually placed in charged of the church at Kelso, which was in a very low condition. Here, as elsewhere, God's blessing rested upon his labours, and the church prospered greatly under his ministrations. His health, however, broke down. Never of a very strong constitution, his zeal outran his strength, thus he gradually became worse, and passed away after nearly a year's illness, at the early age of forty-one. Mrs. Steel died some four year's since, so that six children are left orphans. On Friday a funeral service was held in the chapel, most of the local ministers taking part. The service at the grave was conducted by Rev. Mr. Grant, Edinburgh, and Mr. Ford, Glasgow. On Sunday, memorial sermons were preached by Rev. A. Grant, an old friend of deceased. Although called away so early, his work lives on. Truly he has shewn how much can be done in a short life by a man consecrated to Christ.

Intelligence.

EDITORIAL NOTE.—We are sorry that owing to our absence from home several communications which have been forwarded could not be inserted.

ALEXANDRIA.—On Sabbath, 4th March, over 20 members of the Dumbarton Church, resident in Alexandria and district, were dismissed and formed into an Independent Church. Rev. George Whittet, Wishaw, conducted the forenoon service, and ordained Mr. Richard Murphy, evangelist, as pastor. The Rev. J. M'Lean, Dumbarton, preached in the afternoon, and Mr. Murphy in the evening. At all the diets the congregations were encouraging. On Thursday, 25th, a recognition soiree was held in the Co-operative Hall, which was filled. The Rev. J. M'Lean occupied the chair, and introduced Mr. Murphy, who gave a stirring address on "soul winning." Suitable addresses were also given by the President and Secretary of the Union, Rev. F. H. Robarts, Glasgow; and Mr. Geo. W. Elmslie, Edinburgh. With the blessing of God and hard work, a strong church should be raised in this district.

GLASGOW.—QUEEN'S PARK.—A social meeting of the Church and friends who assisted at the bazaar, was held on Wednesdey, the 21st ult., the pastor, Rev. T. D. Landels, M.A., presiding. It was stated that £953 had been realised from the bazaar and supplementary sale. Votes of thanks were given to the stall-holders, their assistants, and all who assisted in making the bazaar such a splendid success. The pastor was presented with four handsomely bound volumes of "Illustrated Palestine," the gift to the bazaar of their late much respected pastor, the Rev. John Murray, who suggested that if they did not realise their value, the members should subscribe for them, and present them to the pastor, which was accordingly done. The choir, and several solo singers, added very much to what was a very profitable and enjoyable meeting.

HAWICK.—Anniversary sermons were preached by the Rev. W. Macintosh, of Anstruther, on Sunday, March 4th, to large and appreciative audiences. On the day following, the annual soiree was held in the chapel, Rev. W. Seaman presiding. There was a large attend-

ance, and the following ministers took part in the proceedings :—Revs. W. Macintosh and E. Last (Kelso), Baptists ; Revs. W. A. P. Johnman, M.A., R. Fordyce, and D. Stewart, M.A. (F.C.) ; and G. Davidson, M.A. (U.P.) The addresses, which were very practical in their bearing upon Christian and Church life, were interspersed with sacred pieces of music, Mr. Wm. Inglis presiding at the harmonium. The evening was felt to be one of the most interesting and profitable ever known in the history of the church.—*Sale of Work.*—In connection with the ladies sewing-class, composed of members of the congregation, a small sale of work was held in the chapel, on the 9th and 10th ult., resulting in a clear profit of over twenty pounds, towards the reduction of debt on building fund.—*Sabbath School.*—A small deputation waited on Miss Grace Johnston on the 8th ult., and presented her with a handsome volume of "Thomson's Land and the Book," as an expression of the respect and esteem in which she is held by her fellow-teachers, on the occasion of her leaving Hawick. Miss Johnston also received a beautiful silver thimble, with ornamental case, as a tribute of affection, from the members of her class. This lady has won for herself universal esteem among the members of the church, having been for over eight years one of its most consistent members and devoted Sabbath school teachers, so that her presence will be greatly missed by her former co-workers.

HELENSBURGH.—A social meeting of the members and seatholders of the church was held on Wednesday evening, the 7th March. The pastor, Rev. Geo. A. Wilson, occupied the chair. The report of the Building Committee was read, which showed that the church, with site, had cost £1850 ; that £1250 had been subscribed, leaving still a debt of £600 upon the building. After the report had been adopted, the pastor intimated that a friend had offered to give £300 toward the debt, provided the church raised the remaining £300 by the end of the current year. This intimaiton was joyfully received, and the church members' pledged themselves to do their utmost to fulfil their part of the stipulated condition.

KIRKINTILLOCH.—The church here meets in the Conservative Hall, which is small enough, and often unpleasantly hot. The Wednesday Prayer Meeting is held in another hall ; and a meeting for young people in a third hall. This greatly hinders church work. The church have fued a bit of ground, on which they mean, for the present, to build only the hall, with two side rooms, baptistry, and other conveniences. Mr. Gillison was invited by eleven people to take the pastorate of the newly formed church about two years ago. Now the membership is seventy-six. We understand the hall and accessories will cost about £650.

PETERHEAD.—The Rev. Robert Howie, of Cambridge Street Baptist Church, Glasgow, has accepted a unanimous call to the church here, and will begin work on the first Sunday of April.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh on the 7th day of April, 1888.

SCOTTISH
BAPTIST MAGAZINE.

Faith Healing.

By the Editor.

(Continued from page 78.)

II.

AS a basis for the faith which will bring healing the language of the 103rd Psalm, verse 3, is appealed to—"Who healeth all thy diseases." This, it is argued, was the experience of the Psalmist, God healed all his diseases; and if sufferers now had faith like his, this would be their experience also. Now here there are two or three things assumed, and it is lawful for us to enquire how far the assumptions are correct? (1) It is assumed that it is his bodily ailments of which the Psalmist speaks. Is this so? In answer to that, we say nothing of the fact that it is his soul he is addressing, because it may be contended that his soul means himself, and the diseases spoken of may be those pertaining to either part of his nature. But it may fairly be asked whether our friends are prepared to give a bodily application to the whole passage? For it will not do arbitrarily to apply one clause to one part of his nature, and another to another. If it be the bodily diseases which are healed, it must also be the bodily life which is redeemed from destruction, and the bodily mouth which is satisfied with good things, and the bodily youth which is renewed like the eagles. Are they prepared to maintain that it is so? Does their faith procure for them wealth as well as healing? Does it fill their mouth with good things, as well as restore them to health? And are they prepared to preach faith as sufficient to preserve from poverty? Does not death overtake them as it does others who have no faith? Is not the bodily life of the believer exposed to destruction as truly as the bodily life of the unbeliever? And is there any redemption of the bodily life of the one from destruction any more than the other? Is the bodily life of the believer ever prolonged beyond the ordinary limits of human life? Is their bodily youth renewed after the infirmities of age have come upon them? Are old men made young again by reason of their faith?

I find the most tenacious adherents of the theory, and the apostles of the school becoming frail like other men, and dying like other men? I find them like other men, dependent on their industry for their daily bread except when it is inherited, or supplied to them by the liberality of others. In a word I find all their bodily conditions exactly the same as those of their unbelieving neighbours where the same conditions are observed. And I have yet to learn what right they have to make one clause apply to the body any more than the others.

2. It is assumed, too, that the healing the Psalmist speaks of was affected without the use of means. There may have been prayer, perhaps, as with our friends. But no medicine, any more than in their case. Now it is certainly a strange conclusion that because healing is attributed to God no means were used for its promotion. Was his mouth filled with good things also, without any means being used to procure them? Did God feed him miracuously, when he thus filled his mouth? Had he to do nothing in order to procure his daily bread? Did not the earth require to be cultivated in order that it might yield its produce? And were not the good things he received as much God's gift as if they had dropped into his mouth from the clouds? Would he attribute them less to God because he had to use means to procure them? And why should it be assumed to have been otherwise with the healing? If God gives us our daily bread, even though we labour for it, no less does he give us healing even though we use means for that end. When we have done our utmost in the way of medical prescription, we have still as much reason to pray that God will heal our diseases, and can pray no less sincerely, and trust Him no less implicitly, and trace the healing when it comes no less directly to His hand. It is a most baseless assumption, therefore, that God healed the Psalmist's diseases through faith and prayer, and without suitable means being used.

We may go further than this and maintain that in the whole history of miraculous healing, there is no evidence of any cure having been effected by Divine power where suitable and available means were neglected. Divine power interposed only where such means were unknown—not where men were idle or negligent, but only where they were helpless. It did for them nothing which they had the means of doing for themselves. It cured diseases for the cure of which all known appliances were unavailing—as where it opened the eyes of the man born blind—and gave life and vigour to the withered arm—and cured the woman who had suffered for many years, and spent all she had, and suffered many things of many physicians, and was no better but worse. Even where it was most strikingly exercised, it

did not exempt patients from doing everything which they might do for themselves. The man born blind was sent to wash in the pool of Siloam. The man with the withered limb was required to stretch it forth. The woman was healed through touching the garment of the great Physician. When the damsel was raised to life, the Lord commanded that her friends should give her something to eat. When He miraculously fed the multitude, He used the loaves and fishes that were there. Before the Israelites were healed of the fiery serpents bite, they were required to look at the serpent of brass. And we can see good reason for all this in the Divine will that men should use the faculties with which they are endowed, and avail themselves of the provision made for them.

Why has He made the earth fertile but that men should cultivate it, and make it yield its produce? Why has He placed such a store of healing properties in Nature if He does not mean us to make use of them? We do not expect Him to feed us if we neglect to till the ground. Why should we expect Him to heal our diseases if we do not draw out from nature her medicinal properties. It is pleasing to Him that we should study His works. Such study is the favourite pursuit of devout souls. "All the works of the Lord are great, sought out of all them that have pleasure therein." And it is no slight stimulus to such study, that in the discovery of nature's curative properties, we find proofs of the wisdom and goodness of the Lord.

III.

Perhaps the feeblest attempt to find a basis for faith, in regard to bodily healing, is that which rests it on those Scriptures which speak of our bodies as *the temples of the Holy Ghost.* I have actually heard this urged as an argument for *faith-healing* by one who made great pretensions to sanctity, and claimed to have been cured by faith in answer to prayer, of serious bodily ailments. And the fact that it is used among the class, is a reason for our giving more notice to it than it would otherwise deserve; especially for the afflicted ones, who are led by it to conclude unfavourably of their own spiritual condition.

God cannot desire, it is argued, to dwell in a diseased body; and as He promises to make our bodies His temples, we have a right to expect, if we make a full surrender of ourselves to Him, that He will heal all our diseases, and make our bodies fit for His own indwelling.

This argument will, no doubt, seem strange to some, as it did to me; and at once lead to the conclusion that a theory is driven to sad shifts when it has to seek support in anything which is so much at variance with the Word of God.

Surely nothing can be more opposed to the plain statements and general tenor of Scripture, than the notion that physical health, and beauty, and strength, are signs of lofty spirituality and consecration, and that the contrary physical qualities are indicative of a low state of spiritual life. Of course the argument is as applicable to beauty and strength, to complexion and form, as it is to health. And there is no more reason against God's dwelling in an afflicted, than in a weak, or deformed, or uncomely body. Is it then the teaching of Scripture that physical qualities attract the Divine presence and regard? Are we anywhere told that God will condescend to make a temple of the body which is strong, fair, well favoured, well proportioned, or dwell most fully in the strongest, fairest, most comely; but will not dwell in the weak, the sickly, the deformed, or mutilated body? Are we not expressly told that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart?" that "He delighteth not in the strength of the horse, and taketh not pleasure in the legs of a man?". In spite of this are we to conclude that the physically perfect are the most saintly, and that a man who is not free of all bodily defects is a man who has not fully surrendered himself to the Lord? Does God straighten the crooked back of those who become His temples, or restore the amputated limb, or bring back the power of hearing to the deaf, or of sight to the blind? Are we to regard those who have such afflictions all through life as necessarily lacking in faith and submission? Nay, are there not among them some of God's most precious jewels. And among those who suffer from other causes, are there not found those qualities on which God looks with the greatest complacency and delight? Even as regards outward appearance, we ourselves can see more that is truly beautiful in the countenance of a meek sufferer, than in the most comely maiden or the man of robustest health and goodliest physical frame—how much more He who looks not to the outward appearance, but to the state of the heart! Besides, is there not often great saintliness which finds no expression in the outward appearance, not even in the lives of suffering, meekly and patiently borne; but, nevertheless, visible enough to Him who sees not as man sees? Physical causes may prevent the countenance shewing any sign of the internal feeling. One of the most saintly women of whom we have ever heard or read, was afflicted with a loathsome disease which consumed every feature, and rendered her countenance loathsome to look upon. But no one could have convinced her, on that account, that she was less the object of God's tender and complacent regard. Her happy spirit had another

dwelling place than the poor, wasted, and disfigured bodily frame. She had made the Most High her refuge and her habitation; and could rejoice in the thought that no royal palace could compare with hers. In her case, the loathsome disease which destroyed and disfigured the countenance, was but the mask which concealed an angel's face. And so, in many instances, the physically disfigured are spiritually beautiful. The worst bodily disease is the accompaniment of the greatest spiritual health. Strength is perfected in weakness. When the bodily eyes are closed to all earthly things, the inward eye sees more clearly the invisible. When the bodily arm is smitten with paralysis, faith grasps with a firmer hand the promises, and taketh firmer hold on God: and the suffering frame is the shrine of a healthy soul which lives in such blessed harmony with God, as to be filled with the fulness of His joy.

Those who speak of God not choosing to dwell in an afflicted body, should remember what is said of our Lord Jesus Christ. "In Him dwelt all the fulness of the Godhead bodily"—He was "God manifest in the flesh." And yet He was a "man of sorrows and acquainted with grief." His sufferings and appearance led men to think of Him as "stricken, smitten of God and afflicted." "His countenance was marred more than the countenance of any man, and His form more than that of the sons of men."

But it may be asked, Did not Christ come to redeem our whole nature from the effects of sin—body as well as soul? Yes, but the redemption of the body is not yet, else would there be no death: for death, to say the least of it, is as much the effect of sin as disease is; and those who claim exemption from disease as the result of their faith and consecration, would, were they consistent, claim exemption from death as well, and look for their entrance into heaven, not through death, but through translation like Enoch. But we know that, as a matter of fact, they die—not because Christ did not come to redeem the body—but because, as Pauls says, we have yet to wait for what he calls "the adoption to wit the redemption of our bodies."

We have thus noticed, I do not say every argument, for there is really nothing which deserves the name, but every shadow of an argument for this pretentious faith-healing theory. And we have done so not for the sake of mere argument, but for an important practical purpose. We wish to shew that no afflicted one has reason, in his bodily affliction, to think unfavourably of his spiritual condition. Cease, we would say, from adding to your sorrow by giving heed to the talk of foolish men, whose claim to superior piety rests on pretensions which cannot be established. Because your sufferings are great,

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aggravate them not by taking them as a proof that God has forsaken you—that in a body so afflicted as yours He refuses to dwell. Take all you endure rather as a proof of His constant presence with you, and tender care over you—the means by which He is fulfilling His gracious purpose concerning you. Your thoughts will then accord more with the teaching of Scripture, than when your trouble leads you to say—"Surely the Lord hath forsaken me; my God hath forgotten me." "For whom the Lord loveth he chasteneth."

Our conclusion from the whole matter is—Faith and prayer have still to do with healing, but do not preclude the use of means. And just as we would say to you, "Work for your daily bread, but pray that God may prosper your efforts, with all the faith you can exercise." So we say "Use all means of healing, but pray nevertheless." Your healing being affected through means will not prevent your tracing it to God, or render you less grateful to Him. You need not fear to follow on the lines of the great Apostle, whose strong faith did not slight the use of means, when he wrote to his son Timothy, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

The Faith of the Early Christians.

From Dr. Clifford's Presidential Address at the Meeting of the Baptist Union of Great Britain and Ireland, delivered in the City Temple, London, on Monday, April 23.

THE early Christians knew whom they believed. Christ Himself, in his glorious fulness, was their Christianity. He was their Redeemer and Leader, and they were all brothers and friends and followers. Alike they held Him Sovereign; wanted no other, and refused any other, even though one of themselves. In His love they trusted, by His word they were cleansed, in His Cross they gloried—a shame and folly to men; but an atonement, wisdom, and victory for all who believed. By His risen life they lived one strong, compacted life, distributed but not divided, multitudinous yet single, enthusiastic but yet controlled, sublimely heroic and yet tender as a mother's love, and gracious as the heart of God. "*I live*," said each one, conscious of the new onward pulsing force in him; and yet scarcely is the sentence off his lips than it is fetched back by the dominant sense of the present Redeemer, to whom he owes all. "I

live, yet not I, but *Christ liveth in me.*" Filled with the powers of the Holy Ghost, illumined and guided by the ideas received through His anointing, they hazarded their lives to save men everywhere, and to fill up that which was behind of the sufferings of Christ.

That faith has held, and been held by, the saints of all ages. In it they have lived and suffered, fought and served. The cross has been the rallying point of the vast brotherhood of God, the magnetic centre of the Christian host.* Amid mordant differences of opinion, inevitable fertility in theories and vast variety of expression, men have confessed their trust in the Saviour with sweet harmony through all the centuries. Listen to their several voices! Hear the companions and successors of the apostles! From Clement, a contemporary of John, comes the invitation, "Let us look steadfastly to the blood of Christ, and see how precious it is to God, His Father, which, being shed for our salvation, brought the grace of repentance to all the world." Following him, we have the rich spiritual message to Diognetus, "God does not hate us, He is not mindful of our iniquities He has borne with our sins, and has given us His dear Son as the price of our redemption, the just for the unjust. Justice alone could forgive transgression. Oh! happy exchange which is effected, so that the iniquities of many are covered by the righteousness of one, and the obedience of one justifies the many sinners." An unknown Christian sums up the faith of the second century in the compact words, "I have no other annals but Jesus Christ, His Cross, His Death and Resurrection."†

And what is it we hear in the latter ages but the glad and exultant cry of faith in the same sacrifice! That is the everlasting experience, and, therefore, the everlasting faith. Summon ecclesiastics like Andrews and Usher, Jeremy Taylor and Hooker, and the last, speaking for them all, says, "We care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the Son of Man, and that men are made the righteousness of God." Register the witness of stalwart souls such as Wycliffe and Latimer, Luther and Cromwell, expressed in the dying words, thrice repeated, of the pure-hearted Protector, "It is a fearful thing to fall into the hands of the living God." But, "all the promises of God are in Him. Yes in HIM; Amen. To the glory of God by us—by us in Jesus Christ." Let Bunsen gather up the judgment of the wide and well-drilled scholarship of Origen and Athanasius,

* *Cf.* S. R. Pattison on the History of Evangelical Christianity, for a fine collection of proofs.

† Quoted from Pressensé's "Life of Christ," p. 130.

Augustine and Anselm, Melancthon, and hundreds more, as, standing on the very brink of the river of death, he tells us there is no way across except by the "Bridge of the Saviour." Great as our heritage is in all souls, yet I may be pardoned if I ask you to listen, with filial devotion, to the sayings of our Fathers and leaders. Here comes Carey, crowned with the crowns of learning and industry, philanthropy and zeal, but breathing out the very soul of Him in the strain :

"A guilty, weak, and helpless worm,
On Thy kind arms I fall ;
Be Thou my strength and righteousness,
My Jesus and my All."

Catch the bold tones of the Kettering preacher and divine as, speaking for himself and the preaching brotherhood to which he belongs, he says :—"We hold, as did Samuel Pearce, that the doctrine of the Cross is the only religion for a dying sinner." Bend now over the essayist prince, and weigh the sifted and solemn words John Foster utters :—"My own reflections are deeply accusatory. I often think what insufferable melancholy would oppress and overwhelm me if there were not the grand resource of the one All-sufficient Sacrifice offered for sin."

And are *we* changed? Have we lost our centre? Are Carey, and Fuller, and Foster no longer represented? Have we given up the Cross? Have we moved from the substance of the faith of our fathers? Do we not stand on the Facts and Forces and Ideas of the Great Forty Years? Then God forgive us. We are lost, and our labour is a folly, an irritation, and a menace. Given up? A thousand times, No! Given up? Come, dear Charles Stovel, from your place in the glory, and tell men "what was your business upon earth." "I have spent," he says, a little before his departure, "a large portion of my life in bringing the words of Christ to the test of experience. I bear my witness that the claims of Christ are justified by the declarations of experience. I have also been constantly observing the words of Christ passing into successful experiment in the lives of believers. If you ask me, what is my business here upon earth, I answer: I am working out the grand experiment of the Redeemer's love. If that fail me—

"'The pillared firmament is rottenness,
And earth's base built on stubble.'"

Given up? Beloved Comber! why did you go to the Dark Continent? what impulse moved? what passion stirred? "None but Christ; none but Christ." Given up! fathers in our Israel? How it pierces our souls through and through to think it; and yet the false reproach may be meekly borne for His sake! Given up, brothers?

Then what are you living for? I only say what you feel, when I declare, "If I forget Thee, O Christ of God, Saviour of sinners, may my right hand forget its cunning, my tongue cleave to the roof of my mouth, if I prefer not Christ, and Christ crucified, and Christ risen to my chief joy." Given up, younger comrades? Never; no, never! Were it so, we would fling up our work as we would dash hottest iron from our hands, and leave behind us a ministry that can never be a true service, and must be a fatal misery without His sacrifice, His presence, and His power. Yes; we are united by experience. Opinion may divide, but life in Christ by the cross makes us one. With one voice we take up the language of the sage, "He who knows Christ knows enough, though he knows not other things; and he who knows not Christ knows nothing, though he knows other things." With an energy no breath can express, we say again and again, "God forbid that we should glory, save in the cross of our Lord Jesus Christ."

In Memoriam.

REV. R. STEEL (Late of Kelso).

"Them also which sleep in Jesus will God bring with Him."—1 Thes. iv. 14.

He sleeps, the dear brother we all loved so well,
The kind friend ever constant and true,
In the Master's service he gallantly fell,
And we mornfully bade him adieu.

Yes, he sleeps, and our hearts are heavy and sore
And we scarce can restrain falling tears;
To think that his face we shall see here no more,
The tried friend of so many long years.

He rests from his labour, 'twas cheerfully done,
(Perchance amid trial and strife);
For to spend and be spent that souls might be won,
Was the glorious aim of his life.

Then let us not weary nor faint at our post—
The parting is but for a time—
Our loved ones in Jesus can never be lost,
Only gone to a happier clime.

And we'll meet by-and-bye, when our Lord shall come,
On that glad Resurrection Day;
When He'll gather His ransomed ones safely home,
To enjoy His blest presence for aye.

M. B.

EDINBURGH, 17*th March*, 1888.

May Blossoms on the Thorn Tree.

Rev. Walter J. Mathams, Falkirk.

THE mystery of pain will have an ending, our Father will explain Himself, and we shall see the fulness and splendour of the design of suffering. We are on the wrong side of eternity to know all His will or measure all His love, yet there are indications that His tender mercy is in every throb of anguish, and over all our grief. The brightest-hued carpet is dark underneath, yet threads of crimson, blue and white, give proof of the existence of a brilliant design. We know enough of our Father to leave this mystery in His hand, to rejoice in tribulation, and to go home singing of the glory which shall yet be revealed.

He was a King of men who said—"I bear in my body the marks of the Lord Jesus."

They were the insignia of a royal heart and mind and life. Cæsar's crown was not fit to be a foot-stool for the feet which were "in journeyings oft." It is the same to-day. Self-sacrifice is both the cause and sign of true nobility and kingship.

If you borrow trouble, you pay a hundred per cent. interest.

The etching needle of the engraver only cuts away that which is unnecessary to the picture. Loss is gain when God is shaping our life into symmetry with the graver of affliction.

When the prodigal fed upon the husks, his thoughts went back to his father's home-made bread. The bitterness of the world makes us hunger for heaven. Famine in the soul prepares it for the feast. That is a blessed starvation which makes us exclaim—"My heart and my flesh cry out for the Living God." "I will arise and go to my father."

Nettles and dock-leaves are near neighbours. When you have felt the sting go a little further, search diligently, and you will find the cure. The good Physician is ever at hand to bless and heal.

God sends one trial—that is a flail to beat the corn from the husk; He sends another—it is a wind to blow away the chaff. "Troubles

never come singly," is a simple saying, but we need to have the mind of Christ before we can see the depth and beauty of its meaning.

Some men tread on thorns from the beginning of life to the end. Almost every step is a progression in suffering. Poverty, grief, and disappointment, are their inheritance, but thanks be to God it is possible for torn and weary feet to tread the cool green pastures of heaven. Pierced feet led the way to glory, and pierced feet tread it still. Is there a ransomed one in Paradise without a scar?

God puts the soul under the pressure of a heavy weight, in order that He may stamp upon it His own image and superscription; but unlike the minting of a sovereign, it is the work of years and not of a moment. Sanctification is the highest attainment of life and the slowest.

The wheels of providence are not circles of gleaming smoothness, but cog-wheels jagged and notched, yet they all fit into each other, and work together for good to those who love God.

Trouble is the shadow of God's wing. The deeper the shadow, the nearer the wing. We are often hidden in the thick darkness of our Father's love, so that keen-eyed calamity may not see us as it passes by.

God rubs off our rust with a rough hand, for nothing less would serve His purpose, which is our good and His glory. We suffer first, then shine.

Christ is our cross-maker, having borne His own cross. He is too kind and wise to make one heavier than we can bear, or, if he does, we may be sure, like Simon the Cyrenian, He will come and help us.

Our Lord does not make up his jewels until he has polished them. He knows the art of cutting diamonds, and pursues it until every part of the soul can reflect the light of his own face.

Difficulties are not insurmountable, as long as we keep the wings of faith moving.

'Twere better Lord for us to be
Storm-smitten on a raging sea,
Than in a deadly calm to lie
With nought to test our energy;

For 'tis in tempests heights we prove
Our weakness and Thy strength of love,
'Tis then we find such threatening ill
Is subject to Thy mighty will;
And see when Thou dost speak to save
Thy Lordship over mind and wave.

'Twere better Lord that we should press
With Thee across a wilderness,
Than 'neath the fig-tree and the vine
In joyous indolence recline;
For o'er the burning, gleaming sand
We feel the pressure of Thy hand,
Guiding our hot and bleeding feet
To fountains clear, and cool, and sweet;
And higher knowledge of Thee gain,
Through aching throat, and throbs of pain.

'Twere better Lord that we should tread
With Thee the valley of the dead,
Through all its shadows dark and drear,
Where only God our voice can hear,
Than live for aye upon the earth
Thrice crowned with wealth, and strength, and mirth;
For through the darkness of the tomb
We scale the steps which lead us home,
And reach the soul-entrancing light
Of that bright day which knows no night.

The Province of Religion in the Domain of Common Life.

By Rev. J. B. Gillison.

IT has been well said that "a man's religion is his own conduct and life. He has no more religion than he acts out in his life." In other words, the sphere of religion *is* the domain of common life. Sad to say, impractical views of the former too often divorce it from the latter.

For example, how often do we find good men—whose sincerity is perhaps more to be admired than their wisdom—who fancy that they are following apostolic example in refusing

to take any interest in ordinary human affairs, and allege that they cannot read secular literature, or discuss social topics, or give attention to political questions, because they have "determined not to know anything save Jesus Christ and him crucified!" And how much more often do we meet with others—who are neither conspicuous for their sincerity or their wisdom—who quietly assume that "Jesus Christ and Him crucified" cannot possibly have any real connection with industrial employments or professional duties, and who therefore banish Him altogether from their thoughts, except for the short time of public worship on the Sabbath, or the few minutes of private devotion in the morning or evening hour! For the former class it can, at least, be said that religion is a reality and a power; to the latter it can be little more than a form or a code of moral rules. Do either class ever consider that is was while preaching in the city of Corinth, at the very time when he says he "determined not to know anything save Jesus Christ and Him crucified," that St. Paul laboured as a common artisan, and the apostolic fingers were employed in the mechanical work of tent-making? Or do they remember that it was in writing to this same church and to its pastor, Titus, that he once and again quoted Grecian authors, showing that even his secular learning was not to be laid aside.

One is so apt to imagine that the distractions of our daily duties must hinder our religious progress, and that only those happy mortals who are free from the affairs of business, and undisturbed by occupation or employment—free to give their whole time to religious contemplation—that they alone can soar to the summit of entire devotion, and know nothing "save Jesus Christ and Him crucified." There is here a radical misconception of the function of religious truth. Jesus may occupy our whole heart, yet not dislodge one former tenant except sin. Jesus should be everything to us, not to the exclusion of our trade, our business, or our profession, but everything in the guidance, direction, and control of it. Religion does not take its place in the soul as an equal beside law and commerce and the other pursuits of men, it must so fill the whole heart that it enters and interpenetrates them all.

We might illustrate it thus. Our world is enveloped in a soft, elastic atmosphere which, were it not for the sun, would be cold and dark and deadly and soon all life would cease. Now, when the sun rises in the morning, so that its light illuminates the earth, and its genial warmth goes bowling away to all points of the compass, neither of them supersedes the atmosphere or displaces one atom of the air. It is the air itself which is light, and its own particles which are warm.

Were it not for the air, the pulsations of light could not reach us, nor could the heat of the sun be felt. The atmosphere is the vehicle which conveys them to us; they do not interfere with, but merely brighten and purify it. So is it with our religion, it does not interfere with the duties of life but merely purifies and enlightens them. Had we no duties we could have no religion, for it would have no sphere —no atmosphere—in which to exercise its sway. When religion takes possession of the soul it enters every nook and corner lighting with newer sanctity the commonest and meanest acts, it hallows all our pleasures and employments, and casts a sacred halo round our home ties and our hearth. Jesus *rules* our being, and under the benign influence of his sovereignty, the "beauty of holiness" irradiates the pathway and the conduct of our life. Thus, amidst all the clamorous distractions of our callings we may determine "not to know anything save Jesus Christ."

The Eternal Goodness.

O Friends, with whom my feet have trod
The quiet aisles of prayer,
Glad witness to your zeal for God
And love of men I bear.

I trace your lines of argument;
Your logic linked and strong,
I weigh as one who dreads dissent,
And fears a doubt as wrong.

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads.

Who fathoms the Eternal Thought?
Who talks of scheme and plan?
The Lord is God! He needeth not
The poor device of man.

I walk with bare, hushed feet the ground
Ye tread with boldness shod;
I dare not fix with mete and bound
The love and power of God.

Ye praise His justice; even such
His pitying love I deem;
Ye seek a King; I fain would touch
The robe that hath no seam.

Ye see the curse which overbroods
A world of pain and loss ;
I hear our Lord's beatitudes
And prayer upon the cross.

More than your schoolmen teach, within
Myself, alas ! I know :
Too dark ye cannot paint the sin,
Too small the merit show.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, in trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within ;
I hear, with groan and travail cries,
The world confess its sin :

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings :
I know that God is good.

Not mine to look when cherubim
And seraphs may not see,
But nothing can be good in Him,
Which evil is in me.

The wrong that pains my soul below
I dare not throne above ;
I know not of His hate—I know
His goodness and His love !

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long ;
But God hath led my dear ones on,
And He can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed He will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts He gave,
And plead His love for love.

And so beside the Silent Sea,
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

O brothers if my faith is vain,
If hopes like these betray,
Pray for me, that my feet may gain
The sure and safer way!

And thou, O Lord! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean,
My human heart on Thee!

JOHN G. WHITTIER.

Children's Readings.

"FEED MY LAMBS."

By the Rev. F. H. Robarts, Glasgow.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."—John xxi. 15.

WHO said "Feed my lambs?" Jesus said it to Peter. What had Peter been doing a few days before? Something very sad and very wrong. He had denied his Lord, and told lies, and said that he knew nothing about Him. Jesus was grieved, and had not spoken to him since. But now Jesus sees that Peter is very sorry, so He wishes to forgive him, and to take him back to favour.

When you have been naughty, sometimes father and mother do not speak to you for a while; but when they ask you to do some little service for them, you take that as a sign that you are forgiven.

So it was with Peter. "Simon, lovest thou me?" "Yea, Lord thou knowest that I love thee." Then "Feed my lambs."

1. *Now, whom does Christ mean by "the lambs?"* Children of course. The lambs are the children of the sheep. I think it is a capital name for children. Children are like lambs, because they are frisky, and frolicsome, and playful, and like to hop, and skip, and jump. And I hope they are like lambs for another reason. Lambs are gentle, and meek, and mild, and loving, and loveable.

"Let dogs delight to bark and bite, for 'tis their nature to,
Let bears and lions growl and fight, for God has made them so.

But do lambs behave themselves like that? I think it is a great honour for children that Jesus should call them "lambs," because that was the name by which He was called Himself. We grown up people sometimes get the name of "sheep:" "All we like sheep have gone astray." But Jesus is "the Lamb of God," and He calls the children by His own name, and says to Peter "Feed my lambs." Should not children try to behave like Jesus, and to be gentle and loving like Him, if they are called by the same name? When you feel cross and out of temper you should say to yourself, "Is that like one of Jesus Christ's lambs."

2. *For see: Jesus calls them "my" lambs.* My very own! Why, that is a greater honour still! "*My lambs,*" Jesus says: because He loves them. "My own wee lamb!" mother says sometimes when she feels her heart very full of love to your baby brother, and hugs and kisses him. And the great tender heart of Jesus is very full of love for all you children, the very youngest of you. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He takes special care of the lambs, and gives them the best place of all. "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom."

"*My lambs,*" Jesus says, because He died for them. "The good shepherd giveth his life for the sheep," and we may be quite sure that means the lambs as well. Have you not sometimes seen sheep and lambs with a coloured mark upon their backs? Sometimes it is the first letter of the owner's name. It means that they belong to him. What a happy thing it would be if we were all marked sheep and marked lambs in the fold of Jesus, and could say, every one of us, "Lord Jesus I give myself to Thee, because Thy precious blood was shed for me."

"*My lambs*" Jesus says, because He gives them His Holy Spirit.

Instead of the old heart, out of which the angry words and cross looks and sour tempers come, He will give us a new heart if we ask Him. "A new heart will I give you, and a new spirit will I put within you." Will you remind Jesus of that promise every time you say your prayers, and see what comes of it?

> "Jesus is our Shepherd, for the sheep He bled,
> Every lamb is sprinkled with the blood He shed;
> Then on each He setteth His own secret sign—
> They that have My Spirit, these 'saith He' are Mine."

I want you to learn that verse, and to say with all your heart: "Oh Lord Jesus may I be one of Thine own lambs."

3. *And now, to finish our text, Jesus says,* "*Feed my lambs.*" "Peter, if you love me, be sure you feed my lambs." Notice children, Jesus said "Feed my lambs" before he said "Feed my sheep." Whatever you do take care of the lambs. They will grow up to be sheep some day, and they will not be strong and healthy sheep unless they are well fed when they are lambs. What pains your mothers take to see that the children are well provided for! If the milkman comes late in the morning, and the supply runs short, mother tries to manage to get some for the little ones, even if the older ones should have to wait: and the good shepherd tells Peter to take care of the lambs, before he mentions the sheep. But recollect, Jesus tells Peter to *feed* the lambs, and not merely to amuse them and please them and play with them. I like to amuse you and tell you stories, and to make you smile sometimes; but this is just like the sugar in the pudding, to make the food the sweeter. I want you to love Sunday, and love the Church, and love the Bible, and above all to love Jesus Christ the good Shepherd.

I want you to be real Christians. Why should we not have boy and girl Christians, as well as men and women Christians; little Christians, as well as grown-up Christians? A very little boy was at church one day and heard me say something like this, and going home to his mother he said, "Mother, I should like to be a little cistern!" "A little what?" she said. "A little cistern!" He had not got hold of quite the right word, but I think the good Shepherd would understand what little Frankie meant, and would be very pleased that he wished to be one of the lambs of the fold.

Yes, dear children, I hope you will all be "little Christians;" and know, and trust, and love, and serve, and follow the good Shepherd who said "Feed my lambs."

Notes.

By a Rambling Observer.

THE Down Grade controversy, to the grateful surprise of the members and friends of our denomination, and the mortification of its enemies, has happily terminated. The Assembly of the Baptist Union, with the approval of both parties, passed a resolution adopting the Council's report, affirming that the evangelical character of the Union has been sufficiently vindicated, that additional tests of membership are unnecessary; the Council and the Assembly having under the constitution, sufficient power to deal with cases of departure from evangelical truth. The resolution of which we thus give the substance, was moved by the Rev. Charles Williams, as representing the Council, and seconded by the Rev. J. A. Spurgeon, as representing the other side, and carried by the vast assembly, with only seven hands being held up against it. The Union thus stands where it was before the controversy commenced; and the firmness and patient courtesy of the Council have been amply rewarded.

In our notes on this matter, we have endeavoured to maintain the strictest impartiality; but though generally approved of, complaints have been made to the Editor, that by their insertion, he was giving his readers a one-sided view of the case. We can honestly plead that such has not been our intention; and, moreover, we have reason to believe that some things we have written, having been printed and circulated through a wider medium, have contributed to the final settlement. As to the editor, it is right for our readers to know, that in the recent meetings of the Council, he was the first to strike the note of peace. When Mr. J. Spurgeon had met the Council so far that nothing remained to divide them but a form of words, Dr. Landels pleaded that an attempt should be made to alter the form, so as to avoid a discussion and division which could only prove disastrous, and thus present to the world a united front; he suggested and, with four others, formulated the alteration which Mr. James Spurgeon and afterwards his brother accepted, and earnestly and persistently pleaded with the Council for its adoption; he proposed to Mr. James Spurgeon that he should second the resolution—a proposal which was readily assented to, provided the Council so arranged; and, finally, before the large assembly, he expressed his unbounded thankfulness for the result at which they had arrived; and stated that the part he had been enabled to take in bringing it about, would be a pleasant memory to him to the last day of his life. This much, we think, ought to be stated, that our readers may have a clear understanding of the real state of the case.

As this may be the last note we shall have to write on the subject, we may express the hope that, notwithstanding the mischief it has

wrought, in arresting work and creating heartburnings, the controversy may not be without some beneficial results. While it leaves unimpugned the general soundness of the Union on all the cardinal doctrines of Christianity, it may arrest the tendency of some preachers to indulge in their own speculations, instead of proclaiming the great facts of the gospel, and lead to a fuller, clearer presentation of gospel truth. In this way we trust that out of evil good may come.

On the other hand, what has taken place may convince Mr. Spurgeon that an ecclesiastical leader commits a fatal mistake when he absents himself from the meetings of his brethren; and, because he suspects a few of heresy, publishes censures which reflect on the whole body, and issues mandates which he expects to be obeyed; or, though severed from the body himself, seeks to have carried out by means of his adherents, whom he encourages to continue connected with it. Presbyterians could not imagine their leaders, such as Principals Cairns or Rainy, acting such a part. And if the painful experience of the past six months should lead Mr. Spurgeon to observe more carefully the conditions on which alone Union is possible, it will not have been in vain.

Note by the Editor.—We have, as our "Rambling Observer" says, received letters on this subject from several of our readers, some respectful, some dictatorial, others abusive. In reply to the first, we have asked our correspondents to supply us with facts which the "Rambling Observer" had omitted to state, or in correction of his statements, and promised to insert their letters. In no case have they done so. Of the second we have taken no notice. The third we have treated with the contempt they deserved. We may take the opportunity to inform them all, that, while the Magazine is in our hands, we shall endeavour to present facts as they are, whoever may take offence at us for so doing, and that no amount of abusive language from those who charge us with "ramping and raving," &c., will avail in the smallest degree to turn us from our course.

Outside the Magazine we have pleaded and worked earnestly for the result which has now been reached; and on a calm review we see nothing to recant of what we have said, or to regret in what we have done. Of the truth of Mr. Spurgeon's charges, we could, in the absence of evidence, form no judgment. As to his manner of procedure, our judgment has never varied. We have lamented that he did not take the Scriptural course. Had he in conference with his brethren mentioned his doubts as to the soundness of some members of the Union, and suggested and facilitated enquiry, no one will question that he would have been listened to with the utmost deference, that steps

would have been taken to remedy whatever might be found wrong, and the Union thus rendered more than ever a power for good in the land. We have loved the Union; and in a former sphere worked for it to the best of our ability, believing it to be a source of great benefit to the denomination at large. Its steadfast adherence to evangelical truth was to us beyond all suspicion. Never while canvassing for its funds did we meet with one among the most rigidly orthodox, or severely censorious, who refused to help on the ground of our ministers being remiss in character, or unsound in creed. We have known Mr. Spurgeon preach for it and address its meetings, and no man received from it such an ovation, no man's words were so rapturously applauded, no man's sentiments regarded with greater favour. And it never entered our imagination that a body could be tainted with deadly heresy, which accorded him such a rapturous greeting. And when the charges of the Down Grade appeared, and were made to apply to the Union by Mr. Spurgeon's withdrawal, we felt startled as if by a thunderbolt from a cloudless sky. And what a relief it was to find them all disappear, until only this residuum remained—"The main question is, Does the Union hold the doctrine of future probation? Some members of its Council do and glory in it." Thankful were we to find that "the head and front of the Union's offending" was—that some few of its members hold the doctrine of conditional immortality and some few cherish what is called "the larger hope," larger with some than others, but in every case only a hope cherished, not a dogma held or taught; and that it had borne so well the fiery ordeal to which it had been exposed, and come out of it with reputation so unblemished.

We do not hold the doctrine of conditional immortality, and can see no intimation given in Scripture to any gospel hearer that should he reject God's proffered mercy now, the offer may be renewed at some future time. But neither do we regard the eternal torment of all who die in unbelief as an essential part of evangelical truth. And a difference of opinion on such questions seemed to us no sufficient reason for rending the Union in twain. In the decision of the Assembly, therefore, we greatly rejoice, and trust that it may prove a final settle- of the quarrel, and that this miserable time may now be buried in oblivion. If Mr. Spurgeon should see his way to rejoining the Union, the reception given to his brother the other day, is scarcely even an earnest of the welcome he would receive. But whether he does so or not, every friend of the denomination must be thankful that the Union has been vindicated before Christendom, by the largest number that ever met in its annual Assembly, and may now "possess its soul in patience," and peacefully prosecute its great work.

A MAN may be truly merciful, who has not wherewithal to be bountiful or liberal.—*Henry.*

WE may lose heaven by neutrality as well as by hostility; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.—*Rev. A. L. Guss.*

Correspondence.

THE LATE REV. R. STEEL.

SIR,—By the kindly interest of Mr. Alexander Craise, of Berwick, and others, the aid of friends in the denomination has been solicited in endeavouring to raise a fund for the upbringing and education of the orphan children of the late Rev. Richard Steel, Evangelist of the Baptist Home Missionary Society for Scotland. Various correspondents have referred to a statement recently made in the *Freeman*, to the effect that the children have been provided for, and this has naturally had the effect of checking the sympathetic response which was expected to the appeal made. I am, however, in a position, and think it my duty, to assure friends whose benevolence has been appealed to, that the statement made, from whatever source it emanated, is far from correct. Up to the present time, only one of the children has been provided for. Another will, in all likelihood, find a home with a friend who has applied for her; but there remain four, whose ages range from 6 to 12, and not in the most robust health, still left to the kindness of other friends who may come to their help. No one would rejoice more than Mr. Craise, and the other friends who are interesting themselves in the welfare of these little ones, were the statement that they were amply provided for a real fact; but, in justice to them, and to remove from them the imputation of having made an unnecessary appeal, I am sure that you will give publicity to what I have now stated.—Yours, &c.,

G. W. ELMSLIE,
Secretary, Baptist Home Mission.

Intelligence.

ALEXANDER GORDON, M.A., one of the students of the Union, has been unanimously called to Falkland Road Church, Egremont.

REV. JOHN M'LEAN, of Dumbarton, has been unanimously called to Cambridge Street, Glasgow.

ABERDEEN—FOREIGN MISSIONARY SOCIETY.—A meeting of the Aberdeen Foreign Missionary Society was held on April 9th, in the Church, Crown Terrace. Rev. W. S. Chedburn presided, and there were also present- Rev. A. Bisset, as representing George Street Mission Church, and Mr. S. Garioch, as representing Academy Street Church. There was a fair attendance. During the evening Mr. Gibb, who has charge of the misssion funds, reported that during the year a total sum of

£217 6*s.* 4*d.* had been raised for missions, which sum was expected to be augmented before the closing of the collections for the year. Of that sum £33 10*s.* 6*d.* had been contributed by the Sabbath schools. £157 6*s.* 3*d.* of the total had gone to the Foreign and Continental Missions, and the balance to the Irish and other Home Missions. Hearty votes of thanks to the various speakers closed the proceedings.

AIRDRIE.—Mr. Campbell, late of Peterhead, was inducted as co-pastor and successor to Mr. Fulton, on Sabbath, 1st April. Mr. Fulton preached in the forenoon, the new pastor in the evening. Attendance at both diets was good. On the following Tuesday evening, an induction soiree was held—Mr. Fulton presided. Most of the town ministers were present, and testified to the sterling worth of the senior minister, and gave the new minister a sympathetic welcome. Neighbouring Baptist ministers did the same. Rev. A. Maxwell (F.C.), late of Peterhead, and Messrs. Graham and Rae, of Glasgow, also spoke. The meeting was thoroughly hearty and enjoyable throughout.

DUNDEE.—BIBLE CLASS.—On Saturday, 31st March, the session of the Bible Class was brought to a close by the Rev. William Tulloch entertaining the members to tea. The company, including a few friends, numbering about 80, assembled in the hall behind the church—the pastor occupying the chair. The chairman, in the course of a short address, gave a brief resume of the work of the session—the Acts of the Apostles being the subject under consideration. The Rev. Mr. M'Kenna, missionary from India, gave a very interesting address, relating some thrilling incidents of peril and providential deliverances in the mission field. The sum of £2 9*s.*, collected during the session, was voted to missions.

EDINBURGH.—DUBLIN STREET CHAPEL.—The chapel, which was closed for a few weeks for needful improvements in drainage and for painting, was re-opened on Sabbath the 8th April. The walls of the chapel are painted in a soft, salmon colour, and a simple but graceful dado has been introduced. The panels of the pulpit and the front of the gallery, with other suitable points, have been enriched with gold, which greatly brightens the general appearance. Through the considerate generosity of a member, the pews have been uniformly cushioned in bright crimson cloth. Altogether, a great improvement in appearance and comfort has been effected.

FORRES.—The eighth anniversary of the pastor's induction was celebrated on the 26th of March by a Social Meeting. Tea was provided by a number of ladies connected with the church and congregation, thus allowing the whole of the proceeds to be applied to the funds of the church. The chapel was well filled, and excellent addresses were delivered by the Revs. A. Robertson (F.C.), W. Watson (U.P.), J. L. King, Forres, J. Duncan, Grantown, and R. E. Glendening, Elgin.

HELENSBURGH.—The anniversary services were held on Sabbath, 16th curt., when the Rev. W. Grant, Edinburgh, preached morning and evening, and the Rev. G. Armistead Wilson, pastor, in the afternoon. On Thursday evening, the 19th curt., a public soiree was held in the church, the pastor presiding. In the course of his remarks, he referred to the magnanimous offer made by a lady of £300 towards the debt, provided the church raised the remaining £300 by the end of the current year, and stated that already £90 had been subscribed by members and friends. Addresses of a practical and encouraging nature were delivered by the following gentlemen—J. C. Graham, Esq., President of the Union; Rev. Geo. Yuille, Stirling; Rev. John M'Lean, Dumbarton; Rev. W. H. Carslaw, M.A.; and Rev. Jas. Troup, M.A., Helensburgh.

KIRKCALDY—WHYTE'S CAUSEWAY CHURCH.—The annual social meeting of the various organisations connected with Whyte's Causeway

Church was held in the hall of the chapel on Monday evening—Rev. William Stevenson in the chair. Tea having been served, the chairman made a few opening remarks and gave an account of the work done in the Bible Class during the past session, concluding with a distribution of prizes for exercises done, and for an essay on the "Miracles of our Lord." Mr. John Ross, treasurer, gave his report of the Sabbath Morning Fellowship Association, which showed that an increased interest is being taken in the society. Mr. George Gourlay emphasised what Mr. Ross had said, and during the course of his address gave some information as to the growth of Baptist principles in Scotland. Mr. Bowman gave the statistical report of the literary society, which showed an increase in the average attendance as compared with the previous session. Major Halliday followed in an address setting forth the benefits to be derived from connection with such a society, and enjoining the young men and women present to take a deeper interest in the society in future.

WISHAW.—Anniversary services were conducted here on the 15th ult., by the Rev. Wm. Tulloch, Dundee. The chapel was filled both morning and evening. On the Monday following the annual soiree was held. The pastor presiding. On the platform were J. C. Graham Esq., president of the Baptist Union, and the Rev. Messrs. Tulloch, Dundee, Fulton, Ardrie, Chrystal, Hamilton, Connor, Uddingstone, and Ross, Coatbridge. The secretary in his annual report stated that the work of the church during the year had been prosecuted with the usual vigour in the various departments. The attendance at the Ordinary Sabbath Services had considerably increased, and a new meeting had been commenced, and for some months carried on in Cambusmithan on Sabbath afternoons with gratifying results. The open air services and cottage meetings had regularly been kept up, and that with considerable interest. The Saturday night open air services at the West End Cross are quite an institution in the town, having been carried on now for many years, and through this medium the gospel must have reached the ears of a large and floating population. The Sabbath School and also the newly formed Band of Hope are in a flourishing state, and carried on with some enthusiasm. An important event of the year was the formation of a new church. For some years regular services had been kept up in Motherwell for the benefit of some of the members resident there. Shorty after last annual meeting these brethren made request that they should be formed into a distinct church. This was gladly responded to by the church, and the brethren to the number of 30 were disjoined from the membership and formed into a seperate church with the prayers and fervent good wishes of the whole church. The number of members on the roll last year was 218. Yet, notwithstanding the loss entailed by the formation of this new church, there is a clear gain of one for the year, the number now being 219.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh on the 7th day of May, 1888.

SCOTTISH BAPTIST MAGAZINE.

Fruit Bearing.

N the fifteenth chapter of John, our Lord speaks of fruit bearing as the great end contemplated in the close relation He sustains to us, and in all God's dealings with us. Its importance is insisted on throughout the chapter again and again, and in the most emphatic manner. It is the evidence and condition of discipleship, v. 8; the end for which believers are chosen and ordained, v. 16; the purpose of God in cleansing them, v. 2; the condition of acceptable prayer, v. 16; the means by which God is glorified, v. 8; its absence is the proof of impenitence, and the prelude of punishment and destruction, v. 2.

And what is fruit? What is it to which our Lord attaches so much importance, the presence or the absence of which leads to results so gratifying or so deplorable?

Is it attending religious services, ordinary or special? Not exactly. But if it were, it need scarcely be said, that there are professing Christians who would have little enough to shew. That, however, is only the means of producing fruitfulness, not fruitfulness itself. Being the means of producing it, the neglect of it may account for the unfruitfulness of many; but it must not be confounded with fruit bearing.

Wise men do not mistake the means for the end. The protracted special services which are now so common, are not necessarily the evidence of a healthy fruitful spiritual life, but rather of the want of it. They afford ground for thankfulness, chiefly as proving that there are some who feel the need of having their spiritual life nourished and quickened. And there is need for caution, lest they should frustrate the very object at which they ostensibly aim. There is not much likelihood of their proving beneficial, if Christians neglect their duty in order to attend them, preferring the pleasant religious excitement they afford to the fulfilment of those ordinary engagements which have become irksome to them because of their monotony. They are intended to *deepen spiritual life*. And in so far as they really do this, they will prove a source of blessing. They

will prove just the opposite, if they lead men to suppose that spiritual life is deepened, because it is buried beneath a covering of pious sentiment, of which exciting religious songs furnish the principal expression. What is really wanted, is not so much singing or pious talk, as holy, righteous, beneficent action. Healthy men do not talk much about the state of their health, but go about their work without speaking or thinking of it. It is the ailing who are always thinking about that, and trying, and perhaps extolling the virtues of, some new found remedy. The healthy organ performs its functions without attracting attention; it is the diseased which makes us aware of its existence. Self-consciousness is an evidence of disease. It is the feeble sickly life which awakens solicitude and demands attention. Little, therefore, can be said for the spiritual life which is always requiring something special and extraordinary—some strong seasoning to induce it to partake of what should be its daily nourishment, like an appetite which needs to be whetted by having its food specially dressed and presented in tempting form. Much prying into one's feelings is not a healthy process. How is a tree likely to grow if you are always taking it up to look at its roots, and attempting to plant it deeper in the earth? And, then, if your protracted special meetings be necessary to fruit bearing, what is to become of those Christians who are so situated that they cannot attend them? I know a Christian widow—I need not fear to describe her, for even if she should read this, she is too modest to think that I mean her. She does not neglect the means of grace, but is thankful when she has opportunity of attending them. But her circumstances require her to work for her daily bread, so that, as a rule, she can never get to a weeknight service. She is in feeble health withal, and that sometimes prevents her attendance on the Lord's Day, when she would so gladly be present. How is she to bring forth fruit to her Master's honour, if the condition of fruitfulness be those continuous exciting meetings? Perhaps neither you nor I can say. But I know she does it. I go to visit her; and I find the visits to be a precious means of grace, beyond all the exciting singing and pious talk of special services. She attends to her daily work with the light of heaven beaming in her eye, and the peace of God in her heart, an angelic smile on her lips; thankful to God for his goodness in enabling her thus far so to perform her duties as to provide for herself and hers, speaking a word for Him to others when she can, and sparing something out of her little earnings to give for the furtherance of His cause in the earth.

That, I have felt to be an illustration of fruit bearing—the fruit

to which the Saviour attaches so much importance—the fruit by which the Father is glorified. The meetings which produce that in us are worthy—whatever produces that in us is worthy—of highest commendation. And if one with so few opportunities can bring forth such fruit to God's glory, O what fruit should they bear who have their time so much at their own command, and can attend meetings, and avail themselves of all other means to their heart's content; and who talk so much about their sweet experiences, and the deepening of their spiritual life, and sing with so much fervour their hymns of consecration—what should they be and do in the way of bringing forth fruit to their Master's honour, and thus leading men to glorify our Father in heaven?

The fruit which we are required to bring forth has been described by an inspired man; and we cannot do better than take that description as our guide and our text. In Galatians v., 22, we read, "But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." It is a precious cluster, such as will appear in the greatest fulness and perfection in the most Christlike life. I cannot dwell on its different parts. But I can form some conception of how the man who bears such fruit will appear to others. He does not go to those meetings of which we have been speaking, and come away as he went, except that he has been pleasantly excited while there, and now feels better pleased with himself, because he fancies, to use his own words, that he has received the blessing. But the change immediately appears in his intercourse with others. "What has happened to master," the servants say, "he is not a bit like his old self. He used to get into a passion so easily; and now he is so patient with us even when the provocation is great. He used to take no interest in us; now he is like a father or a brother to us all. He actually asked after my wife's health to-day and the baby's; and told me I was looking worn and weary, and bade me cheer up; and afterwards sent something which he thought the wife might need." "I wonder," says the master, "where John has been—he is altogether such a changed man. He is now a diligent conscientious workman, instead of lounging about and scamping his jobs; obliging to his fellow-workmen, too, instead of quarreling with them all round; I could trust him with anything." "How much nicer," say the children, "father is than he used to be. How easily pleased, instead of grumbling at everything. Instead of growling at mother, he does not know how to be kind enough to her. Instead of snapping at us and sending us out of the way, he plays with us

and tries to make us happy. We used to be frightened for his coming home; and now we are so glad to see his face, or to hear his voice or his foot at the door." The children do not know how it is. But he knows. It is because he has given himself up to the Lord Jesus Christ, and is now trusting in Him and drinking in His spirit. I don't know that he talks much about the change he has undergone, or his own sweet experiences. He is content to live his new life without speaking much about it. He certainly does not put himself forth as qualified to "deepen the spiritual life" of others.

As these things may all be found in men of amiable position, some of our readers, being good-natured people, may never have found themselves to be very deficient in them; so that all we have said affects them but little. They might be more sensible of their shortcomings, if they say that fruit bearing meant doing good to others. They do not feel in their own hearts that they have much to boast of in that way. Well, if you look again at the apostle's cluster of fruits you will find that that occupies a very prominent place among them. It is, in fact, the first which he mentions. The fruit of the spirit is *love*—love to God and man. Have you no love? Then I fear you have none of the other fruits; that your amiability only springs from natural qualities, and not from any Christian grace. How do you shew your love? Can you love God, and yet do nothing for His glory? Is not your love to Him to be proved by your love to your fellow-men? Can you love your neighbour, and do nothing for his welfare? Can you see him hungry and naked, and give nothing to clothe and feed him? Can you see him perish for lack of knowledge, and refuse to give, in order to send the gospel to him? Do you hoard up your wealth or spend it for your own gratification, while you leave him to perish? Is your love thus defective when it ought to be the governing principle of your life? If you have not this fruit, we cannot believe you to be possessed of any. For this is the beginning of them all—from which all the others spring, and on which they all depend.

Now observe what our Lord says—"Every branch in Me that beareth not fruit He taketh away. If a man abide not in Me he is cast forth as a branch, and is withered: and men gather them and cast them into the fire, and they are burned." Is this true? If it be, good reason is there for our pausing, and asking ourselves the question —Am I bringing forth fruit? Well might we spend half-an-hour in silently, prayerfully pondering this question—Am I bringing forth fruit? It will be a good thing for us to retire to our closet, or our chamber, and on our knees before God—solemnly ask ourselves—

Am I bringing forth fruit? Are we? Wherein does our life differ from theirs who make no profession of faith in Christ? Is there any material difference—anything in us which can properly be called fruit—anything which the Lord will regard as fruit? We do not answer these questions; nor do we suggest that you should answer them to any but yourself and God. But they should be earnestly and prayerfully considered. They cannot be safely disregarded when they relate to a matter so momentous, and in reference to which a mistake may prove so fatal and irremediable. Let us pray that God may enlighten us. Let us ask, Lord, am I bringing forth fruit? Or am I a fruitless branch, in danger, after all my profession, of being cut down and cast into the fire?

Some Landmarks of Gospel Progress.

By Rev. Forbes Jackson, M.A., Leith.

I.

IN the Kingdom of God there are no haphazard movements, no fortunate accidents, no diplomatic strokes, whereby a whole nation on this side or that is annexed in a single day. Its extension is not secured in any such fictitious way; its progress is progress from a centre, and proceeds along natural lines. An individual to whom God reveals Himself is taken and made a nation. That nation becomes the people of God. To that people Christ comes. Those who receive Him are made messengers and preachers to the rest.

Acquainted with their needs, prejudices, and hopes, even sharing them, these men alone are fit preachers to their fellows. Their word is accepted, and at Pentecost Jews both of home and Greek culture are miraculously converted. With increase to her power, her numbers, and her preachers, the church is ready for wider work. Natural instincts lead them to stay at Jerusalem, but persecution, divinely ordered and permitted, forces them to change their purpose and their field of work. Guided by an unerring providence each man goes to his proper place; to the place for which his own training and the people's special condition made his service fitting.

The conversion of Samaria is first noted; that people with whom the Jews had no dealings, the gospel thus levelling at a blow this wall of partition; that people though hostile to the Jew, yet worshipped God, and being half Jew, half Gentile, formed a natural medium through which the gospel would pass to the purer Gentile beyond.

To those who had preparation for it, the Jew and the Samaritan, the gospel came first. To the Jews by such a man as Peter; to the Samaritans by such a man as Philip the deacon, whose Greek culture and birth, or residence in gentle cities, lifted him above the Jewish antipathy to Samaria. No mistakes are made when the "ordination" of the preacher is in the hands of God. After Samaria receives the gospel from Philip, Peter and John are sent from Jerusalem to confirm his converts. John is able now to call down fire upon their heads, the fire of the Spirit's love, and life, and sin-consuming power. He was of a different spirit now. How much we gain by patience.

That then is the first stage of gospel progress; from Jerusalem to Samaria. The gospel has reached an outcast people on the borders of Judaism; its next step takes it beyond these borders into Ethiopia itself. Who shall take that step? Peter, as the chief of the apostles? No. He would need a vision e'er he could go on such an errand, as he had before going to Cornelius, and there is no time for this, for soon the Eunuch will be on the way to Ethiopia again. Philip, who had no Jewish prejudices to lay aside, and needs no such preparation, is told to go off to the desert of Gaza, to be ready for a new service there. "He arose and went." Without a question or murmur he left the populous city for the desert, though his work there was not defined. Those men who step humbly and promptly from a great work to a smaller sphere can make any sphere great. And so Philip was ready to go on the new mission as soon as the angel touch was laid upon his shoulder. May we not learn in passing from such an incident as this, that though the gospel does not change, though it remains the same, yet there is a presentation of it suited to different sorts and conditions of men, which different sorts and conditions of men are needed to give. There was a conservative and a liberal school of Christian teaching in apostolic times, just as there is in ours. Philip can go where Peter wont, and preach what Peter is not yet prepared to preach. God will prepare him by and by.

The second stage of the progress of the gospel then, lands us in Ethiopia in the person of this Eunuch, and his conversion is told not for his own sake, but because it forms a landmark in the extension of the kingdom. There were doubtless many conversions, equally interesting and wonderful in Samaria and her villages; some of them having all the charm and pathos of that conversion by the well of Jacob, but the historian does not describe these. He simply pictures how the rising sunlight struck peak after peak of the mountains here and there, until Samaria, Ethiopia, Cæserea, and Antioch stand out in the hopeful dawn of day.

God's Love.

"Having loved His own which were in the world, He loved them unto the end."—John xiii. 1.

We cannot see the twinings
In God's long cord of Love;
We cannot trace the windings
By matchless wisdom wove.

Even as a skein when ravelled,
Still holds the hidden end,
So Love's mysterious windings
Around our chastenings blend.

That cord can ne'er be broken,
'Tis held by God alone;
The Lord's seal is the token—
He knows. He keeps His own.

And when the Father chastens,
His children's faith to prove,
The cord is held by Jesus,
The unseen end is Love.

Love deep, divine, unsearchable,
Love is the binding cord;
And, hid beneath the chastening,
Twines round the saints of God.

Is Salvation possible after Death?*

By Rev. Dr. Landels.

THE writer has already hinted his belief that the Scriptures give no clear, positive utterance on the subject; and to him there appears to be good reason why they should not. It does not seem possible that God, without abdicating His sovereignty, can encourage His creatures to continue in rebellion for a single hour. It has been truly said—"Christ insists everywhere on immediate repentance; on a man's turning from his sins at the first warning of judgment to come; on his closing with the mercy of God without delay." This being so, the question arises, How can we conceive of such a peremptory

* From *Future Probation.* A Symposium.

demand being accompanied by the intimation, given either directly or by implication in statements which justify the inference, that those who reject mercy and refuse to submit to the Divine authority, may have an opportunity of repenting of their refusal, and escaping its consequences in the world to come? Would not such an intimation frustrate the Lord's purpose by encouraging sinners to postpone compliance with His demands? And is it not probable, therefore, yea, almost certain, that nothing of the kind will be found in the Word of God?

And does not the same consideration bear, although, perhaps, with somewhat mitigated force, against the probability of Scripture containing any intimation that probation or the possibility of salvation terminates at death? Such intimation would furnish ground for the inference that probation did not terminate before death, and that up to the moment of death, salvation continued to be possible. Such indeed is the teaching at this day of the evangelical churches. And is there not something in this also that is fitted to encourage delay? Has it not actually the effect of encouraging delay in numberless instances? Are not many gospel hearers who postpone their acceptance of salvation actuated by the secret hope that death will not come upon them with such surprising suddenness as to leave them without opportunity for repentance? And is it not their intention to repent before all chance is gone? They see that comparatively few of their neighbours die without some premonitions; and influenced by the law of averages, they presume on receiving some premonitions themselves; and hence say, in reference to the great matter of their salvation, "Time enough yet." That the case of any living man should be regarded as hopeless is not pleaded for here, because no man can so read the secrets of the human soul, as to know certainly what exists or what is taking place there. But neither, on the other hand, does it seem likely that God will send a message to men requiring their immediate acceptance of His salvation, and accompany it with the intimation that they are safe enough if they only attend to it before death, although that may not take place until fifty years hence.

It is admitted that these *a priori* conclusions would have no weight if found to be at variance with fact. It is contended, however, that there is nothing in Scripture to countenance in men the presumption that they may safely pursue an impenitent course up to within an hour of their death, however favourable their opportunities then may be, so that after death they will have a chance of escaping its consequences; and that, on the other hand, while it is plainly intimated

that the probationary period must soon terminate, there is not a little to justify the belief that the cause of its termination is not death, but character; not what happens to the man, but what he does and is. Its termination, in many instances, there seems reason to believe, is the result of a deteriorating, hardening process, which renders the man unsalvable. Nothing remains in his nature of which the Divine Spirit can lay hold. He is the wayside hearer in whom the good seed of the Word lights on no soil in which it can germinate. As regards its susceptibility to religious impressions, his heart is "hard and stony as the trodden way." With the strengthening of evil habits until he has become powerless to resist them, there has been the weakening of desire for any change in his condition; until, in his sluggish nature, all desire has been extinguished, except the desire to be let alone. With others, like the Jews in our Lord's time, the conditions of salvation are so repugnant, that they deliberately and determinedly reject them. Not so much by a gradual process like that described do they become unsalvable, but by more suddenly rousing themselves to a supreme and final act of resistance, determining that, come what may, they will not accept of salvation on God's terms. In spite of all the means used, and all the influence exerted, in spite of their conviction of the Saviour's claims, they assume an attitude which renders their salvation impossible alike in this world and the next, deliberately making up their minds to be damned, rather than submit to His requirements. In these and other ways men reach a point at which they cease to be salvable. And although it does not become anyone to say of another that he has reached this state, seeing no one can thus accurately judge another's character, and even in those who appear to us the worst, there may be latent feelings which new influences will call into play, there seems little reason to doubt that there are many living men of whom this is true. Such appears to us to be the teaching of those Scriptures in which our Lord speaks of the sin against the Holy Ghost, for which there is no forgiveness either in this world or in that which is to come; of those in which men who have not, are said to have taken from them even that which they have; of men who blind their eyes, and close their ears, and harden their hearts, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted and healed; of those from whose eyes the things which belonged to their peace were hid even in their day of visitation. The same thing appears to be taught in those Scriptures also in which Paul speaks of the Gospel being hid to living men who are lost, whom the God of this world

has blinded against the light of the glorious Gospel of Christ; and says of his countrymen, "Seeing ye put the Word of God away from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." These and similar Scriptures, instead of teaching that probation lasts till death, seem to intimate plainly that there may be living men who are no longer in a salvable state.

Italian Baptist Martyrs of the Sixteenth Century.

By the Rev. W. K. Landels.

SOME few years ago, Signor V. Bellondi discovered, in the archives of Venice, and published in "Il Seminatore," 1881, a number of documents which are of great interest to all who have made a study of church history; but more especially to those who hold Baptist views. They are of historical value, inasmuch as they throw new light on the condition of the Moravian churches of the sixteenth century, and are peculiarly interesting to our denomination; as from them we gather the story of the sufferings of three Italian brethren who held and taught our distinctive principles, and who, for this cause, were persecuted even unto death. These three were Francesco Lega, Dr. Nicola Bucella, and Antonio Rizzetto.

Before attempting to compile the history of these martyrs, from the documents before me, it will not be out of place to call attention briefly to the state and condition, at that time, of the Bohemian brethren, to which community they belonged.

It is a well authenticated historical fact that these brethren were, in the year 1547, expelled from their settlement in Moravia; that, after the lapse of some years, they returned; and that, still later, at the instigation of the Jesuits, they were again driven forth by the Emperor Ferdinand II. From the documents discovered by Signor Bellondi, we learn that only *fifteen years* after the first expulsion, that is in 1562, they were, and had been for some time before, flourishing in their former settlements.

On the 27th August, 1562, a certain Alessio di Tedeschi, presented himself to the captain of the Venetian guard, demanding the arrest of the three men above named, who were just embarking, with many

others, for Triest, and whom he accused of being his debtors to the extent of a hundred and fifty crowns.

This Alessio belonged, for some time, to the church in Moravia, for which he laboured at the erection of mills; he showed himself, however, to be a man without principle, and having determined to return to his own country, attempted, by false pretences, to obtain money, which he declared he had lent to Dr. Bucella in the name of the church. Not succeeding in this attempt, he persecuted the three brethren from city to city, and finally had them arrested in Venice as debtors, and then publicly accused them of holding and propogating heresy.

In answer to several questions put to him by Givolamo Lando, captain of the guard, and by the authorities, he made the following statement:—

"These men belong to a congregation, composed of several persons, in Moravia beyond Vienna, under the Emperor, who have all things in common. To one of these, Nicola Bucella, a medical man, now lying in the prison of the Lords of Venice, under the charge of heresy, I lent, in the name of the congregation, fifty crowns of gold, which I have never been able to recover, and in the pursuit of which I have had to spend another hundred crowns. Wherefore, I pray your Magnificences to constrain them in justice to pay me, for I know that they have about them three hundred crowns belonging to the aforesaid congregation. . . . . It is a congregation having all things in common, numbering about 30,000 persons, of various nationalities—Germans, Hungarians, Poles, Paduans, Vesentians, Trevisians, and others. . . . All those who are admitted to membership sell what they have, and give the proceeds to the general funds of the congregation; the men are put to work according to their art, and the women according to theirs, the children are taught to read and to write. And if any one wishes to separate himself from the church, he cannot have a farthing returned, not even if he has contributed ten thousand ducats."

Such is the testimony of an eye-witness regarding the Moravian church in the year 1562. Of this man who, like Judas Iscariot, through avarice, betrayed innocent blood, little more needs to be said. His sin found him out; together with his victims he was cast into prison; there the humidity of his cell brought on a severe catarrh, which resulted in blindness. He then made several appeals to the Inquisition to be liberated, but whether those appeals had any effect, or whether he died in prison, history does not state.

Of the early life of Nicola Bucella and of Antonio Rizzetto, we

know nothing; but, in a letter addressed by Fancesco Lega to "The Magnificent and Most Illustrious Judges in matters of faith and conscience," we have an account of his own life, some extracts of which are of very great interest:—

"I was," he says, "in time past, living in the world according to the flesh and its lusts; for which cause my father sent me to Padua to study civil law, that I might become a man of reputation, and an honour to my house. I gave myself to this study, but did not fail to find ample time for all the pleasures of the flesh, and of the licentious life of the world, in dancing, gambling, eating, drinking, and in other like idle pastimes and sins, contrary to the laws of the gospel. And with all this I considered myself a good Christian, because I was only doing as others did; indeed, if anyone had said that I was not a true Christian, I should have quarrelled with him. Oh! how great ignorance, or rather presumption, that any one should wish to be a follower of Christ, without obeying His commandments! . . . . . At that time my evil life brought on disease, and one day when I was confined to bed, a shoemaker, not knowing that I was ill, came to take my measure. He asked me the cause of my sickness, and then reasoning with me, among other things, told me that my life was not that of a Christian, and said that I would do well to read the life and doctrine of Christ. The idea pleased me, and I began to study the Holy Scriptures. There I found that the Lord teaches another way of salvation, a way from which I was very far, and that I was therefore on the road to perdition and everlasting fire. Neither did I find any remedy, although I was diligent at confession, and communion, and at other ordinances, like the rest. I was as much a sinner after as before; it happened with me (as it says in the proverb)—The dog has turned to his own vomit again, and the sow that was washed to her wallowing in the mire. Then I felt within me a terrible grief for my sins, and for the bad life I led in opposition to the gospel, for I read:—Not those who know the will of God and hear His word, but those who by their works give expression to it shall be saved; I also learnt that it does not profit a man that he has done some good by means of evil, for Christ says—'Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? and then will I profess unto them I never knew you; depart from me, ye that work iniquity.' For this cause I was full of despair, and all things were hateful to me. Then I began to call upon the Lord of heaven, and to seek from Him grace to walk in His ways; at the same time I continued

the study of His word, and found that he who desires to be saved must do true and faithful penitence, leaving the evil and cleaving to the good, and so to go to Christ to learn of Him, in order to find rest for the soul. As soon as I began to put this truth into practice, it happened with me as the Lord says—'Ye shall be hated of all men for my name's sake. . . . And a man's foes shall be they of his own household.' My father drove me from his house because I left the law, feeling that it was better to learn a trade, and with my own hands to earn my bread in the sweat of my brow, than to ligitate and contend. My former friends became my enemies, because I could no longer go with them, nor live as they did; and so all began to ridicule me, marvelling that I no longer desired to lead an idle and luxurious life. About this time I heard of Moravia. I went to Vienna to see a doctor, a friend of mine, a canon of Hungary, and stayed with him for some time in Vienna, and afterwards in Hungary. There he engaged a Moravian servant, who told me of a people living in Moravia, and also in Hungary, of whom he spoke very highly. Having learned from him something regarding their language and whereabouts, I went several times to visit them, in order to conform my life to theirs; which seemed to me good, and in accordance with the Scriptures. They labour to flee from vice and sin, and to keep themselves pure from this generation, showing great love for each other. If any one does not walk according to the rule of the gospel, but is disordinate and carnal, he is no longer tolerated; with fraternal correction they excommunicate him, feeling towards him, however, no hatred, and doing him no ill, but admonishing him as a brother to lead a holy and true life. I found also that they conformed, in everything, to the primitive Christian faith, and that their only aim was to live according to Christ's teachings. Which things greatly pleased me. . . . . Having, in the course of a few weeks, seen by experience that things were so, I asked to be received into their communion; because I also desired to leave the world and sin, and to follow after holiness, without which no man can see God. And so they received me."

In the course of time, Lega seems to have become a man of importance in the church, and to have made several journeys into Italy, either to negotiate the sale of property, belonging to members of the community, or to conduct new adherents to the settlements. It was when on one of these trips that he was arrested for debt, together with Bucella and Rizzetto, in the year 1562.

(*To be continued.*)

Labour is Worship.

Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us,
Hark! how creation's deep musical chorus,
  Unintermitting goes up into heaven!
Never the ocean wave falters in flowing;
Never the little seed stops in its growing,
More and more richly the rose-heart keeps glowing,
  Till from its nourishing stem it is riven.

"Labour is worship," the robin is singing;
"Labour is worship," the wild bee is ringing.
Listen! that eloquent whisper upspringing.
  Speaks to thy soul from out Nature's great heart;
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft breathing flower;
From the smallest insect, the rich coral bower;
  Only man in the plan shrinks from his part.

Labour is life! 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, for the dark rust assaileth;
  Flowers droop and die in the stillness of noon.
Labour is glory! The flying cloud lightens;
Only the waving wind changes and brightens;
Idle hearts only the dark future frightens;
  Play the sweet keys wouldst thou keep them in tune!

Labour is rest from the sorrows that greet us;
Rest from the petty vexations that meet us;
Rest from sin-promptings that ever entreat us;
  Rest from the world-sirens that lure us to ill.
Work, and pure slumbers shall wait on thy pillow;
Work, thou shalt ride over care's coming billow.
Lie not down wearied 'neath woe's weeping-willow;
  Work with a stout heart and resolute will!

Labour is health! lo, the husbandman reaping;
How, through his veins goes the life-current leaping,
How his strong arm in its stalwart pride sweeping,
  True as a sunbeam the swift sickle guides.
Labour is wealth! in the sea the pearl groweth,
Rich the queen's robe from the frail cocoon floweth;
From the fine acorn the strong forest bloweth;
  Temple and statue the marble block hides.

Droop not; though shame, sin, and anguish are round thee;
Bravely fling off the cold stain that hath bound thee!
Look to yon pure heaven smiling beyond thee.
Rest not content in thy darkness—a clod!
Work for some good be it ever so slowly;
Cherish some flower be it ever so lowly;
Labour! for labour is noble and holy:
Let thy good deeds be prayers to thy God.

—*Frances Osgood.*

Christian Unity.—A Fragment.

By Durley.

HOW is this secured? Not by creeds, confessions, or outward observances; but by the spirit which Christianity infuses into those who truly accept it—the motive with which it inspires them. It is so mighty and overpowering, that everything is swept away before it; and men are drawn together by the common love, the common joy, the common hope, with which their hearts are filled. Christ is all, and in all. Those into whose hearts Christ has entered lose sight of all those distinctions of which the world makes so much—they are swallowed up and submerged in the new inspiration which has taken possession of them. What things were gain to them, those they count loss for Christ—yea, they count all things but loss for the excellency of the knowledge of Christ Jesus their Lord. Rank, wealth, talents, influence, power,—they lay them all as a willing offering at the feet of their Saviour, to be used as he sees best; for they are no longer their own, but bought with a price. The pride of the rich man is brought low, and he becomes henceforth a humble soldier of the Cross. The poor man is raised above his poverty, and enlists himself in the same glorious warfare. The negro and the European, the labourer and the lord, the publican and the pharisee, all clasp hands, as brethren in Christ, across the gulf which has severed them; for the same supreme desire has fired their hearts—the same grand purpose is regulating their lives. What to them are the miserable little distinctions of this life? what though society fawns upon one of them, and ignores the other? do they not both love Christ? are they not both seeking to extend His cause? and can any earthly inequality separate those who have such

a bond of union? Just as in some great national emergency, when *e.g.*, the country is threatened with invasion, you find those at the very opposite extremes of the social scale marching shoulder to shoulder, forgetting, in the fire of a grand enthusiasm, the differences that usually separate them; so do you find Christians, however great the inequalities of their social position, joining hand in hand, and putting shoulder to shoulder in their common conflict with sin and evil, and their common effort to win back a revolted world to God. They may move in very different spheres, they may have very different shares in the good things of this life; but the one central governing principle of their lives is the same, and they are pressing on towards the same goal. There is, in their common Christianity, a strange attractive power which draws them irresistibly together, and makes them one family. Let two Christians, who are total strangers to one another, be brought together by chance. They may be cold and distant at first; but as soon as they find that they own the same divine Master, all coldness vanishes: they experience the same sort of pleasure as on falling in with an old acquaintance: they join hands as friends and brethren: they feel that they are from that moment united with a closer bond than any which can be supplied by nationality, or occupation, or sympathy of taste. Nor is it strange that it should be so. For to those who are truly Christians, Christ is all and in all. Christ fills their thoughts. Christ dominates their lives. Christ rules supreme in their affections. Love for Christ, the desire to please Him, is the all-mastering motive before which every other has to bow. What have they to do with any merely outward and accidental distinctions between man and man? All differences and inequalities are fused and melted in presence of this consuming fire. You may often have seen a flotilla of little clouds sailing across the blue ocean overhead. You will have noticed how endlessly varied and diversified they were in form and colour; some light, some dark, some large, some small, some smooth and round, some torn and ragged. But as they swept close by the sun, and became filled and saturated with his golden splendour, — pulsing and throbbing with his dazzling brightness,—you could no longer distinguish one from another: all the differences between them were swallowed up and lost in the exceeding glory. And just so is it when the glory of Christ enters into men, and begins shining out in their lives and characters: all differences of rank or talent, of race or colour, are obliterated by the Christ-image which is formed in them. Or you may have seen how at low tide, the shore is covered with pools of every shape and size; some large, some small, some deep,

some shallow, some clear and pellucid, some thick and turbid. And you will have noticed how, when the tide rose, and the great waves came rolling in, all these pools were submerged, and their individuality lost beneath the vast stretch of sun-lit waters. And just so is it when the full flood-tide of Christ's spirit sweeps over human hearts: all other distinctions are swallowed up, and everything which separates man from man done away.

When Christianity shall at last have triumphed; when Christ shall have entered upon His kingdom; when all men shall be His disciples, not in name merely, but in very deed and truth; then shall all that is good, and true, and noble in the dreams of social reformers be at length realised. All men, indeed, will not be reduced to the same dead level;—that would prevent the healthy working of the social organism, and would be inconsistent with the general well being. All outward differences and inequalities will not be done away;—they have their root deep down in the nature of things, and cannot therefore be abolished. But all their bitterness and injustice will be extracted from them. Amidst apparent distinctions, there will be essential equality. Amidst outward diversity, there will be inward unity. For all men will live together as brethren, the children of one Father, the members of one divine family, each seeking to secure the highest good of all the rest, and having for their common aim the ever more perfect realisation of the Kingdom of God on earth. When this has come to pass, then it will indeed be true, that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

LET us be careful only of the quality of our work—that it be thorough, genuine, simple-hearted, the best that is in us, the best that can come out of us. And above all, let us leave success to God, who is a just task-master.—*Gaskell.*

MARCHING ONWARD.—I wonder if the angels really do look down upon us, as Mr. M. seems to think, judging from what he said to-night in church. They sang one hymn that thrilled me, as the rich tones of all those earnest men and women joined in one—

"We're marching through Immanuel's ground
To fairer worlds on high."

There is something which inspires me in that word "marching." A band of faithful Christians marching up to God, to receive a crown of everlasting life from Him! To each of us the time is coming when there will be no more probation—no more opportunities given to "try again:" when God will say that He has waited long enough; has given us light enough; has had patience enough: "IT IS FINISHED."—*From "Nineteen Beautiful Years." By Frances E. Willard.*

Children's Readings.

"SELF-CONFIDENCE."

By the Rev. F. H. Robarts, Glasgow.

"Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended."—Matthew xxvi. 33.

HAT is what we call boasting or bragging:—A sad fault and failing into which even that good man Peter fell, and which is a great temptation to many boys and girls.

Peter felt quite sure that whatever might happen, he would never be the one to play the coward, and deny his Lord. Jesus had said just before, "All ye shall be offended because of Me this night." Peter contradicted almost rudely. "Though all men shall be offended, yet will I never be offended." "James, and John, and Andrew, and Philip may be cowards and run away; but I am quite sure that I shall stand firm, for I am the best, and bravest, and strongest of them all." Now that is what we call boasting or bragging, or self-confidence; and you know what came of it. Instead of behaving the best, Peter behaved the worst. Three times over he denied his Lord; just as Christ foretold, "Before the cock crow thou shall deny Me thrice," and the old words came true, "Pride goeth before destruction, and a haughty spirit before a fall."

Now Peter was a very good man, and Jesus loved him very much; but he had his faults, and this fault of self-conceit, or self-confidence, was a very serious one. He thought he was a very wonderful person, and could do very wonderful things. One day he saw Jesus walking on the water, and he thought that he was quite able to walk on the water too. Jesus told him he might come and try. But he soon found out that it was much more difficult than he thought. The wind was high, and the waves were rough, and instead of walking, he found himself sinking. He was afraid that he was going to be drowned, and called out in terror, "Lord save me." Jesus stretched forth his hand and caught him; but called him by a name which must have made Peter feel ashamed of himself. "*Little-Faith!*" There are five words in English, "O, thou of little faith," but only one in Greek. He thought he had great faith—but Jesus calls him

"*Little-Faith*," like "Little-Faith" in "Pilgrim's Progress." There was Peter's self-confidence again.

Now, children, let us have a little bit of self-examination. Let us look into our own hearts and lives, and see whether we do not sometimes fall into this fault of boasting, and bragging, and trusting in our own power and goodness. It is not only wrong but foolish and silly. It makes people disagreeable and disliked; both boys and girls, and men and women. "Self Praise is no recommendation," and we are never very sorry when we see conceited people taken down.

Here is a boy going to play in a cricket match. He is very proud of being in the eleven, and thinks he is going to make the biggest score of his side. He walks to the wicket with such an air; and is very particular about getting his block; and now he puts himself in position, and is going to show you some science! "Play!" Clean bowled: middle stump: first ball! back he walks, looking and feeling very small indeed; while all the field are rather amused to see the conceit taken out of him.

Now it is school time; and our clever cricketer thinks he is going to show off in his class. He is sure to be *dux* to-day, he thinks, and to get the prize at the end of the session. The other fellows are so slow, and he can learn his lessons in half the time they take for theirs. But he has too much self-confidence, and does not do his work thoroughly, and makes some stupid blunders; and the tortoise beats the hare after all, and every body says, "Serves him right."

Let us follow our self-confident friend a step further. He leaves school, and begins the business of life. He gets into some situation, and soon finds himself surrounded by a number of young fellows, who go to places and do things which he knows that his father and mother would not approve of; and which he feels in his own heart and conscience are dangerous and wrong. They soon begin to lead him into temptation. At first he says "No." But when they press him, and laugh at him for refusing, he says to himself, "I can take good care of myself, and I am quite sure that I shall not get into any mischief: some of them take too much to drink, I know: but I shall never do so: I know when to stop." And so he gets led on, and trusts his own strength once too often, and falls like Peter by his self-confidence. Peter was quite sure that he could take care of himself, and that though all the others might fall into temptation, he could resist it, and so he went into the high priest's palace, and ventured into bad company, "and sat with the servants to see the end;" and the end for him was that he denied his Master, and "went out and wept bitterly."

Some people ruin their souls, and miss the way to heaven, all through self-confidence. They think they are so good that they do not need a Saviour. They are honest and sober; they tell the truth; they read their bibles, and say their prayers; they go to church and are kind to the poor; and they think that if anybody deserves to go to heaven they do. Do you remember a story which Jesus told about people of this sort. "Two men went up into the temple to pray; the one a Pharisee and the other a Publican." The Pharisee trusted in himself that he was righteous, and despised others. He was brimful of self-confidence. The Publican thought very little of himself, but "smote upon his breast, saying, God be merciful to me a sinner." Jesus said, "I tell you this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

So, boys and girls, don't let us exalt ourselves: don't let us be boastful or conceited about play, or lessons, or resisting temptations, or getting to heaven by our own good deeds; but while we try our very best to please the dear Saviour, who loved us and gave Himself for us, let us be meek and lowly, and make Christ-confidence, and not self-confidence, the rule of our lives.

Notes.

By a Rambling Observer.

WE notice that of the students of the Baptist Union of Scotland, three out of four who have settled during the last year, are located in England, only one in Scotland. In addition to the three, the Rev. J. T. Forbes, M.A., after a short pastorate of two years in Cupar, has removed to Westgate, Newcastle-on-Tyne. It is pleasant to think that from our small body north of the Tweed, we have been thus able to supply pastors to important English churches. And, although the fact does not very well accord with the argument of those who plead for our Educational Institution, on the ground of the advantage to be derived from our having an indigenous ministry, we cannot regret the proof it supplies that the "border" is a purely imaginary line, ecclesiastically considered; and that north and south of the Tweed Baptists are essentially one. Further confirmation of this may be found in the fact that during the same period some four or five pastors trained in the English Colleges have been called to churches in Scotland.

A NEW feature seems to be making its way into our denominational papers, which can scarcely be considered an improvement, as it does

not very well consist with their character, and is not very likely to add to their usefulness. It is not many weeks since we were favoured with a lengthened account of the marriage of the daughter of an East End London pastor, including a description of the dresses worn by the bride, the bride's mother, &c. And in the last issue of *The Freeman*, we have a similarly minute account of the marriage of the daughter of a prominent official of the Baptist Union, not only containing an account of the dresses worn, but a long list of those who were present on the occasion. We should be sorry if friends who are curious about such interesting matters could not have their curiosity gratified. But we are old-fashioned enough to think that this might be better done through some other channel. It does not appear to us quite congruous for a denominational organ to occupy its pages with announcements which are more suitable for a Magazine of Fashion, or a Ladies Paper. And we begin to ask ourselves whereto this thing may grow.

May is a busy month with our Presbyterian brethren; and their proceedings this year, although they have not dealt with matters of exciting interest, will compare well with other years as regards the amount of useful work done. The U. P. body is to be congratulated on its successful attempt to wipe off the debt of £20,000, which had been allowed gradually to accumulate against its Foreign Mission Fund; and we sincerely hope that its success will prove a stimulus to increased liberality, and to extended rather than curtailed operations in time to come. The resources of the body are by no means over-taxed by the amount of its expenditure on this work; and a higher scale of giving for it, instead of diminishing, would be likely to augment the amount contributed for other objects. The Free Church Assembly is sitting at Inverness instead of Edinburgh, so that the latter city has not its usual number of clerical visitors. Inverness profits by Edinburgh's loss in this respect; and the visit to the North seems to be drawing forth, in gratifying manner, the strong feeling of attachment to the body which is cherished throughout the Highlands. An interesting part of the first day's proceedings, was the private presentation of a purse of £5000 to Principal Rainy, the retiring Moderator. The wealthy men in the Church do well thus to recognise the services of her most distinguished member—a man whose great abilities would have carried him to the top of any profession he might have chosen, and who has done more than any one now living to steer the Church through the difficulties which have beset her, and to maintain her unity, notwithstanding the divergent elements of which she is composed. The Established Church Assembly was opened by the Lord High Commissioner, with the usual pomp and show. The procession of the 24th as usual furnished a curious commentary on the words, "My kingdom is not of this world;" and any Christian who will look at the Foreign Mission income of the Established, as compared with those of the other Churches, will be able to judge how much she gains by her dependence on an earthly power.

Reviews.

Princetoniana. Charles & A. A. Hodge, with Class and Table Talk of Hodge the Younger, by a Scottish Princetonian (Rev. C. A. Salmond, M.A.) *Oliphant, Anderson, & Ferrier.*

Princeton College has occupied, for a considerable period, a distinguished and honoured place amongst the Theological Seminaries of the United States. On this side of the Atlantic its name is familiar and held in high and deserved esteem. Much of its reputation is intimately associated with the names of the president, Alexander M'Cosh, and highest of all, Dr. Charles Hodge, well known by his "System of Theology." The volume before us contains biographical sketches of Dr. Hodge and his no less gifted son, Dr. A. A. Hodge, to which are appended, under the title of *Brevia Theologica*, notes of thoughts carefully taken down and preserved by Mr. Salmon, during the first session of Dr. Hodges's professorship.

These interesting and suggestive fragments were worthy of preservation, while the brief sketches given are drawn by a loving and reverent hand. The volume is tastefully got up, and would form an appropriate gift to young men, specially students contemplating the ministry.

We greatly admire the portraits which illustrate the work. The following story is familiar to many of our readers; but, perhaps, few may know its origin. Dr. Hodge was lecturing to his students on Special Providence, and said—"A man who was driving along a road near Dr. Witherspoon's house, near Paisley, was pitched out of his vehicle, but escaped unscathed. Hurrying into the doctor's study, he told his story in an excited way, and ended with the ejaculation—'Wasn't it a wonderful providence!' 'Hoot, man, that's naething of a providence compared to what I can tell of," quietly remarked the sagacious old Scotchman, 'I've driven doon that same road for years and years, and my horse hasna been allowed even to run off wi' me.'"

In Glenoran. By M. B. Fife. *Edinburgh: Oliphant, Anderson, & Ferrier.*

This is a very readable tale, written in a good style, and containing interesting pictures of Highland life and manners; sound in its religious teaching so far as it goes; with considerable insight into springs of action, and showing capability for greater things.

Doris Cheyne. By Annie S. Swan. *Edinburgh: Oliphant, Anderson, & Ferrier.*

The Authoress needs no introduction to our readers, to most of whom she is already well-known. This tale although it may not enhance, will not detract from her well-earned reputation. As in all Miss Swan's books, the teaching is strictly evangelical, but this volume

would not have been less valuable, had the action of the heroine from the beginning been more clearly traced to an evangelical source.

The Believer's Privilege, and other Sermons. By Rev. George Jeffery, D.D., with Biographical Sketch of the Author, by the Rev. Andrew Thomson, D.D. *Edinburgh: A. Elliot.*

Dr. Thomson has given an interesting sketch of the character of one who was his life-long friend. The life of a pastor who had during a ministry of nearly fifty years, presided over only one church, is marked of course by but little incident; but not the less does Dr. Jeffery's ministry show how really useful such a ministry may prove. He seems to have been an excellent business man, especially in church courts; and also a substantial, instructive, and useful preacher. The volume is cordially to be commended, both as containing memorials of Dr. Jeffery's ministry in the form of sermons, and a record of the services he rendered, especially to his own section of the church of Christ.

Intelligence.

Anstruther.—*Church Bible Class.*—The annual social meeting was held in the schoolroom on Tuesday, 24th ult. After tea the president, Rev. W. Macintosh, in reviewing the past session, stated that the syllabus comprised nineteen lessons—eleven on the "First Things in Genesis," eight on the "Evidences of Christianity;" three addresses, "Christian Missions: their Reflex Benefit," "Temperance," and "Social Purity;" and two lectures, "The Life of Francis of Assisa," and "The Life of Savonarola." He congratulated the members of the class on the close and keen interest they had taken in the subjects of study. There were 137 names on the roll. During the session 85 temperance pledges supplied by our S. B. T. A. Society were issued to members of the class. Five members, on leaving the district, were presented with tokens of esteem. A very enjoyable meeting, in which about 30 took part, closed with the usual votes of thanks.

Cupar-Fife.—The Rev. J. T. Forbes, M.A., on leaving Cupar to take charge of the church in Westgate, Newcastle-on-Tyne, was presented by his friends with a gold watch and chain.

Dalkeith.—The sixteenth anniversary social meeting of the Bible Class in connection with the church was held here on Friday evening, 11th May. There was a good attendance. Mr. J. B. Wallace, Edinburgh, occupied the chair. After the chairman's remarks the secretary read his report sketching the work done by the class during the year, which was considered very satisfactory. Addresses were delivered by Rev. Mr. M'Lellan, Mr. T. Roughhead, and Mr. Taylor, Edinburgh; and Mr. A. Gibson, Vogrie.

Galashiels—*Bible Class.*—On Monday, 16th April, the Session of the Bible Class in connection with Stirling Street Church was brought to a close by a social meeting, at which the pastor, Rev. J. B. Johnston, presided. The class was not commenced until the beginning of the year, as Mr. Johnston was only settled in Galashiels at the end of November; but the work of the three months was full of encouragement and promise, as there were 78 names on the class roll, with a high average attendance

throughout. Mr. John Dunsmore, in name of the members of the class, presented Mr. Johnston with eleven handsome volumes, as a token of their esteem and as a proof of their interest in the work of the session. The Rev. Mr. Urquhart delivered an earnest address, and remarks were made by Dr. Somerville and Mr. Burnett, deacons of the church. There were about 170 present.—*Band of Hope.*—On Friday, 4th May, the Band of Hope in connection with the church gave a service of song entitled "The Start in Life." The choir, assisted by a few adult friends, and conducted by Mr. Arthur Wray, rendered the songs and solos in a very efficient manner and with good taste; the story, which the music was intended to illustrate, being read by the pastor, Mr. Johnston. The church was well filled.

GLASGOW- NORTH FREDERICK STREET CHURCH.—In response to an invitation from the teachers of the Sabbath School at the above-named church, about 250 workers belonging to the various Sabbath Schools of the city met on Thursday evening, the 3rd May, to a conversazione. Tea was served in the halls, which were decorated with lesson-pictures, and on tables were placed books, magazines, and other teachers' helps, for inspection. After tea a conference took place. The chair was taken by the pastor, the Rev. D. Witton Jenkins, who was supported by ministers from other churches in the city. After a hymn and prayer by the Rev. J. Coats, M.A., Govan, the chairman explained the object of the invitation. It was to bring the workers of the various Sabbath Schools into closer contact, that they might be mutually helped by sympathy and interchange of thought. Two papers were read, followed by discussion; one on "The Necessity of Studying Child Life," by Mr. James Coats; the other on "The place of the Sabbath School in the Education of the Young," by Mr. A. G. Denholm Young. Mr. James M'Kean and friends contributed the musical part. The meeting was most interesting, and promised well for future gatherings of the same kind.

LEITH—*Sabbath School.*—In the recent teachers' examination, held in connection with the London Sunday School Union, Miss Jessie H. Young, Miss Marion Young, Messrs. D. Watt, J. Davidson, and J. Muirhead all obtained a pass, and E. D. Young, W.S., passed with distinction, gaining one of the first prizes.

PETERHEAD.—Induction services of Rev. R. Howie, late of Cambridge Street, Glasgow, took place on April 8th. Rev. P. J. Rollo, of Glasgow, preached forenoon and evening, and the pastor in the afternoon. The congregations were excellent. A soiree, which was largely attended, was held on the Tuesday evening, the new pastor occupying the chair. Most practical addresses were given by Rev. P. J. Rollo, Mr. D. Charters, Congo Missionary. Most of the local ministers were present and gave the new pastor a hearty welcome to Peterhead.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

Christian Paradoxes.

By Rev. J. M'Lellan.

IV.

"Having nothing, and yet possessing all things."—2 Cor., vi. 10.

HRIST makes very astounding promises. To those who take His yoke upon them He says, "Ye shall find rest unto your souls"—as much as to say, "I will give you heart-satisfaction." In His conversation with the woman of Samaria He makes a similar assertion. Employing "water" as an emblem of the blessings which He imparts to men, He says, "Whosoever drinketh of the water that I shall give him shall never thirst." This surely is amazing language. Such are the cravings of the human heart, so deep and varied are its yearnings, that the whole world cannot satisfy it; and, yet, Jesus calmly asserts that *He* can bestow what all that is beneath the stars cannot give. Do we incredulously ask, How can this be? Our paradox is the Divine answer. Jesus fulfils His promise to His own in a right royal manner—He gives them heart-rest by making them possessors of "all things." What more than this can heart desire?

Possibly enough, to some who may glance over these lines, all this will seem extremely unreal. "Religious fanatics," they will say, or think, "may revel, in their heated frenzies, in such vain imaginings as these, but to cool-headed people their ecstatic jubilations are simply pitiable. We see them full often steeped in poverty, afflicted and forlorn, and yet we are called upon to believe that these poor creatures possess all things! They seem to us to be very much on a level with persons sometimes to be met with in our lunatic asylums, who fancy themselves to be millionaires, or it may be kings." These "cool-headed" critics, however, overlook the admission of our paradox—that indeed which makes it a paradox. Those who are represented by the apostle as "possessing all things," are in the same breath spoken of as "having nothing." Could their poverty be set forth in stronger language than that? The apostle, then, recognises the temporal

circumstances of the Christian brotherhood as candidly as the most exacting of critics could demand, and yet, with all that present to his mind, he roundly assert that they possess all things. May it not be that the reason why his language is unintelligible to some people is that they do not contemplate matters from his stand-point? Paul was not given to writing at random. We may therefore be quite certain that if his words convey no meaning to our minds, the fault lies with us, not with him. Let us, then, try to get at His own way of explaining this very enigmatical utterance.

In the first place, it is clear from the apostle's teaching elsewhere, as well as from that of his Master, that one condition of our *possessing* all things is, that we *relinquish* all things. We remember how Christ told His hearers that unless they forsook all that they had they could not be His disciples (Luke xiv. 33). Paul's conversion is a beautiful illustration of thorough-going compliance with this condition. He himself describes his change thus: "Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things" (Philip iii. 7, 8.) This means more than the relinquishing of his Pharisaic righteousness—it includes all earthly things. His heart was so thoroughly emptied that not one worldly thing that could be named was left therein *as his portion.* It was as "having nothing" that he received Christ into his soul.

Now, to this hour, this is one of the laws of the kingdom of heaven. All must be given up *for* Christ, and *to* Him, if we are to possess all things. One earthly idol hidden in the heart will suffice to debar us from the enjoyment of the Christian heritage. At the beginning of the gospel dispensation men understood this and acted accordingly. Thus we find it recorded of the primitive disciples that "not one of them said that aught of the things which he possessed was his own." (Acts iv. 32.) They themselves, and all their possessions were consecrated to the service of God and of man—may we not say, to the service of God *through* the service of man? True enough, the *form* which Christian consecration assumed at that early date was not, as we gather from subsequent Scriptures, considered binding; but the thing itself—the consecration—was, and still is, universally obligatory. If we are ever to see a healthy socialism, this spirit, which means "having nothing," selfishly, must rule in the hearts of men. We are now nearing the end of the nineteenth century of the Christian era, and it looks as if Christians were only beginning to discover some of the most elementary principles of their holy faith. What a day will

dawn upon our world when all who name the name of Christ will frame their lives upon the principle—we do not say, of communism, but of "having nothing," selfishly! Perhaps the men of the world will not *then* find it so very hard to admit that Christianity is more than a beautiful theory, and that Christians are the noblest and the happiest of men. This breaking with the world, once for all, as a portion—this spirit of "having nothing," is the indispensable prelude to the next part of our theme—"possessing all things."

Writing to the Corinthians, the apostle says, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (1 Cor. iii., 21-23.) Here, then, is the key to our paradox. These verses disclose to us, for one thing, how Christians obtain their rich inheritance—it is thus: "Ye are Christ's, and Christ is God's." Jesus of Nazareth is the Christ of God; that is, He has been set apart by God's anointing as the Prophet, Priest, and King of men. He is, withal, the Son of God's love, in whom he is well pleased. So intimate is His relation to the Father that He can say; "I and the Father are one." In a word, He is incarnate Deity; for "in Him dwelleth all the fulness of the Godhead bodily." Now, Christ claims all who believe on His name as His. And if we ask what the relationship to Him, to which the claim points, amounts to, we find that the most deep-reaching similitudes are employed in Scripture to shadow it forth. They are as intimately related to Him as the branches are to the vine, and as the body is to the head. In short, He and they are one. But if believers are thus taken up into union with Christ, they are, through Him, in union with God Himself—"partakers," as it is written, "of the Divine nature." God is their Father and Christ their Elder Brother. So they can reason in the language of the Eighth of Romans: "If children, then heirs; heirs of God, and joint-heirs with Christ." Now if God is ours, "all things" are ours.

Further, these verses furnish us with what we may call an inventory of our possessions, if we are Christ's. *All good men* are ours; "Whether Paul, or Apollos, or Cephas." Translated into modern nomenclature this means that all the children of God are ours; whether Baptists, or Congregationalists, or Presbyterians, or Episcopalians. We belong to the one invisible and indivisible Church of which Christ is the Head; we are members of the one "household of faith," whose Father is God. In the home above, all party names and dividing walls will forever disappear, and they will practically disappear on earth whenever the followers of Christ shall have learned to estimate

aright their points of agreement, and those on which they differ. When that good time comes, as come it will, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more.

Again, the apostle says that if we are Christ's, *the world* is ours. True enough, we may not own one rood of its soil, in the landlord sense of ownership. But, then, the truest possession of the world is not by any means a matter of legal conveyancing. The artist, and the poet, are not dependent upon lawyers for their peculiar possession of the varied aspects of nature. Parchment can neither give nor take away their heritage. In a profounder sense still this holds true regarding the Christian. Flowers and rocks and trees, the heaving ocean and the mountain stream, changing seasons, and all the glory of the skies, belong to him as being his Father's handiwork. He feels that the world is his because it daily speaks to him of a present God. This is nature's deepest secret; but it is to the devout in heart alone that it is disclosed. The grovelling man finds only sensuous pleasure in the world; the man of mere intellect finds in it a series of interesting riddles—often enough insoluble; to the Christian every spot thereof is holy ground, "and every common sight" appears "apparelled in celestial light."

Then again, we are told that *life is ours*, if we are Christ's. This means that our brief earthly existence, with all its strange experiences, is every day subserving our highest interests. Nothing is really against us—not even "the crook in the lot." Is it not written that "all things work together for good to them that love God?" How different is the position of the ungodly man! The very stars in their courses fight against him. Till, like the Prodigal, he returns to his Father's house, life has for him only empty husks, and a hunger that forebodes dire perdition. "He that hath the Son," and he alone, "hath life."

But what comes next? Has the apostle sufficiently weighed his words? "All things are yours," says he: but perhaps he forgot that a line *must* be drawn somewhere. Surely, even Paul would admit that when the Christian is dead and buried, he has at length succumbed to the greatest of all calamities. The grave has him in its cold embrace, and, apparently, "all things" have slipped out of his possession for ever. Can the apostle chant his triumphant pæan among the tombs? Strange to say, and blessed as it is strange—he can! Even *death is ours*, if we are Christ's. According to Jesus, the believer never dies. His words are: "Whosoever liveth and believeth on me shall never die." (John xi. 26). What we call death is only a relative change. It is *to us* only that Christians die: *to God*,

they live ; " for He is not the God of the dead, but of the living : for all live unto Him." (Luke xx. 38.) What we deposit in the dust is but the tabernacle— the tenant still lives on. He is " with Christ" (Philip, i. 23) " Absent from the body, and at home with the Lord " (2 Cor. v. 8). Thus death is to the Christian an unspeakable gain. It is *his* as setting him free from all the weaknesses, and pains, and griefs incident to this house of pilgrimage, and as admitting him into the mansions of purity and peace eternal. " Blessed are the dead which die in the Lord."

What further can be said? Is there any limit at all to the Christian's possessions ? No, none ! *Things present* and *things to come*—all are his. We may strain our gaze to the utmost, but the vista is without end. " Things to come "—what are these ? Eye hath not seen, ear hath not heard, what things God hath prepared for them that love Him. If we only knew a thousandth part of the blessed " things to come " the most apathetic amongst us would doubtless grow homesick.

" O fields that know no sorrow !
O state that fears no strife !
O princely bowers ! O land of flowers !
O realm and home of life !
Jesus in mercy bring us
To that dear land of rest ;
Who art with God the Father
And Spirit ever blest."

Some Characteristics of the Preaching of Christ.

By Rev. F. H. Robarts, Glasgow.

(Abridgment of an Address to Students).

THE common people heard him gladly." Our Lord Jesus Christ was, in the highest sense, a " popular preacher." " All the people were very attentive to hear Him " (*Rev.* "For the people all hung upon Him, listening"). All sorts and conditions of men did this. His teaching was so different from what they were accustomed to. " Never man spake like this man." " He taught them as one having authority, and not as the Scribes."

Is it possible to discover the secret of our Lord's popularity? A

very important question this, for all preachers, and teachers, and students of Scripture. We find the materials for a reply to it in the four gospels, yet scarcely so ample, perhaps, as some might suppose. For, in the gospels, more stress is laid on the works of Christ, than even on His words. "Jesus of Nazareth who went about doing good." "All that Jesus began both to *do* and to teach," and the doing has the priority. The work of Christ, and above all, His great work of dying as a sacrifice for our sins, was more important even than His teaching; but very important was His teaching also, and sufficient information is given us to show what it was like.

Our material for this inquiry consists of the "Sermon on the Mount"—the Parables—the great Prophetic discourse in Matthew, and the great Valedictory discourse in John—the Controversies, especially in Matthew and John,—and the numerous Conversations found in all the four gospels. And as we study these, we are struck with five characteristics of our Lord's teaching. It is natural; it is practical; it is pictorial; it is strong; and it is very tender.

1. *And, first, it is natural.*

By which I mean that it is the free outpouring of a full heart. There is no trace of elaboration, or effort, or strain. It is all real, simple, and direct. He seems to say what He means in the fewest and plainest words. He is often exceedingly eloquent, but it is the eloquence, not of artificial rhetoric, but of natural passion. It is empassioned eloquence. Eloquence means speaking out; and out of the abundance of His heart, His mouth speaketh. A starving beggar is eloquent when he is pleading for bread. Anybody is eloquent when he is in a passion. And Christ is eloquent, because He is thoroughly in earnest. But He is always perfectly simple and natural. He never says a thing for the sake of saying it, or uses a superfluous word.

And just because He is so natural (I say it with reverence), He is always original and interesting. The highest and most interesting originality belongs to those who can report accurately and vividly what they see, either with the body's or the mind's eye. Nature is always full of interest if only we have the eye to see and the tongue to tell. Christ is natural in that He sees, and understands, and explains nature and human nature. He *represents* nature, not blurred and misty as in a dissolving view, but with clear-cut outline and sharp definition, as when the lantern is brought to its perfect focus.

But while natural to the point of homeliness, He is always dignified. Some men, in their desire to be natural and homely, are tempted to introduce into their teaching a tinge of coarseness. Is there a single

sentence in the teaching of our Holy Saviour which is not in the purest taste? He is always natural and simple, but always lofty and pure. And not only lofty, but deep. Where do you find such depth as in Christ's words recorded by John? It is the depth of a Highland lake; clear as crystal with the pebbles visible at the bottom; and you have no idea how deep it is, till you let down your line to sound it. The teaching of the Son of Man was human and natural.

2. *And it was practical.*

By which I mean that He was always asking people to do something. It was moral and ethical rather than doctrinal or emotional. It was less doctrinal and argumentative than the Epistles of Paul, and less emotional than the Psalms of David. Do not misunderstand me. It was doctrinal, and emotional also. Doctrinal! I should think so. There is a background of doctrine behind every saying. The whole Pauline doctrine is involved in the gospels, as the oak is wrapped up in the acorn; and those who try to disparage the doctrine of Paul by the cry, "Not Paul but Jesus"—only show that they do not understand what the doctrine of Jesus was.

Emotional! I should think so. Through it all, there runs an under current of emotion most tender and most deep.

But it was pre-eminently practical. That was one of its salient features. Take the Sermon on the Mount, the parables, even the valedictory discourse, there is scarcely a verse which does not urge you to do something.

Argumentative teaching is sometimes very necessary and valuable. Paul was very argumentative, because He had certain work to do, and such was the condition of the people, that he had to do it argumentatively: but Christ had work of another kind to do, and His method was seldom argumentative, but almost always practical appeal, and the "common people heard Him gladly."

In the present day I believe there is nothing which our congregations more desire than plain talk, and practical guidance of the conscience, about the duties and difficulties of every-day life.

A recent newspaper writer "bewails the fact that there are still clergymen who, instead of confining themselves to practical talk about the every-day duties, cares, and sorrows of life, and the Christian way of encountering them, attempt to soar to heights of religious speculation which they have not strength enough of wing to reach. Sermons which are mere feeble imitations of magazine articles, are far too frequently heard among us. They simply annoy the educated, and send the uneducated to sleep. Laborous disquisitions on the profound mysteries of religion, are equally distastefu

and wearisome. Only minds of the highest training can grapple with them, and then not in the sermon. Short earnest pointed addresses on matters which concern "the daily round, the common task," will not fail to command the attention. One clergyman seeks to defend his brethren who are charged with preaching indifferent sermons, on the ground that they are too much engaged in visiting and parish work. But for the practical sermons we are thinking of, there could not be too much acquaintance with men, and the work-a-day world."

Christ freely associated with all sorts and conditions of men, and His preaching was eminently practical.

3. *It was also pictorial.*

By which I mean that it was full of illustrations. "The kingdom of Heaven is like." How often does that phrase recur! Read the Sermon on the Mount, and count the number of illustrations used there, and then throughout the gospels. And all so simple and natural: none introduced for mere ornament and effect, as "purple patches," stuck on for show, like the candles on a Christmas tree; but all growing naturally out of the matter in hand, and simply introduced for the sake of throwing light upon the subject.

And how homely and well adapted to the country people, the farm labourers, and fishermen, amongst whom Christ mostly preached! Paul worked in the cities, and his illustrations are mostly drawn from city-life—buildings, soldiers, games. Christ worked principally in the country, and utilised the sowing, and the reaping, and the lilies, and the sparrows, and "the common people heard him gladly."

4. *It was strong, forcible, and earnest.*

He was thoroughly in earnest Himself. He felt the importance of His subject, and was bent on making His hearers feel it too. He spoke with what has been well described as the "accent of conviction." He had the deepest conviction of the truth and importance of all that He uttered. He gave the strongest guarantees for this—He backed His words by His life and by His death. He had the deepest conviction of the terrible guilt of sin, and the terrible danger of sinners. He came down from heaven to seek and save the lost. He died on the cross to redeem them with His blood, and to that cross He was looking forward all His life. And was it likely, with the cross in prospect, that He would not be thoroughly in earnest? He knew, as no one else, the meaning and nature of sin, and of heaven and hell. "He knew what sore temptations mean, for He had felt the same," and with all the sympathetic knowledge of the Son of man, and with all the absolute and universal knowledge of the Son of God, He spoke out of the fullness of His heart. Of

course He spoke strongly. How could He do otherwise? If you want to be like Christ and to interest people, you must have strong convictions, and be in earnest. And what subjects can inspire earnestness like life and death—heaven and hell—the danger and misery of sin, and the blessedness of salvation.

5. *But with all its strength, and even severity, the teaching of Christ was most tender and loving.*

This was the key-note of His ministry, and the principal impression made upon the people. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And they wondered at the *gracious* words which proceeded out of His mouth."

Is not this where we often fail? We preach what is true, scriptural, earnest, forcible, and we see no result. Why? What is wanting? The love, perhaps. "Speaking the truth in love." "There is only one pass-key (it has been said) that will open every door,—the golden key of love. The minister who has pure intellect only to offer, is like the farmer who drags the plough over frozen ground." To make the seed grow you must have the soft rain, and the summer sunshine. The gospel is not a mere theological formula of doctrine, however, clear and true, but the doctrine *plus* the love of God. Not merely "God gave His Son" but "God so loved the world that He gave His Son." It is the love of God in Christ that wins the heart. And the manner as well as the matter of Christ was full of love. It was not the "Take it or leave it" manner of a mere lecturer, but the entreaties and tears of a tender father or mother over a wayward child. "He beheld the city and wept over it." Nothing touches like tenderness. "Love begets love." And "the common people heard Him gladly."

And so, Christ was a popular preacher in the highest sense. And our business is to imitate Him, to imitate as far as possible His "inimitable perfections." "He left us an example that we should follow His steps." Let us "preach Christ." "Christ and Him crucified." But let us also preach *like* Christ, longing to have His mind and manner, and to be "anointed with the Holy Ghost, and with power."

WE may talk of our faith till the world's end, and if our faith do not mean obedience, we talk delusion. There is no way of entering on the path of salvation but one, and that is by forsaking sin.—*Farrar.*

Patience.

The following poem has come into our hands through the kindness of a friend, and we very gladly insert it, believing that it will interest our readers.—ED.

"Bide a wee, and dinna weary."
Thus with blush and accent mild,
When they asked her, "What is patience,"
Answered once a Highland Child.

Dear the comfort, sweet the lesson,
That these simple words convey,
Breathing faith and hope to cheer us,
Midst the trials of the way.

Is your path beset with danger?
Do the storm-clouds gather o'er?
"Bide a wee, and dinna weary,"
Sunshine follows tempest's roar.

Does fell sickness overtake you?
Do your prayers for help seem vain?
"Bide a wee, and dinna weary,"
One stands by who knows your pain.

Do a thousand daily worries
Clog us as Life's race we run,
If we "Bide and dinna weary,"
They will vanish one by one.

Does our heavenly Father set us
Lessons sometimes hard to learn,
Do we sigh and grow impatient,
Wishing for the leaf to turn.

Then be sure that lesson's needed,
And whatever it may be,
Let us "Bide and dinna weary,"
Till we've learned it perfectly.

May we henceforth on our memories
Faithfully these words record,
They who "Bide and dinna weary,"
Ever meet with their reward.

NOVEMBER, 1886.

THAT is a noble covetousness—the desire for more work in God's service.

THOSE who would not eat the forbidden fruit, should not come near the forbidden tree.

How to Adorn the Doctrine of God Our Saviour.

ALL Christians know something of "the doctrine of God our Saviour," and the more they know of it, the more ready will they be to ask how is it to be adorned? At first sight, it would appear to them to be impossible. What adornment can possibly be given to that which is in itself so pure and beautiful? What is there so excellent as not only to be consistent with it, and a suitable clothing for it; but to add to its beauty, as a bride's adornments doth enhance her personal charms? To gild refined gold, or to paint the lily to advantage, or to improve the colour of the rose, would surely be easier, than to impart additional glory to that which is already so glorious.

And yet the Apostle's words, when he speaks of "adorning the doctrine," must have a meaning. Perhaps we shall best show what it is, if we refer to two kinds of adornments. The first is that in which men add to a thing an ornament which is intrinsic to itself. Women adorn themselves, or fancy they do, by wearing jewellery and rich attire, some of them, it is said, by colouring and enamelling. Men of feminine tastes adorn themselves in similar manner. The walls of a house are adorned with paintings hung upon them; its halls and chambers with statutes of marble or bronze. There is a more natural adornment, however, than that—an adornment, which though not essentially a part of the thing, springs naturally from the thing itself. Such are the foliage and blossom to the tree which bears them, the flowers to the earth from which they spring, the silvery brightness to the pearl, and the rich colouring to the rose. Such to woman's person, is the hair which covers her head; and such to man some think is the hair on his face. Whether all these be considered adornments or not, matters little to our purpose. It is obvious that there are the two classes of adornment, that which is extrinsic to, and that which springs from, the thing itself.

In the case before us, the first kind of adornment is impossible. Nothing can be mixed with or added to "the doctrine of God our Saviour," which will in any degree increase its beauty or its excellence. All admixture with it of any other thing, only seems to deteriorate and to mar. It is a priceless gem, to which nothing can be added with advantage. The more purely it is held, the more clearly does

its unrivalled beauty appear. It has all the lustre and symmetry of truth, and if there be seen in it any deformity, any defect or flaw, anything which admits of the possibility of improvement, it is a proof, either that the eye of the beholder is defective, or that it is not held in its simplicity and sincerity, but that something foreign to itself is mingled with it, or that something proper to it is wanting. Men have tried, and do try still, to introduce into it a mingling of foreign elements. God's revelation, it seems to be thought, is not complete without man's speculations. It needs to be more human, in order that it may be more suited to man's wants. And hence, instead of the simple gospel of Christ in all its integrity and purity being preached from the pulpits, and held by the churches of this and other lands, we have sometimes, along with a certain amount of gospel truth, human nostrums propounded and professedly believed, some of them superstitious, and others sceptical, some of them ancient, and others modern, some of them the inventions of priestly ingenuity, and others the result of popular taste. But all such additions have marred instead of enhancing the beauty of the gospel. So much at variance are they with the Divine, that their want of harmony with all that surrounds them, and the deformity which they occasion in consequence, is enough to prove their foreign origin and inferior birth. Man cannot, by any of his additions, mend what God has perfected. And it is not by any human additions or mixtures that we can possibly "adorn the doctrine of God our Saviour."

There are those also who, without adding to the gospel or mingling anything with it, appear to think that it may be adorned by the setting it receives. They would give you the gospel plant, if we may use such a figure, in its entireness and its purity, but they would like to commend it to you, by surrounding it with many flowers of their own growth. As a picture may possibly be adorned by its frame, so their wish is to give the gospel gem a setting which they think worthy of itself, and fitted to enhance its beauty. We say nothing against the spirit in which this attempt is made. They may be true and well-meaning, albeit we think them injudicious friends of the gospel, who thus try to set it forth. Neither do we say that the gospel should not be presented in the most skilful and effective manner. We would have all presentations of gospel truth couched in the choicest speech, and the hymns which celebrate it or give expression to the feelings it excites, poetical in conception and musical in rhythm. But withal, it should be remembered that the most eloquent preaching of the gospel is that which presents it most feelingly, and clearly,

and forcibly; and the most poetical and musical of evangelical hymns will be those in which the smallest amount of drapery or extraneous jewellery are hung around the simple truth. The best medium in which the doctrine of God our Saviour can be presented, is that which attracts the least attention to itself, and makes men think only of that which it conveys. Anything beyond this—any fripperies of ours hung around the truth, anything which makes the reader or the bearer think of the style and say how pretty, or how fine, or how beautiful that is, and how clever the writer or the preacher—is to be classed among "the excellency of speech, and enticing words of man's wisdom," which the great preacher to the Gentiles abjured, and by abjuring condemned. We do not want men to fire off their pyrotechnics in the face of the sun, nor to lay their splashes of colour on the rainbow, or on the snowy peaks of the mountains, when lit up into glory under the evening sky. Neither do we want them by any art of theirs to add beauty to that which is already perfectly beautiful. They might by so doing obscure, but they could never adorn "the doctrine of God our Saviour."

How then is it to be done? How *can* we adorn that which is so beautiful? There is only one way in which we can imagine it possible, and that is somewhat after the manner of the second class of adornment we have mentioned. As the tree is adorned by the foliage and the blossom which it bears, the earth by the flowers which spring out of its bosom, so may we adorn the doctrine of God our Saviour, by simply allowing it to develope itself in our lives. It was a process of this kind which the apostle had in his eye. He wished those servants of whom he was writing to act such a part in the relation they sustained as the gospel would prompt them to. If they were such servants as the gospel would make them—if they did their work in a true evangelical spirit—if they allowed the doctrine they had received to influence them in all they did, that doctrine would be adorned, because its moral and spiritual beauty would shine forth in their lives and become manifest to all. The doctrine of God our Saviour tends only to what is thus beautiful. It issues in the production of, or in other words, it bears on itself, every quality which is beautiful in the sight of God and man, as naturally as the tree bears its foliage and blossom. It hath no affinity with foulness or deformity. If there be selfishness, or uncleanness, or pride, or uncharitableness in any who profess to hold it, it has nothing to do with such qualities, but to destroy them; and their presence there only serves to obscure or to misrepresent and disfigure it. He defiles and distorts it who, affecting a regard for it, cherishes feelings which are so unworthy of itself. By caricaturing

he disfigures it, just as men by twisting and caricaturing may render hideous and repulsive a really beautiful countenance. "*The doctrine of God our Saviour*" naturally produces those qualities which are called the fruits and graces of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When a Christian's life abounds in all these—when they all exist and are exercised, one balancing another, so that no one runs to excess for want of some regulating quality, there the doctrine of God our Saviour is adorned, just as the tree is adorned when it puts forth its boughs and twigs in beautiful symmetrical proportions, and to these adds by natural development its covering of foliage and fragrant blossom, or, at the fitting season, its burden of fruit. Such lives shew the doctrine which produces them in its legitimate influence and natural development. They add nothing to the doctrine which does not belong to it. The ornaments with which they adorn it come from no external source. They are the offspring of the doctrine itself. It is adorned only because it has had free scope for manifesting itself. And these Christian lives present it as it is in its beauty, instead of distorting and caricaturing it, and so making it appear other than it is.

Let us remember that to live such a life as this is every Christian's proper calling. The Lord has summoned us to this high honour of making His gospel appear in all its beauty and glory to our fellowmen. Whether we can preach it or not, we can live it so as to commend it to others. No station is so obscure as to be without influence in this respect. Light shines in the humblest sphere as well as the most exalted; and the fragrance of a flower is perceptible in the cottages of the poor, as well as the mansions of the rich; so a beautiful Christian life is everywhere visible, and though persecuted sometimes, it is everywhere instinctively admired. Those to whom Paul spoke of "adorning the doctrine of God our Saviour" were servants, probably slaves. And if *they* could render such service to the gospel in *their* spheres, *we* may surely do so in ours. And what motive should be necessary to induce us to live such lives other than the fact that it is by Christians acting thus, in all the relations they sustain, and in all the positions which they occupy, that they can most powerfully commend the gospel to others.

WHAT more passing than words? A breath! What very, very few words of ours rest with us! We forget them as soon as spoken; God does not forget them. They do God's work or Satan's work on others; they pass in act, they abide in effect.—*Pusey.*

Italian Baptist Martyrs of the Sixteenth Century.

By the Rev. W. K. Landels.

IN a former article we have seen how, at the instigation of Alessio di Tedeschi, Francesco Lega, Nicola Bucella, and Antonia Rizzetto, were arrested in Venice, on the 27th August, 1562. On their being searched in prison it was discovered, from documents about them, that they were Protestants belonging to a congregation in Moravia, and that they had come into Italy to propagate their views, and to induce their converts to sell their possessions, and to accompany them to the Protestant settlements in Hungary. Their apprehension, indeed, was effected just as they were embarking for Trieste with some twenty others. This being the case, the puny question of debt, for which they had been arrested, was allowed to drop, and they were kept in prison on the far graver charge of heresy.

In the spring of the following year they were, by order of the Inquisition, examined by Friar Hadrian, who, after his visit to the accused, sent in the following report:—

"Most Holy Tribunal, and Most Illustrious Lords, I, Friar Hadrian, Venetian, reader of the Scriptures in the School of Padua, inquisitor, have carried out the instructions received from you. I have spoken with the prisoners, Nicola Bucella, Francesco da Rovigo (Lega), and Antonio Rizzetto. I have exhorted them humbly to take knowledge of the mercy of your Lordships. I have found their wretchedness so great, that in conscience and in truth, I cannot but testify by the present writing. Nicola Bucella, an obstinate Ana-baptist, although he pretends that he wishes to know the truth, will believe nothing but what seems to him to be the teaching of Scripture, denying the authority of the Roman Church. Francesco da Rovigo, presumptuous, obstinate, and ignorant, impudently denies the truth, and affirms that he believes the errors of the Ana-baptists, saying that our Church, of which the Pope is head, is not the true Church, that infants cannot rightly be baptised, and that the body of the Lord is not in the host. Antonio, ignorant, hard, and without reason, affirms the same things. Thus they are all impenitent, obstinate, and perverse, not worthy to live, not only because they hold errors themselves, but because they also infect

others with them. Wherefore I judge that your Lordships should proceed to the definite sentence; do not absolve him who disturbs us. So much the more, most Illustrious Lords, do we heartily favour the Tribunal, that these heretics are enemies of Magistrates and Princes, wishing that all belonging to their sect should be free. It is then for the love of the Lord and for his cause, and for that of the Catholic Church, that I judge they should be condemned to death, so that the truth may be upheld; Cu-un ceteri timorem habent. This 5th day of February, 1563. Your Lordships' most humble servant, Friar Hadrian."

For some reason of which I can find no certain explanation, Nicola Bucella, after the above examination, was dealt with quite separately from his companions, and it was only after his death that the others were brought up for judgment. The impression produced by the perusal of the several documents, is that he was the most cultured, intelligent, and capable man among them, that his brethren looked up to him for council and guidance, and that the Inquisitors hoped that if he were once made away with, the other two might be induced to renounce their errors, and to return to their allegiance to the Church. For nearly three years we hear very little of the two humbler brethren, who all that time were languishing in the dungeons of Venice. Later on we shall see what became of them, in the meantime, we must follow the fortunes of Nicola Bucella.

The principal documents connected with his case are (1) The testimony of witnesses for the prosecution; (2) His confession of faith; (3) An appeal addressed by him to the Lords of Venice; (4) His recantation; (5) The certificates of his death.

1. From the answers of the witnesses, I gather that his greatest crime was that he held and taught "*Believer's Baptism.*" One of them on being asked how long he had known the accused, and whether he considered him a good or a bad man, answered that he had known him for two years, that he had never spoken with him, but that he was commonly reported to be of a bad sort, and *that he led men from here and there to have them re-baptised.*

2. Dr. Bucella's *confession of Faith*, is a document of exceeding interest, and shows what an extensive knowledge he had of the Holy Scriptures. It is for the most part given in the words of Scripture, the quotations and references being noted in the margin Of these passages there are no less than one hundred and twenty-one. The principal points on which he touches are—The Fatherhood of God; The redeeming work of Christ; The testimony of the Holy Spirit; The constitution of the Universal church, and the Communion of

the Saints; The Resurrection of the dead; The final Judgment, and Eternal Life.

In the introduction to his confession, he thus expresses himself:—

"Hear now, Oh Magnificent Lords, my confession, so that you may be able clearly to understand the truth, and that such being the truth, I am a true Christian; and, further, that condemning me as a heritic to death, you show that, had you lived in the first centuries of the church, and had been then Lords as you are to day, you would have condemned all the primitive Christians."

In like manner he closes his confession with these words:—

"If anyone condemns this, my confession, as heretical in any part of it, in that part he condemns the Holy Scriptures."

3. Two or three extracts from his appeal to the Lords of Venice will be of interest, as giving a better idea of the character and condition of the man, and because they make mention of his sufferings while in prison.

. . . . "And I am treated as guilty, not because I have killed, or assassinated, or robbed any man; but because of my desire to serve God with all my heart, and to walk in His ways according to His commandments. . . . . But I am buried in that I am deprived of the light of day, and of conversation with others. And when someone has come to reason with me, which has been very rarely, I have never been allowed fully to say my part, and when I was once permitted to write, and had almost terminated my defence, the great part of it was lost by my jailors. . . . . When I was out of prison, I was a man who could be useful to many as a physician; and being an anatomist (which art to-day is found in few), I was able to train others as medical men. Moreover, in the cities, I have never caused tumults; but have been a quiet man and of good example. Latterly, desiring to follow God and to lead a life different from that which is common in these parts, I went away a distance of four hundred miles and more.

"I pray you to have compassion on my person and my sufferings. In this prison I have never had a plank to sit on, nor a table with legs, on which I could read or write; so that I am obliged to write to your Magnificences (to whom, humbly and with reverence, I commend myself), on paper doubled in eight to make it a little easier."

4. It is greatly to be regretted that we have no testimony, except that of the Inquisition itself, regarding Dr. Bucella's end. According to the official documents, he was induced, either by torture or by the promise of liberty, to sign a recantation, and immediately afterwards died in prison of apoplexy. Of his death there are several medical

certificates, so says Signor Bellondi; but, unfortunately, as he has not published them, I am unable to produce them here. How far this account of the end of Bucella is trustworthy, we have no means of ascertaining. It is probable, however, as I have already suggested, that the inquisitors, finding their victim firm and stedfast in the faith, brought about an artificial apoplexy by means of strangling, and afterwards prepared a fictitious recantation, by means of which they hoped to induce the other two to abjure their errors. Signor Bellondi, who has had the opportunity of carefully examining the whole of the documents connected with the case, gives expression to an opinion very similar to this. He says:—

"Bucella was a powerful witness for the Gospel, he was a great evangelist; his conduct was saintly, his doctrine was invincible; as a man he was very highly esteemed; his imprisonment could not but increase his fame, and his death cause the Gospel to triumph; for this reason Bucella was tried alone, and was not condemned to death with his companions; but it was necessary that he should die; he must be strangled in prison to content them all, that is Herod and Pilate, and the priests who, despising the people they led in blindness, trembled at the very thought of their being enlightened. The very precautions they took in preparing the certificates of a sudden death, proves that it was not the prisoner but the jailors who feared. I do not pretend to hold up this man as a perfect model of good; I know that were I to do so, I should be deceiving, and I know too that sometimes in the midst of tribulation, or overcome by torture, a man may be forced to blaspheme (Acts xxvi. 2), and I know, in fine, that after the anguish has ceased which had driven the pure soul to such an excess, so great a reaction may be experienced as to produce instant death. Bucella is a martyr of Christ."

Bucella is a martyr of Christ! Yes, whatever may have been the cause of his death there in the dark damp dungeons of Venice; whether he died a semi-natural death, the consequences of his long confinement, or whether he was strangled by order of the merciless enemies of the Gospel, in any case we cannot go far wrong in adding the name of Nicola Bucella to the long list of Baptist Martyrs.

(*To be continued.*)

THERE are few who conceive how instrumental the tongue is to salvation or condemnation.—*Quesnel.*

THE work of a Christian, as it is described in the Bible, looks fitter for an angel than for a fallen man; but this fallen, weak man, has more than the sufficiency of an angel for the discharge of it—his sufficiency is of God.—*W. Joy.*

Children's Readings.

"THE UNSEARCHABLE RICHES OF CHRIST."

By the Rev. F. H. Robarts, Glasgow.

"The unsearchable riches of Christ." Ephesians iii. 8.

NSEARCHABLE! What a big word for little mouths and little memories! How ever are we to remember our text, and to repeat it?

Long words are not hard words, when we clearly understand their meaning. "Unsearchable riches," means riches which we cannot count or measure; and Paul says that the riches of Christ are so great and glorious, that even he, who probably knew more about Christ and His riches than any man who ever has been born, was quite unable to count or measure them.

Now let us think of some of the greatest riches you have ever seen, and ask whether *they* are unsearchable.

The riches of the Glasgow Exhibition! How many of you have seen it? Is it not very beautiful and splendid? One of the texts on the arches under the dome, which catches the eye directly we go in, says, "By knowledge shall the chambers be filled with all precious and pleasant riches;" but the riches of the Exhibition are not unsearchable.

First, there is the building itself. It is very beautiful, with its big dome and minarets shining in the sun; and the flags and the banners waving in the wind. It cost a great deal of money to build, but just so much and no more. The cost could be counted to a pound. We cannot say that it cost unsearchable riches.

Then there are all the treasures inside the building, and many of these are very valuable. Some are made of silver and some of gold. There is beautiful furniture, and china, and glass. There are curious models of ships. There are wonderful machines which must have cost hundreds and thousands of pounds. There are valuable pictures. And then, in another building, there are the Queen's Jubilee presents, several of which are made of solid gold. How much there is for you to see! I hope you will be able to go often, and admire these splendid riches.

But they are not *unsearchable* riches. They cost a certain amount, so much and no more. They are insured for a certain amount. That means that if the building caught fire, and the treasures were destroyed,

the owners would be paid a certain sum of money to make good the loss. So we cannot say that the riches of the Exhibition are unsearchable; money has bought them and money could buy them again. There are a few men in England and Scotland probably, who are rich enough to buy up the whole building and all the treasures that are in it. It would be a big plaything to buy, but the thing could be done. So you see the riches of the Glasgow Exhibition, great and wonderful and beautiful as they are, are not unsearchable.

But the riches of Christ *are* unsearchahle. The richest man in the world could not buy them. All the gold, and pearls, and diamonds in the world, would not purchase the treasure which Jesus gives for nothing, even to little boys and girls, who trust in Him.

Now let us see how that is.

There are the riches of *pardon*. pardon for all our sins; what money could buy that?

I said just now that there might be a man rich enough to buy up the whole Exhibition. Suppose such a man had lived a very wicked life, and was lying on his death-bed, and was very much alarmed about his soul. "I will give all my money if only my sins may be forgiven. I will build churches and subscribe to missionary societies, and give any amount to the poor, if only my sins may be forgiven."

No! God does not sell the forgiveness of sins; no money can buy it; but he gives it for nothing, even to boys and girls, who will accept the Lord Jesus Christ as their Saviour. "We are redeemed, not with corruptible things as silver and gold ('such rubbish as that' Peter seems to say), but with the precious blood of Christ." The riches of pardon are part of the unsearchable riches of Christ.

Then there are the riches of *a new heart*. Suppose a man wished for a new heart, that he might lead a new life, and be better tempered; and overcome his bad habits and sins. He goes to one of the great machine makers in the Exhibition and says, "I would give any money for a new heart." Ah! but no one can make that. The man who can make a steam engine strong enough to drag the heaviest railway train, cannot make a new heart for a little child. But God says, "a new heart will I *give* you"—and there is another part of the unsearchable riches of Christ.

Then there are the unsearchable riches of *heaven*. The Exhibition is very bright and beautiful, but it is soon over. The fairy fountain is brilliant while it lasts; but the brightest colours soon fade, and the fountain only plays for half-an-hour. At ten o'clock the lights are put out, and the courts are deserted; and in twelve months, I suppose, the ground where the beautiful palace stands, will be once

more a muddy play-ground; but the riches of heaven are unsearchable, for they last for ever.

You can describe the Exhibition, and the "Graphic" gives pictures of it: but who can describe, or give a picture of Heaven?

> "Eye hath not seen it my gentle boy,
> Ear hath not heard its deep songs of joy;
> Dreams cannot picture a world so fair,
> Sorrow and death may not enter there."

Pardon, the new heart, and heaven; all these are included in the "unsearchable riches of Christ."

And anyone may have them for nothing, who really wants them; any man or woman, and any boy or girl. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." Will not each of you say with all your heart—"O Lord Jesus Christ I accept Thee as my Saviour and my King, be Thou mine, and I will be Thine."

Gleanings.

GETHSEMANE.*

IT would appear that our Lord, during his visits to Jerusalem, never spent a night in the city. Sometimes He walked to Bethany, but usually He made the Mount of Olives His home. Thus we read in John —"Every man went unto his own house, *Jesus went unto the Mount of Olives;* and Luke, narrating the events of another visit, says—"In the daytime He was teaching in the Temple, and at night He went out *and abode in the Mount, that is called the Mount of Olives.*" A habit is here spoken of—the usual practice of our Lord, as is still more plainly intimated in the story of His betrayal—He came out and went, *as He was wont*, to the Mount of Olives. It appears, moreover, that there was one particular "place" on the Mount to which He was accustomed to go; for it is added—"And when He was *at the place* He said," &c. John informs us that this "place" was a garden—an enclosure planted with trees—and that it was "over the brook Cedron;" that is, on the other side from Jerusalem. Matthew and Mark give us the name of the "garden." Then cometh Jesus with them into a *place* called "*Gethsemane*," or "oil-press," doubtless because there was an oil-press in the garden, as there usually is connected with every olive-yard.

Here, then, we have a most interesting trait in the character of Jesus, and we have a spot indicated which is more closely connected than any other with His private life. After wearying and toilsome labours during the day in the crowded streets of the city—after jarring controversies with Scribes and Pharisees in the Temple courts, he was accustomed to retire in the evening with His disciples to this garden, and there spend the night in peaceful seclusion. And when fanaticism broke forth into open persecution—when an infatuated populace cried for His blood, and took up stones to stone Him; passing through them, He found an asylum in

* From Porter's "Giant Cities of Bashan."

the deep shade of Gethsemane. Here, too, He had His *oratory*, where He was wont to pray. On the night of His betrayal, when He had led His disciples to "the garden," He said—"Sit ye here, while I go and pray *yonder*, no doubt indicating some well-known spot away in the deeper shade of the olive trees. There is strong probability, too, that this was that "*certain place*" mentioned by Luke where Jesus was praying when, at the request of the disciples, He taught them the Lord's Prayer. It may have been to this very place that Nicodemus came by night, having heard the secret of the Saviour's retreat from some of His followers, or perhaps having been himself the owner of the garden.

That the Son of Man should have His house in a garden—that He should be forced to rest, and sleep, and pray on the hill-side, under the open canopy of heaven—must seem to many passing strange. It looks like a practical commentary on His own touching declaration, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." May we not ask, however, "If there was no house in Jerusalem that would shelter, no friend there that would welcome Him, was not Bethany near? Was there not a home for Him in the house of Martha? Why did He not go to Bethany?" Those at all familiar with eastern life will easily understand the whole matter. Nearly all the inhabitants of Palestine sleep during a great part of the year in the open air, on the house-top, or in a garden or field. It is common for families to leave their houses in town or village early in spring, and bivouac under a tree or rude arbour the whole summer. Travellers, when about to spend a few days or weeks at a town or village, generally rent a garden and live there. I have often done so myself, and have slept with the earth for a bed, and the starry sky for a canopy. There is no rain, and no dew; the ground is dry, and the fresh balmy air of the country is far preferable to the close, stifling atmosphere of an eastern city. Another thing must not be overlooked. As society is constituted in the east, one can have no privacy in a strange house, night or day. The *one* apartment in which all the males sit, sleep, and eat, is open to all comers. If we would meditate or pray, we must go, like Peter, to the house-top, or like Isaac, to the field, or like Jesus, to a mountain. Our Lord desired a place where He could be alone with His disciples, and alone with His Father, and He chose the garden on Olivet. Most probably it belonged to some secret friend who placed it at His disposal. Be this as it may, His followers knew it well, "and Judas also, which betrayed Him knew the place, for Jesus oft-times resorted thither with His disciples." Often and often I have walked from Jerusalem to the mount of Olives—by day, in the full blaze of sunlight; at even, when the shadows were deep in the Kidron; in the still night, when the moon shed her pale silvery beams on grey crag and dusky tree. Now I wandered round the southern angle of the Haram, past those great old stones, and along the brow of the glen; now I went straight down from the city-gate; now round by the north wall. All the paths to Olivet converge at the ancient road which winds down the steep bank to the bridge. I always felt, as I passed down that road and crossed the Kidron, that I was treading in the very footsteps of my Lord, and on that very path along which He so often retired, weary and sorrowful, to His retreat in Gethsemane.

LOVE FOR CHRIST.

"And did'st thou love the race that loved not thee?
And did'st thou bear to heaven a human brow?
Dost plead with man's voice by the marvellous sea?
Art thou His kinsman now?

O God, O kinsman loved, but not enough!
O Man with eyes majestic after death;
Whose feet have toiled along our human pathways rough,
Whose lips drawn human breath.

By that one likeness which is ours and Thine,
By that one nature which doth hold us kin;
By that high heaven where sinless Thou dost shine,
To draw us sinners in.

By Thy last silence in the Judgment Hall,
By long foreknowledge of the deadly tree;
By darkness, by the wormwood, and the gall,
I pray Thee answer me.

* * * * * *

Now deign, O Watcher with the sleepless brow,
Pathetic in its yearnings deign reply;
Is there—O is there aught that such as Thou
Would'st take from such as I.

Are there no briars across Thy pathway thrust?
Are there no thorns that compass it about?
Nor any stones that Thou will deign to trust
My hands to gather out?"

Hast Thou no work for me to do, my Master?
May I no willing, cheerful service bring?
For Thee I'd move o'er rugged pathways faster,
Than to his crown a king.

Accept the offering which my heart doth bring—
The stores of love she pours out at Thy feet;
And sorrow—which Thou deemest a lovelier thing
Than fragrant incense sweet.

Accept this worthless heart—all I can give,
This glowing heart which Thy great love hath won;
Accept my wish for Thee to die or live,
And make me all Thy own.

Correspondence.

SIR,—Will you allow me through the MAGAZINE, to call the attention of our Scottish Churches to Mr. Myers' penny-a-week system of collecting for the Foreign Missionary Society. In view of the committee's appeal for an increase of at least £5,000, to maintain the work in its present state of efficiency (not to speak of the loud calls from the field for re-inforcements), some such method of increasing the contributions of the Churches is urgently required. Three reasons might be urged for its adoption. (1) The increased and sustained interest in Foreign Mission which would be awakened through having the subject brought weekly before those who subscribe,

(2) Leading, let us trust to much more frequent and earnest prayer for Foreign Missionaries and their work. (3) The reflex blessing which would result to the churches themselves, through this interest in and prayer for the heathen. "There is that scattereth and yet increaseth," is specially true in regard to all efforts to send the gospel to those who still "sit in darkness." An alternative plan to that of Mr. Myers' is—to get a number of mission boxes from the Mission House. A number of families are then asked to take a box, with the suggestion that it be placed on the breakfast table every Sabbath, each member putting in a penny. In one church known to the writer where this plan has been adopted the contributions to the society have increased about fourfold.

"Little drops of water, little grains of sand
Make the mighty ocean, and the pleasant land."

—I am, &c.,

GRANT JACKSON.

34 DICK PLACE,
EDINBURGH, *June*, 1888.

Intelligence.

EDINBURGH.—The summer session of The Baptist Union Theological Hall, which has been held in the rooms connected with Dublin Street Church, closed on Thursday evening, 28th ult., when an excellent address was delivered to the students by the Rev. F. H. Robarts, on *Some of the Characteristics of the preaching of Christ.* There was a good attendance, and the address, which was of a very practical nature, was enjoyed by the general audience, as well as by those for whom it was especially designed. The substance of it will be found in our pages.

STIRLING.—A special meeting was held in the Baptist hall on Monday, the 7th May, when the first hour was chiefly spent in prayer, commending the pastor, Rev. Mr. Yuille, to the gracious care and protection of the Heavenly Father, in his intended visit to America. At the close of the meeting (which was a very large and united one), Mr. Swan, in the name of the church, addressed a few words to the pastor, and presented him with a purse of sovereigns as a token of their sincere affection for him, and their appreciation of his valued services to the church. Mr Yuille feelingly replied, thanking the friends for their kind and thoughtful gift. Mr. Yuille had a very pleasant passage, and has since given a short address at one of the meetings held at Washington.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

"Their Angels."

Matt. xviii. 10.

THERE is more in these words, we think, than a simple recognition of the doctrine so plainly taught throughout Scripture that angels do minister to believing men. This is recognised, no doubt. But the Saviour's words imply more than a recognition of this general ministry. They imply a specific appointment of particular angels to minister to particular individuals. "*Their angels*" would seem to show that there are particular angels who have a special interest in them, and to whose care they have been specially entrusted; who therefore belong to them in a sense in which they belong to no one else. The angel has his ward, for whom he has specially to care, and the ward has his guardian to whose care he has been specially confided.

The teaching accords with a belief which was at one time common, but, we fear, is now very generally looked upon as antiquated—*that men had their special guardian angels who interested themselves in their welfare*, whose object it was to induce them to choose the right, and to draw them away from wrong—who took pleasure in their well-doing and grieved over their falls—whose ministry towards them was not fulfilled until they were brought through all the perils of their course, and safely landed in the home and the inheritance of the faithful. The belief, much as our modern enlightenment disregards it, certainly seems to find countenance in these words of our Lord, and we are not aware that there is anything in it which renders it intrinsically improbable. If angels minister to us at all—and of that the Scriptures leave us no room for doubt—it is not likely that their service is indiscriminately rendered. Much more probable is it that each has his own mission alloted to him, so that their ministries shall not be crowded round one believer, while another is overlooked or neglected; but the whole family of God be attended to by those lofty beings who delight to fulfil their Father's will.

And what are the services which these exalted beings render? If

you have our angel that ministers to us, what are the ministries which he fulfils? Following the teaching of Scripture, we have no difficulty in saying that they render such services as our spiritual welfare requires, such as helping, protecting, persuading, and comforting. What they may do for our bodily welfare it may be difficult for us to say, because very much of the language which seems to relate to the body may be figurative, and really have reference to the soul, although we do not think that even then the body is to be regarded as reaping no advantage from their ministry. The holding us up in their hands lest at any time we dash our foot against a stone, may have a literal as well as a figurative signification, and the keeping away of plagues from our dwellings, and of evil from our persons, because "He gives His angels charge over us," may mean their warding off bodily as well as spiritual harm. At any rate, we know that in relation to our souls they do perform such ministries. In moments of spiritual weakness they help and strengthen us, and our preservation from falls is to be traced in part to angelic ministry. To our Lord in His agony an angel appeared to strengthen Him, ministering to Him the consolation for which shrinking, suffering nature cried out so earnestly. And to His suffering saints, angels are to be regarded as ministering needful consolation still. The wonderful peace which sometimes keeps the heart calm and serene in the midst of its sorest troubles, and even the unaccountable joy which at other times takes possession of the soul, making it glad when it can give no particular reason for its gladness—how much of these may be traced to the presence and influence of those unseen ministers? The power to resist temptation—the powerful impulse to flee from evil—the gentle drawing towards goodness—the sudden opening of our eyes to see danger lurking where no danger was apprehended before—how much of this may be owing to the influence they exert for the purpose of causing us to escape from impending danger, as they hastened Lot out of doomed Sodom? Nor is their any reason to believe that their ministry ever ceases until it is no longer required. The holy calm of the sick chamber has sometimes been traced, not fancifully, we think, to their gentle soothing influences. And when the dying eye is said to behold their forms flitting around the bed, let us not hastily pronounce it an illusion; for be it remembered that pain sometimes purifies and strengthens the powers of vision, and the approach of death lessens the thickness of the veil which shuts out the unseen; and that thus those who are approaching the confines of the invisible world themselves, may be able to discern the forms of its inhabitants who

are yet concealed from our grosser sight, and that the angels they see may be really celestial visitants, the heaven-appointed convoy waiting to waft the departing soul on high, as Lazarus was carried by angels to Abraham's bosom. And even beyond that their ministry seems to extend; for the Scriptures hint not obscurely that the believer's sleeping dust is the object of their care. And when the trumpet of the archangel shall sound, they will go forth to gather from the four quarters of the earth all the holy dead, that with sanctified souls and glorified bodies united, they may stand before the Redeemer in their perfected humanity; and be welcomed by Him to the *kingdom prepared for them from the foundation of the world.* Then their former wards will become their future companions, fellow worshippers in the same temple, fellow wanderers through the same celestial scenes, fellow students of the mysteries of God, together investigating His works, and admiring the renewed manifestations of the Divine perfections which distinguish the ages of the future. And then as now, and perhaps even more than now, because of their successfully accomplished ministry, "*their angels* shall always behold the face of the Father who is in heaven."

What is the meaning of this—this beholding "the face of My Father who is in heaven?" Evidently it means favour, or friendship, or approval. It is the source of gladness to believing souls. "Thou hast made him exceeding glad with thy countenance." It is the object of desire, and the source of satisfaction to the righteous. "As for me, I will behold Thy face in righteousness." It constitutes at last their final reward. "They shall see His face, and His name shall be in their foreheads."

All holy angels of course enjoy the Divine favour and approval; so that when it is here said to be the privilege of those who are the guardian angels of the good, we are not to regard it as enjoyed by them alone. But we may nevertheless, and ought to, understand it as being theirs in a peculiar sense—specially and empathically theirs. And this will lead us up to the thought that it is a token of the peculiar interest which God takes in the work they do, and a proof of His tender regard for those who are the subjects of their charge.

For why, it may be asked, does God show special approval for those angels who minister to the little ones? And that question will be easily answered by those who know why, of all her friends, a mother regards with special approval and affection that one who has nursed her infant in its sickness, and carefully tended it, and ministered to its wants, and by her careful, skilful treatment restored it to health and strength. Or that friend who, meeting her beloved though

prodigal son in a foreign land, addicted to vice and sunk in misery, the victim of disease which he has brought upon himself through his own excesses, and is likely to fill an early and a dishonoured grave; and who immediately sets about the work of reclaiming him from his evil habits, and recovering him from their injurious effects on body and soul, and ceases not, though it be at great cost to himself, to remonstrate and plead with him, and surround him with winning influences, but supplies his wants, and judiciously treats his ailments, and leaves him not until he is won from his evil ways, and rescued from their effects, and brought home, healed, and penitent, and saved, to his mother's house, a dead one restored to life and a lost one found. It is easy to see why the mother cherishes for these friends a warmer friendship than for all others. It is because to that one's nursing she owes the life of her little one; and to that one's efforts and influence she is indebted for the restoration of her long-lost son. And does not this explain why God regards with special approval those angels who take charge of His little ones, tending all their steps and ministering to them help and comfort and protection, and drawing them ever towards the right, until they are reclaimed from their wanderings and their rebellion, and through all the perils of their course are safely landed in the Father's house on high?

Such, we think, is the explanation suggested by the words. For immediately after the Saviour adds, "For the Son of man is come to seek and to save that which was lost." This has no connection with what goes before, except that which we suggest. But, if we view it as explaining why the angels of God's little ones always behold the face of their Father in heaven, then the connection and bearing become clear and obvious enough. For what stronger proof can there be of God's interest in the welfare of His believing children than the fact that He has sent His Son from heaven to seek and save the lost? Their salvation must be very dear to Him when He seeks it at such cost, and strong must be His approval, therefore, of those who are engaged in furthering that work. The angels who are engaged in ministering to them with this intent, and seeking to lead them safely home, must on this account enjoy His peculiar and constant regard. Their work is in harmony with His great desire. The objects of their charge are His portion, His jewels, those in whom His soul delights. To save them He has withheld not His own Son from suffering and death. And where, then, can His approval rest so much as on those who are engaged in promoting that end which He so earnestly seeks? If there be angels who are specially engaged in this—angels so attached to redeemed men, and so interested

in them and charged with their welfare that they are known in heaven as "*their angels*"—then it is in accordance with what we have said of God's desire for their salvation, and of the sending of His Son into the world for that purpose, that "*their angels*" in the sense of enjoying His special and constant approval, should "always behold the face of the Father who is in heaven." It is a blessed thought to any child of God, not only that he has angels guarding him and ministering to him, not only that God desires his salvation, but that such is the Divine interest in it that the very angels who take part in the work see always the Divine countenance, and are privileged in a peculiar and emphatic sense to rejoice always in the Divine smile.

We may see from all this the force of the cautions which our Lord gives concerning these little ones.

1. "Take heed that ye despise not one of these little ones." The ministry of angels, and the approval which God extends to the angels who minister, show—whatever men may think—how very far from being despicable they are; and how if we only saw them in their true light, that is as they appear to God and angels, we should, instead of despising them, deem them worthy of the highest honour. And though we can understand how men of the world who know not their true dignity can despise them nevertheless, it does seem strange that Christians to whom this is known should sometimes act a part so much at variance with their own belief and with the will of their Lord. No Christian man, be his circumstances or character what it may, is a man whom we can rightly or safely despise. In so doing we are acting in fearful antagonism to our Lord. He has made angels the guardians of that very imperfect Christian, or of that very poor Christian, whom, because of his imperfection, or because of his poverty, we despise. And the angels who perform this ministry towards them enjoy His special and constant approval because of the services they render. And if we dare to despise them, we act a part sadly at variance with His mind. We may well tremble at the thought of making light of those whom He so esteems. Let us try to think of our brother in the light of our Lord's teaching. Consider what forbearance, what deference, what respect is due to one of whom He says—"Take heed that ye despise not one of these little ones."

2. There is a possibility of doing worse even than despising them. There is a possibility, as we learn from the context, of offending them, or causing them to offend or to stumble. "But whoso shall offend one of those little ones who believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in

the depths of the sea." We do not start any speculative question here as to whether it is possible to cause one of God's little ones to stumble to his own ruin. It is very clear that it is possible to make him stumble to his own hurt. Our Saviour's words were not spoken in vain or to ward off a danger which was only imaginary. If there had been no possibility of making a Christian man fall to his own hurt He would not have spoken of the fearful consequences of that which could never occur. And if it be possible to make them stumble it is idle to speculate as to how far the stumbling may go, and to what consequences it may lead. The wiser course is to lay to heart the warning which our Lord gives, and at any cost to ourselves to beware of the conduct which can lead to such a result. There are various ways in which a Christian man may be tempted to act a part unworthy of himself. Persecution may do it. Persuasion may do it. Example may do it. Evil influence may do it. And those who are the occasions of his fall may make light of what they have done, and may even exult to think that they have succeeded in proving that he is no better than other men. But by the very act of which they make so light, or in which they glory, they are placing themselves in fearful jeopardy. God's care over those little ones whom they offend is such that those who touch them injuriously touch the apple of His eye. And as of old, when men who rose up against His chosen exposed themselves to Divine judgments, and even kings were chastened and overthrown for their sakes; so now, though it may not be so visibly, He will visit with His anger him who injures those who are so dear to Himself; and in the penalties he endures he will learn by a bitter experience how much better it would have been for him to have practised the most painful self-denial, or to have inflicted on himself the severest mortification, rather than have placed a stumbling-block in the way of the humblest Christian—yea, that it would have been better for him had a millstone been hanged about his neck, and that he were drowned in the depths of the sea.

THE EARNEST TEACHER.—I have been thinking of my Sabbath-school class, and studying the lesson which, in my weakness, I am to explain to them to-morrow. It has worried me to remember how thoughtless some of them are; so much so that they do not even bring their Bibles to the class, nor seem to appreciate anything. But I see that I have sometimes judged them harshly. Doubtless, none of them is worse than I was at her age; and some of them are much better. But even if they were a great deal worse than they are, I ought to remember how patient God has always been with me; though in His sight very wicked, and forgetful of what I owe to Him.—"*Nineteen Beautiful Years.*" *By Frances E. Willard.*

Some Landmarks of Gospel Progress.

By Rev. Forbes Jackson, M.A., Leith.

II.

FROM SAMARIA TO CÆSEREA AND ANTIOCH.

AS there was a preparation of the Jewish Church for the coming of Christ and for the reception of His gospel; so was there a preparation of the early Christian Church for the declaration of that gospel among the Gentiles. When men, such as Peter and James, or Stephen and Philip, who represented respectively the Conservative and Liberal schools of Jewish religious thought, were converted to Christ; they brought with them into the Christian Church their respective class character. The former could hardly conceive of the Gentiles being received into the Christian Church, without obedience to the time honoured and God appointed rites of the Jewish ceremonial. For just as coin to have currency with us, must have the stamp of the realm upon it; so, thought they, must the Gentiles, coming into the Christian Church, receive the stamp of superscription also be Christ's. This was the position, an advanced Judaism. But then as the gold was Christ's, so should the image and one certainly, taken up by the more liberal minded or Gentile section of the Church. It was a position taken up as yet only in principle, not in practice. Had men like Philip or Barnabas rushed on to it too hurriedly, they would have exposed themselves to the assault of their own friends, as Stephen did to that of the Jews, and would have provoked a conflict as keen, and much more disastrous, between the two friendly divisions in the church. These divisions exist. The grand question, is how to make them, despite their difference, work with each other for the common cause. They were, so to say, the two wings of the Christian army. But for the presence and prompt movement of the Living Spirit who was their centre, they would most likely, instead of moving against the common evil, have swung round upon and destroyed each other. By the Spirit's decision, the gospel with no conditions attached to it, except such as Christ ordained, was to be declared to the uncircumcised Gentile. This was a step unheard of before. The Samaritans conformed to the chief rites of Judaism; the Ethiopian Eunuch was a Proselyte,

and to receive such had been no breach of Jewish sentiment and rule; but, to declare the gospel to the uncircumcised Gentile, with no reference to Jewish rites, was a tacit setting aside of that superiority which the Jew always claimed. Perhaps if the Jew had claimed this superiority less for himself, and more for his religion, God would not have humbled him so much. Jewish rite and ceremony were now to be left behind. They had been to the Church, what the cradle on which the ship is launched, is to the ship. ' Essential till she reaches the water, then it falls off plank by plank. So were Jewish rites left behind, when the Church fairly entered on her great mission to the Gentiles.

There were eager spirits waiting to enter on this mission, chief among whom was Paul. But if they are to enter upon it with any prospect of success and any spirit of freedom, the sympathies of the Jewish section of the church must be gained for it; or, if this be not possible, their prejudice at least removed or modified. But why should God heed their prejudice? They are not to be the ultimate preachers to the Gentiles. Why should God seek to conciliate their favour? Just because no Christian work can be well done, whoever do it, unless it have the sympathy of the whole and undivided Christian church. To gain this desirable end, Peter, the very head and pillar of the Jewish opinioned portion of believers, is prepared and employed by the Holy Spirit to open, with his entrusted keys, the door of faith to the first real Gentile. In this there were, perhaps, both an honouring and humouring of Jewish prejudice, and certainly a wise dealing with human nature. Had any one but God asked Peter to do this unwonted thing, he would most likely have obstinately refused; had any but Peter been asked, such a man for example as Philip, the Jews might have objected. As it was, they did object; but the methods God had employed disarmed their opposition, and turned it into willing acquiesence.

There was a divine and sinless policy in choosing and preparing Peter to initiate the new era. He had no natural sympathies or likings for this task, as his refusal to rise and eat of the varied animals shown him in the vision, proved. All the more, therefore, was his preaching to Cornelius above suspicion and beyond question. for this change in his views and practice was the work of God. It was this fact which lifted the whole question out of the region of argument and dispute, and stamped the change, however revolutionary it might seem to the Jew, as the definite action of God.

Nor was the wisdom of the divine policy the less marked in the choice of the Gentile to be converted. A gospel eager for show and

effect would have tried to convert, as a trophy of its power and a pledge of its future, some noted Gentile sinner, high in rank and deep in sin. But to go straight to such an one with the gospel, though quite within its power, would be to rouse at once the prejudice of the Christian Jew, that such an one, heathen or Gentile, both in soul and body—for he had neither grace in the one nor the mark of religious rite on the other—should be received into equal fellowship with him. The Christian Jew was not yet Christian enough to allow or to rejoice in this. Against Cornelius there could be no such decided prejudice; for though uncircumcised as to the flesh, he possessed in heart, in character and conduct, those very qualities which were characteristic of the private virtues and public charities of a truly religious Jewish life. "He was a devout man and a just, a man that feared God with all his house, of good report among all the nation of the Jews, and who gave much alms to the people, and prayed to God alway."

These Jewish qualities in a Gentile did much to lesson prejudice against him. But just as God had given him a truly religious spirit apart from Jewish rites and ceremonies, so God gave to him before baptism that gift of the Holy Spirit, which in other cases and that only by laying on of the apostles hands, had only been given after baptism, as the case of the converts in Jerusalem and in Samaria proves. This was therefore the climax of the divine warrant which justified Peter in giving baptism to him and his people without further doubt or question. This was a kind of second, or Gentile pentecost, given by Him who has the "residue of the spirit," and from this point the gospel no longer confined to the Jew, goes forth to the Gentile, and that unhampered by any Jewish rite. It was a great change, quietly brought about. For the gospel did not in its earlier years at least, dash like a mighty flood over the narrow barriers of Judaism until it rolled full and free on the Gentile coasts, waking them from the sleep of centuries by the thunder of its waves. That work so quietly begun was soon extended. The example which Peter had set in Cæserea was gladly, eagerly copied in Antioch where the Christians of Cyprus and Cyrene, preached to the Grecians or Gentiles, the Gospel of Christ. That river of life which was now to go forth from Antioch to bless every Gentile land, entered the Gentile territory at Cæserea as a quiet simple stream; entering the new land by a natural channel, it soon speeds on and spreads out on its great world wide mission. We have followed its course from Jerusalem to Samaria, and from Samaria to Cæserea, and from Cæserea to Antioch. We shall find, as we continue our study of other landmarks of gospel progress, that Jerusalem has been left behind, and that Antioch becomes the new centre of those Christian energies that in their sweep are to embrace the world.

The Minister's Daughter.

In the minister's morning sermon
He had told of the primal fall,
And how henceforth the wrath of God
Rested on each and all,

And how, of His will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning,
And held in the way thereto.

Yet never by faith's unreason
A saintlier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Through the apple bloom of May.

Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from His hand, my child!

"Behold in the bloom of apples
And the violets on the sward
A hint of the old lost beauty
Of the Garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink:
"O Father! these pretty blossoms
Are very wicked, I think.

"Had there been no Garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the father answered,
"By His degree man fell;
His ways are in the clouds and darkness,
But He doeth all things well.

"And whether by His ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love Him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish He was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain,
And wide, wet eyes uplifted
Questioned his own in vain.

Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame;

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter,
He read a lesson of love.

No more as the cloudy terror
Of Sinai's Mount of law,
But as Christ in the Syrian lilies
The vision of God he saw.

And, as when, in the clefts of Horeb,
Of old was His presence known,
The dread Ineffable Glory
Was Infinite Goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blinded eyes found sight,
And hearts, as flint aforetime,
Grew soft in his warmth and light.

JOHN G. WHITTIER.

Italian Baptist Martyrs of the Sixteenth Century.

By the Rev. W. K. Landels.

WE HAVE already seen how Francesco Sega* and Antonio Rizzetto were examined, together with Dr. Buccella, by Friar Hadrian, in February, 1563. The next mention we have of them was in the following December, when they were again visited and questioned by the same Inquisitor. Two extracts from his report are especially interesting as giving the views held by these two men regarding baptism. Speaking of Francesco Sega, he says :—

"On being asked if the baptism given to infants is valid and instituted by Christ, he answers that there is not a word in Scripture that warrants our giving it to infants; and asked if the church, in making use of such baptism, acts in harmony with the institution of Christ or against it, he answers that Christ has said that it (baptism) is for him that believes, and, Go teach all nations. If the church does not first teach, and if the disciple does not then believe, it goes against the institution of Christ when it baptises the infants, who do not believe, and are not taught."

Regarding the opinion of Antonio Rizzetto on this subject, he reports as follows :—

"On my asking him when and at what age he was baptised, he answered—I was baptised adult as I now am, after I had been preached to and had believed, and I see it to be an institution of Christ, that a man must first believe, and must be taught and preached to before he is baptised."

After this examination we hear no more of these two brethren until November of the following year, when they were finally brought up

* In former articles this name, through a mistake, had been written Lega instead of Sega.

for trial. This was almost immediately after the death of Dr. Bucella. They were accused on five principal counts:—

"Two wretched fellows, Francesco da Rovigo and Antonio Rizzetto, were taken nearly twenty-seven months ago, as heretics, and conducted from Capo d'Istria into our fortress. In them we have found many perfidious operations.

"1. They profess to live as Christians, as members of Christ and of the church of Moravia, which they call the true church and not the Roman church, denying that Christ has given more authority to Peter than to the other apostles, or constituted him His vicar with full power; they also deny that the Pope is the vicar of Christ, or, by divine ordination, head of the Catholic church.

"2. They deny that baptism can be given profitably to children, but only to those who are able to believe and to be taught, because Christ has so instituted it, and they declare that the Roman church, when it baptises infants, acts contrary to the divine mercy. They confess that they were baptised as adults when they were able to believe and had been taught.

"3. They say that auricular confession is useless, although they admit that in the church there is the power of absolving and confessing.

"4. They obstinately maintain that those of Moravia are the true church of Christ, because there they have not found adulterers nor public sinners, such as are found in the Romish church, which they deny to be the true church, and declare that Christ is not its head, as He is of that of Moravia.

"5. They have been several times to Moravia, and have conducted men there, listening to those teachers, observing the supper in their own way, saying that in the host, consecrated by the priest, the true body of Christ is not really present, because He is really only in heaven, and with the body He cannot be both in heaven and at the same time in the host, and in fine that the Supper is only a remembrance of His passion.

"In short, they confess that they live according to the church of Moravia, as the true church; they declare that that doctrine is Catholic, and that ours, opposed to that, is not true doctrine; wherefore there is no doubt that these men are confessed and convicted heretics.

"They are still obstinate, although the Tribunal has sent many persons to them to see if they could reclaim their souls. Indeed, not to be wanting in Christian duty, the Father Confessor has himself been sent to them. He exhorted them to recognise the goodness of the Tribunal, which for a long time offered them mercy, being true

ministers of Christ; but he has never been able to move them from their pertinacity. Wherefore he has reported his interrogations with the perfidious answers of these most obstinate souls, all of them in conformity with those that are given in this information. Your lordships will please accept this, and at the right time and place, give your wise and holy judgment; which will, I doubt not, be in accordance with the deserts of these heretics, anabaptists, sacramentarians, obstinate and pertinaceous. Hadrian, Inquisitor."

The Lords of Venice, before passing sentence, determined to make yet another attempt to induce the accused to return to the Roman communion. The result of this move will be seen from the following declaration, under date of 12th January, 1565.

"Jesus, Mary! Most Illustrious Lords, by order and command of your Magnificent and Most Illustrious Lordships, I have spoken with those two wretched anabaptists, Francesco da Rovigo and Antonio Rizzetto, in presence of the Rev. Priest Hiercesmo, secretary, and of John Paul, his companion. Our aim has been to help them to return to the Catholic faith; but we have found both of them hard, obstinate, impenitent, and altogether opposed to every sound doctrine. Your Lordships, with your singular prudence and wisdom, will provide in the way that you will judge most conducive to the glory of our Lord God and to the salvation of souls, which is to be secured by means of this most holy, and more than necessary, tribunal of the Inquisition."

About a month later, on the 8th February, 1565, the two heretics were condemned to death by drowning. The sentence, which bears the signature of the Legate Guido, the Patriarch John, and the Inquisitor Hadrian, declares that the accused are enemies of the human race; that, on account of their reprobate ideas, they are to be given up to eternal damnation, and to the death of the body; it describes them as detestable and impenitent anabaptist heretics, and decrees that, as they are only worthy of death, they shall be given into the hands of the executioner of the Holy Inquisition, to be drowned in the sea.

On Thursday, 10th February, 1565, Captain Santo Chiaramonte proceeded to the prison in Venice to claim the two prisoners, and to carry out the sentence. He first of all presented himself at the cell of Francesco Sega, and said to him :—

"I am come by order of my Lords of the Holy Inquisition to carry out their sentence, and to take you away to drown you, unless you are prepared to abandon your heresy and to recant."

On hearing these words, the courage of the poor prisoner seems

for the moment to have given way; death to him was full of terrors, and life seemed very desirable as he thought on his wife and child whom he had not seen for thirty long months; and so, being unable to bear up against the strain of mental anguish, he declared that he was ready to do as they wished, in order to save his life.

The captain then went to the cell of Antonio Rizzetto, and, having announced his errand, added that Francesco Sega had determined to save himself by public recantation.

O wretched man! exclaimed Rizzetto, if he has lost his soul, I will not lose mine. What I have said I will maintain.

He was then led forth to execution, the captain exhorting him the while to reconsider his infatuation while still there was time. He was, however, always met by the same calm answer: "Do as you have been ordered to do." And so they arrived at the scene of execution, and there, under the cover of night, at about nine o'clock in the evening, Antonio Rizzetto was cast into the sea and yielded up his spirit unto God.

And now we must return to Francesco Sega. It would seem, that when the momentary terror had passed away, and he was able calmly to consider what he had done, his soul was filled with remorse that he had proved unfaithful to his Saviour; and he then determined, that by the help of God, he would suffer all things for the love of Christ. Hence, when the agents of the Inquisition again visited him for the purpose of instructing him, hearing his confession, and arranging for his public recantation; instead of having to deal, as they had expected, with a broken abject wretch, they found themselves in the presence of one who had indeed fallen, but who had risen again the stronger for his fall, and the more eager to battle for the truth. Here is the report of one of the Inquisitors, under date of 26th February, 1565.

"Most Illustrious Lords, according to your orders I have been, during these past three days, to visit Francesco Sega, that wretched anabaptist; I have not failed to reason with him, in order to give to him some light of the holy truth. But I have found him always the same, proud, hard, astute, and that he ridicules those who wish to do him good, being as full of poison in speaking evil of the Roman church as it is possible to be."

Beyond this we know nothing of him. Whether he at length obtained his liberty, or whether like his companion he was drowned in the lagoons of Venice, is a matter of conjecture. Knowing however, as we do, the cruelty and bloodthirstiness of the Inquisition, we may well believe that he too was called upon to give up his life for the sake of truth.

Children's Readings.

"FEEBLE MEMBERS."

By the Rev. F. H. Robarts, Glasgow.

"Nay, much more those members of the body, which seem to be more feeble, are necessary."—1 Corinth. xii. 22.

HEREFORE boys and girls are necessary, and we could not do without them. They are much more feeble than men and women. Little boys cannot work like their fathers, nor little girls like their mothers; and yet what a poor world it would be, without little boys and girls!

For this reason: If there were no boys and girls, there would soon be no men and women. Perhaps there is a little baby in your home, who seems to be good for nothing but to eat, and drink, and sleep; but that little baby will, we hope, become in the course of a few years a grown up man or woman, and lead a usual life; and so, as has been said, "The child is father of the man."

Many other feeble things and little things in the world are very useful, and even necessary, for the big things could not get on without them. Now let us take some instances of this.

And first: the members of the body; which Paul is talking of in our text. We know how necessary the big members are; the head, and the brain, and the eyes, and the ears, and the mouth, and the hands, and the feet; but the little members are necessary also. The eyes are necessary, and so are the eyelashes; those little hairs which stick out like a fringe on the edge of the eyelids. They are very feeble, but they are very useful and necessary, How painful it is to get any dust, or sand, or cinder in the eye; and we should get a great deal more, if the little eyelashes did not act as guards, to protect the eye from harm.

Do you know what tears are for? You shed tears when you are in pain, or sorry, or naughty. But do you know that you are always shedding tears? At the back of the eye there is a curious little contrivance, which keeps the front of the eye clean, by a constant gentle dribble of moisture, and washes away any dust which might collect upon it; and so the little "tear-gland," as it is called, is necessary to the welfare of the eye.

Then what is the use of the finger nails and the toe nails? They protect the tender tips of our fingers and toes from many an injury;

and how could we untie knots without our nails? So, you see, "those members of the body which seem to be more feeble are necessary."

Do you know where the silk comes from which is so useful for dress? It all comes from little tiny worms. You might ask your parents to let you keep some silk worms, and then you would see how they spin the silk, and you might wind a skein of it from the cocoon for yourself.

Do you ever get honey for breakfast? where does it come from? How could you get your honey without "the little busy bee?" Silk-worms and bees are "feeble members," but how useful they are!

In a steam-engine the smallest parts are necessary, as well as the big fly-wheel and piston: and if there is a screw loose, all will go wrong. And in a watch, the light balance wheel is necessary as well as the strong main spring: we cannot manage our work without the feeble members.

A great deal of the business of life is done by boys and girls. There are the boys and girls who go messages, and run errands, and carry telegrams, and sell the evening newspapers; and if all these were to strike work, we should miss them very much indeed, and soon find out how useful, and how necessary are the feeble members.

And now let us go a step higher. All who love and serve the Lord Jesus Christ, whether they are men, or women, or children, are called the members of His body. He is the head, and we are the members. All who trust in Him are the members of His church. There are great and strong members, like Abraham and Moses, and Peter, and Paul, and John; and there are feeble members, and little members, but some of these do a great deal of good.

There was little Samuel. He was very young, but he was very good, and he did some very good work. "The child Samuel ministered unto the Lord," so he was a little minister. He did not preach, but he served the Lord in other ways; and anybody who serves the Lord in any way is a minister; so you may be a minister long before you are grown up. If you wish to serve God like little Samuel, and say to Him, "Speak, Lord, for thy servant heareth." I believe he will speak to your heart, and show you something which even you may do for Him.

Then there was the little maid who waited on Naaman's wife. She told her mistress about Elisha the prophet; and through the word of the feeble servant maid, the great captain of the army was cured of his leprosy,

And, if it had not been for the children, when Jesus came to the Temple of Jerusalem, there would have been no welcome for Him, and no praise. The chief priests and scribes had no love for Him, but from the children's voices came the cry, "Hosanna to the Son of David," and out of the mouth of these feeble ones His praise was perfected.

Many a wise lesson has been taught by children to older people. There was a little friend of mine who had been weak in health; and for half-an-hour every day, she was obliged to go through certain exercises which were very disagreeable to her, but when the time for them came she would go to her mother and say, "It's got to be done and we'd better begin"—and many a time when a hard task has had to be attacked, I have heard an echo of that gentle voice, and felt the usefulness of one of the feeble members.

Yes, dear children, the great thing is to be a real member of Christ; to trust Him, and love Him, and to be alive with His life, which is quite easy for you as well as for grown up people; indeed, even easier; and then, there will be a work, and a use, and a real need for all of you, although you may be young and feeble.

Gleanings.

SCEPTICISM.

THAT scepticism should exist in this, as in other ages, need not then surprise us. If Bishop Butler, one hundred and fifty years ago, had reason to say: "It has come to be taken for granted that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious," we may rather wonder that in an age even more difficult to faith, there should be so much intelligent conviction. But the question for us is, Is the Church in any degree responsible for present scepticism, and is there any alteration we can make in our attitude towards it, or in our methods of dealing with it, which may be expected to abate its violence and dimish its extent?

It cannot, I think, be doubted that the Church might have given a more distinct idea of Christianity and of what the true Christian is. It must frequently have been matter of astonishment, and even of something like dismay to every reader, to find how completely even the best educated assailants of Christianity misunderstand what it is. Not only in the lower class of freethinking journals, but in writers of the culture and knowledge of the late Cotter Morison, there is exhibited an almost unaccountable ignorance of the spirit and aims of Christianity. The Christian is represented as an obscurantist, afraid of light and capable of swallowing the grossest absurdities; as a selfish, small-souled creature, whose object it is to save his own soul, and whose idea of saving his soul is escaping from punishment in a future life.

For such misrepresentations the Church is responsible, in so far as it has not produced a type of Christianity which would make these mis-

conceptions impossible ; and in so far as it has allowed faith in Christ to become identified in the popular mind with faith in a number of doctrines regarding Christ, and has thus made faith needlessly difficult, and to many minds repellant and impossible. What Christ Himself required in His followers should be enough for the Church to require. This position, clearly defined and defended by Stillingfleet and Jeremy Taylor, should be ostentatiously occupied. What Christ required was that men should follow Him. He did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true Ruler of their life. We have no right to ask more. We have no right to put bars on the door of His fold which He did not put. Never was His own liberal rule more in need of application : "He that is not against us is on our part." Even though a man does not see his way to follow with us, yet if he shows that to him Christ is the highest authority, his true guide in all moral and spiritual matters, that man is a Christian, and whatever increase in his knowledge may be desirable, that increase will be reached as he follows Christ in his life.

. . . . . .

One important practical conclusion will certainly be gathered by thoughtful persons from this subject, that is, that it is the unbelief within the church which is mainly responsible for the unbelief outside. Were the members of the church leading a supernatural life, unbelief in the supernatural would become impossible. Were the supreme, living, present power of Christ manifested in the actual superiority of His people to earthly ways and motives, it would be as impossible to deny that power as it is to deny the power of the tides or of the sun. Offences come and sceptics are made chiefly by the worldliness and unreformed poor lives of professed believers. What is a man to gain by believing if his life is raised to no greater value than that of most Christians he sees? Men seek what will make them useful, pure, in the best sense heavenly ; but in most of us they see little to tell of any force in religion that makes men so. However careless men are, and however little they inquire into things, they have a rough common sense, a true instinct, which, without any effort on their part, makes them aware whether Christianity is a success or not. Men acknowledge success, and they despise whatever makes loud professions and does nothing, and therefore it is that so commonly in this country and in this age religion is despised ; and this it is also which makes us shamefaced about our religion ; we have a latent consciousness that in ourselves it has not proved itself mighty to the pulling down of the strongholds of sin in us. These are grievous things to have to say, but we must look the facts in the face, and recognise our responsibility. Christ's words are very awful, "Whoso shall offend one of these little ones it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." If any conduct of ours, or if the tenor of our life or any infirmity be gradually impressing on the mind of some child or youth or wavering person that there is little reality in religion, no duty can more urgently press upon us than inquiry into our conduct, and strenuous endeavour to make our religion more real than ever.—MARCUS DODS, D.D.

PATIENCE and strength are what we need ; an earnest use of what we have now ; and all the time an earnest discontent until we come to what we ought to be.—*Phillips Brooks.*

THE habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual, that they really do not know when they speak the truth or not.—*Cardinal Manuing.*

THE Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that He who hath helped will help, and that He who hath loved will love unto the end.—*Thomas Erskine.*

AFFLICTIONS come not as the lightnings on the scathed tree, blasting it yet more; but as the strokes of the sculptor on the marble block, forming it to the image of life and loveliness. Let but the divine presence be felt, and no lot is hard. Let me but see His hand and no event is unwelcome.

KEEPING THE SOUL ON TOP.—The story is told of a little girl who, upon returning from school, was asked what the text had been. She replied, "I keep my soul on top!" Somewhat surprised to hear such unfamiliar Scripture, her father inquired where the text could be found. The child eagerly pointed out the well-known passage in the writings of the great Apostle in which he says: "I keep my body under!" If the little girl had been the wisest philosopher in the universe she could have not coined a phrase which expresses more exactly the true sense of the Apostle's language. Her interpretation voices the need of the century.—*Rev. F. S. Root.*

Notes.

By a Rambling Observer.

THE closing Session of the Theological Hall, held in Dublin Street on the 28th June, suggests to one interested in the movement, various questions as to the future of our Educational work. There were only eight students present; and of these two are not students of the Union. As an offset against these, two Union students were absent, one not having attended the classes for the Session, and another having had to leave for his home in the north previous to the meeting. The smallness of the number connected with the Union is not owing to the want of applicants for admission; but to the action of the sub-committee in looking for higher qualifications in the candidates. In this we think the sub-committee is right. Until provision is made for giving a good preparatory training to young men before sending them to the University, it is indispensable that those who are accepted should have such attainments as qualify them for profiting by a University course. The man who enters on that course without an acquaintance even with the rudiments of English grammar, is handicapped in all his studies, and has not time to give to English the attention it requires. The result is that after after passing through the University—unless he be possessed of extraordinary energy and talent—he comes out nearly as defective in all the qualifications for effectual preaching, as he was when he entered. The first thing required therefore for such men as frequently present themselves, is provision for their preparatory training. In the absence of this, the standard of admission both in point of attainments and ability ought to be such as to exclude many who apply, even though it should issue in bringing to an end our Educational work.

THE logic of facts tells powerfully against much that has been said on the educational question. Men, wise and otherwise, have spoken

in favour of an indigenous ministry. And what are the facts which confront their theory? Within little more than a year, during which one student of the Union has become pastor of a Scotch church, three have settled in England, and three more, who had commenced their ministry in Scotland, have since removed to larger spheres in the south; while no less than six alumni of English colleges have been invited to, and five have accepted, pastorates in Scotland. This, taken in connection with the unwillingness of our larger churches—whether from prejudice or any other cause—to look for pastors among the men we have trained, shews how purely imaginary is the line drawn between north and south, and suggests a question as to the desirableness of our seeking, with our scanty resources, to maintain a separate educational institution. And the question is emphasised by the want of agreement among ourselves as to how such an institution should be conducted. Proposals to remedy evils, or to supply wants, which only the blind can fail to perceive, are opposed for the most trivial reasons. Tired of the wrangling of years, some of our most influential men have ceased to take an interest in the work, and not a few are already convinced that the Union would do well to leave it alone. We once heard a gentleman argue against provision being made for students who cannot profit by a full University curriculum, on the ground that the Pastor's college was open to such men; and we felt the force of his argument. With equal truth it may be said that we need not provide for those who can take a full curriculum with advantage, because our English colleges are open to them, and that their students can take University degrees which mark a higher standard of scholarship than those of our Scotch Universities.

A THING which concerns our denomination in Scotland, much more than the education of men for the ministry, is finding the means of retaining their services after they are educated. We have few Churches which can give a man of distinguished abilities, such remuneration as he is able to command on the other side of the border. And unless we can provide for him something like a decent livelihood, his growing wants will, as a rule, compel him to leave us before long. There are several large towns in Scotland without any Baptist Church, and others in which existing churches have not had a fair start, because neither their resources, nor the help of others, have enabled them to procure such men as can occupy the field with any prospect of success. Would it not tend to the prosperity of the denomination, if its resources were directed to the formation and support of churches in these large centres, instead of to the training of ministers whom we cannot retain; while on the other hand, so many of our Churches prefer ministers who have been trained in English colleges?

THE months of June and July have been remarkable for Christian conferences. What may be called sectional meetings of Christians of different denominations, have been held in the provinces, as at Southsea and Gloucester, and have not only been largely attended,

but much enjoyed by those who have taken part in them, and will be followed, it is hoped, by salutary and permanent results. The larger gatherings, however, are the most notable. There was first the great Protestant Missionary Conference, attended by thousands, from various parts of the world—the most important Conference of them all, perhaps, because of having the most directly practical object; and although it does not seem always to have progressed as smoothly as could be wished, and some mutterings of discontent with things done and said have since been heard, it can scarcely fail to increase the zeal and courage of those who labour and pray for the spread of the gospel throughout the world, and not only to prevent overlapping, but to promote harmonious co-operation; and, by one body learning from another, may lead to the general adoption of the methods which have been attended with the greatest success. This was followed by The Mildmay Conference, which, although no less Catholic in its aim, did not succeed in drawing together from different denominations, many men who are qualified to lead, and whose utterances are fitted to command the ear of the churches; but was chiefly occupied in listening to addresses from men whose names are constantly appearing in connection with such meetings. Notwithstanding this drawback, and the deference paid to social position rather than pre-eminent ability in the selection of a chairman who presided on nearly every occasion, the Conference seems to have been characterised by a devoutly solemn and joyful spirit; nor can there be any doubt that great good must spring from so many Christians meeting together day after day, prompted by the earnest desire to become more Christ-like, and to fulfil more worthily their great mission as witnesses for Christ. At this Conference the bishop of Nelson was present, and at his suggestion prayer was offered for the great assembly of nearly two hundred Anglican bishops from all parts of the world which was on the eve of meeting at Lambeth. Prayer was offered at the same time for the Pan-Presbyterian Conference which also followed, and at which some most valuable papers were read, and addresses delivered of interest not only to Presbyterians, but to the whole church of Christ. We hail all these great gatherings as signs of vigorous spiritual life; and earnests of the more rapid progress, and ultimate triumph of our Saviour's cause. When shall Baptists have their international gathering? Are we too few and feeble to come together from different parts of the world, in order that we may know each other better, and encourage and strengthen each other in our great work?

Review.

Memorials of Joseph Tritton. Published and sold for the benefit of the BAPTIST MISSIONARY SOCIETY, 19 Furnival Street, Holborn, London.

MRS. TRITTON has done well to publish these precious memorials of

her sainted husband, who was one of the finest specimens of a Christian gentleman we have ever met with. The volume, which is composed of poems and addresses by our deceased and lamented friend, will be welcomed by all who knew him, and prove a blessing to the church of Christ. The pieces are all characterised by the tender and devout feeling, the lofty spirituality, the poetic sentiment, the refined and delicate expression by which their author was so distinguished. We hope, from time to time, to enrich our pages with extracts from the volume, and now gladly insert the following touching and beautiful lines by Mrs. Tritton. Some of Mr. Tritton's last words were, "*We need to be loosened from earth,*" and not long before he died, "*Let me go.*" Referring specially to these words, Mrs. Tritton writes:—

Strong were the ties which bound thee,
Beloved one here below;
How could we bear the parting?
How could *I* let thee go?

Yes, we did need them "loosened,"—
The cords of love held fast;
But He who made them for us
Loosened those bonds at last.

Oh, didst thou hear the whisper,
"Arise, and come away?"
Words of such tender sweetness,
Thou couldst not but obey.

Or did the Master show thee,
In "fulness of His grace,"
The beauty and the glory
Of *His* beloved face?

We know not, but we heard thee
Exclaim, "Oh, let me go!"
Not love itself could keep thee;
We felt it must be so.

"Loosened," but oh, not broken!—
Links of that golden chain;
Not life or death can sever,
"In Christ" we love again.

Again? No—still—forever—
We love, we live in Him;
Though Thou art in the glory,
And *I* in "shadows dim."

* * * *

The Sabbath sun was sinking,
In the calm silvery West;
When thy sweet gentle spirit,
Passed to its heavenly rest.

Together we had entered
Our life's last "sunset glow,"
And now I would re-echo
Thy words, "Oh, let me go!"

Made willing by His power,
What will our gladness be;
When we our Lord together,
In all His glory see.

Intelligence.

THE friends who have kindly sent us reports of Sunday school treats and excursions, are respectfully requested to excuse their non-insertion. One is so much like another, that a repetition of them is unnecessary. It may be taken for granted that "the children enjoyed their repast, and games," &c., and returned home feeling that they had enjoyed a very happy day. Unless intelligence contains some distinguishing feature fitted to interest our readers generally, and to benefit the churches, it does not seem desirable that it should occupy our too limited space.

KELSO.—Recognition services in connection with the settlement of the Rev. Edward Last, of the Pastor's College, were held on Sunday and Monday, June 18th and 19th. Mr. Trotter, one of the deacons, stated that, owing to the serious illness of the late pastor, Rev. R. Steel, Mr. Last was invited, in December last, to take charge of the church for six months; hoping that at the end of that time Mr. Steel would be able to resume his duties. The illness of the latter, however, terminated fatally in March, and Mr. Last received a unanimous call to the pastorate. On Sunday, the service in the morning was conducted by Rev. W. Grant, of Bristo Place, who also gave the charge to the pastor. The Rev. W. Seaman, of Hawick, gave the charge to the church. Rev. W. Grant preached in the evening. On the following Monday a soiree was held, the pastor presided, and was supported by Rev. W. Grant, W. Seaman, A. Thomson (Galashiels), J. M'Kean (Jedburgh), A. M. Craig and J. Skinner (Free Church), W. R. Inglis and J. Smith (U.P.). A number of friends attended from Jedburgh, where there is a growing Baptist cause. During the evening Mr. Howieson, a deacon, on behalf of church and congregation, presented Mr. Last with an Oxford teacher's bible and handsome writing desk. A selection of sacred pieces were rendered by the choir. The church is increasing, twenty having been received by baptism this year, and others are waiting to be baptised.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Temple of Praise.

THOSE are significant words—"Thou that inhabitest the praises of Israel." They are, of course, figurative. But the figure is significant of much on which it may be interesting and profitable to meditate.

They seem to us to indicate *the constancy or continuity of the praise which is offered to God.* To inhabit, is to *abide* in. And when God is said to inhabit praises, what we are to understand is not that praise is offered to Him now and again, at occasional and distant periods, but without ceasing, praise rising to Him in one continuous stream. Even as regards the praises of earth this is literary true; more so now than even at the time the Psalmist wrote. God's Israel are not now confined to one people, or to one country; but are to be found in all parts of the world, and wherever His Israel are, there, in one form or other, praise is offered. In the ancient languages of the East, in the rude dialects of African tribes, in the polished periods of modern Europe, in the guttural sounds of the Indian, and the plantive notes of the negro, as well as in the master speech of the western world, psalms are chanted and hymns are sung in honour of the Almighty. The volume of praise rolls all round the world, as the morning light cheers, or the evening shades darken, the abodes of men. And as there is not an hour in the earth's history when it is not morning, or noon, or evening somewhere, so there is not an hour in which the voice of praise is not heard. Even of His Israel here, therefore, God may be said to inhabit the praises; for by His Israel here, His praise is ceaselessly sung.

And when we think of the celestial world, the words appear still more true. Most emphatically may it be said that God is continually the object and recipient of heaven's praise. And, if praise be not, as is commonly supposed, the *sole* occupation of its inhabitants, yet is there reason to believe that the offering of praise forms a great part of their service. Thus the four living creatures mentioned in Revelations, "rest not day and night, saying, Holy, holy, holy, Lord God

Almighty." Thus the redeemed from among men are said to "serve God day and night in His temple." And a great part of their service at least is praise, for "they sing a new song, in the chorus of which every creature joins,—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever." And when the praises of His redeemed ones in earth and heaven are thus constantly encircling His throne, we can see how true it is that God dwells in an atmosphere of praise—how He dwells in the midst of praise as in a glorious and harmonious temple. And a wonderful structure this temple is, combining, as it does, the praises of the saints of all ages, and blending their different parts into one glorious whole. For there are some whose lofty songs live after them, and are the precious heritage of the church to-day, as they were her prized possession when first they were uttered, increasing, rather than diminishing, their hold on our affections and esteem. And there are some silent praisers who uttered their devotion not so much in words as in holy deeds—their whole life being a Psalm, their every act a word of praise—their character glorifying God silently as the flower doth, simply by its beauty and its fragrance. All these, with all the uttered songs of the church, and the loftiest hymns of her most gifted singers, and the new song and the ceaseless worship of the glorified, form symmetrical parts of God's great temple of praise. That temple, like every other, hath its more prominent and more concealed, its beautiful and less comely parts. We may find the foundations that lie out of sight in the unuttered gratitude, too full to be adequately expressed, which dwells in the believer's soul; its solid walls in the quietly uttered praises of the believer's labour and consistency and devotion; its strong and stately columns, in the testimony borne by multitudes to the goodness and faithfulness of the Lord; its majestic domes and tapering spires, in the grand productions of our inspired or otherwise gifted singers; its "storied windows richly dight," in our descriptive or suggestive sacred poems. They are all there, filling their place and serving their purpose. The temple needs them all, and they all contribute to its symmetry and splendour. We would not dispense with any of them. Even Frances Quarles with his quaint devices, and George Herbert with his spirelets of devotion, and the unseen bricks and stones of closet or domestic worship, form necessary parts of the goodly structure. And the swelling domes of Milton, or Isaiah, or of John in the Apocalypse, and the graceful arches of Cowper, and Wesley, and Watts, and others; and the stately pillars and ornate capitals which are found in the doctrinal dissertations and devotional outbursts that abound in Paul's writings;

and the "long drawn aisles" of the sweet singer of Israel are parts of the temple whose forms all can admire. And whether it be the prominent or the obscure, the majestic or the minute, the strong or the graceful, the ornate or the plain, all have their place in that glorious temple in which God condescends to dwell. Serviceable to us, they are acceptable to Him, and they form His fittest temple who inhabits the praises of Israel.

The words testify to the complacency with which God regards the praises of His people. Wherever He dwells, His complacent regard rests. He inhabits no structure save that which is pleasing to Himself. He makes human hearts His temples only where they cherish the contrite, and grateful, and devont feelings in which He delights. And when He is said to inhabit the praises of Israel, we are given to understand with what pleasure He receives them, how they attract His gracious presence and His favourable regard, how His ear is ever open to them, how grateful they are to His loving heart.

Even *the inanimate creation*, not only according to the poets fancy, but according to the Christians devout belief and the teaching of God's word, is vocal with His praise; for "the heavens declare the glory of God," and "the mountains and the hills break forth into singing," and the trees of the wood rejoice, and the forests clap their hands. Although no sound may reach our ears, the very silence is eloquent, and in natures deepest stillness there are voices of praise we cannot hear, which are audible enough to Him, and when the stars revolve in their circling orbits, although no sound has to creature's ears broken the silence of eternity, in their Maker's ear—

"They all rejoice,
And utter forth a glorious voice."

And even in the praises of these inanimate creatures we believe God takes delight. *Living things* of various orders whom He has not endowed with reason, praise Him in their vocal utterances. In a morning in spring or early summer, if you walk out into the fields, your ears are filled with a thousand varying notes. Sit still and listen, and every bush will appear vocal with the song of birds, and almost every blade of glass with the hum of happy insects. All nature seems a great orchestra, in which the voices of a thousand performers blend in one delightful harmony, grateful and soothing to the ear of man; and, we doubt not, pleasing to that great Being who made them all, and still watches over them and supplies their wants, and is the author of their joy. Still more grateful praise is offered by the *higher orders of His creatures*, whose lofty intellects enable them to understand something of His attributes, and to

breathe their adoration in intelligent appropriate speech. Cherubim and Seraphim, and all the unfallen among the angelic hosts, praise Him in strains which, if anything could be so, would seem worthy of His perfections; and their strains, we doubt not, please the High and Holy One who is said to inhabit the praises of eternity. But none of these, we have reason to believe, are so grateful to Him as the praises of His Israel. None of them bear such testimony to His glory. These exalted beings have never fallen. Dwelling always in the Father's house, and living in the uninterrupted realization of His love, they have no experience which enables them to contrast the joy of His service with any other joy. But His Israel have wandered. They have tried the service of the devil, and the worship of self; and after tasting such pleasure as these yielded, they have voluntarily returned to the Father's house, confessing their sins and asking forgiveness. And while they were prepared before to acknowledge how gracious a Master He is, how much His service is to be preferred to a life of lawlessness and rebellion, the readiness with which He has received, and the frankness with which He has forgiven them, awakens in them a profounder gratitude, and enhances their estimate of His goodness. And now they offer to Him, not only the more fervent praise of those who are conscious of their own evil deserts, and are grateful for pardoning mercy; but the significant praise of those who, after trying rebellion, have been glad to return to their allegiance; and who confess that not only were all the divine requirements righteous, but that all God's dealings with them were characterised by truest and measureless love, and that after ingratitude like theirs, He has magnified His mercy in receiving such rebels to favour, and restoring such prodigals to the privileges of His household. Thus are their praises peculiarly grateful to Him, because peculiarly honouring. Thus is He "magnified in His saints." So does He by complacently receiving them, condescend to "inhabit the praises of Israel."

We may remark in conclusion, *that it is God's inhabiting the praises of Israel which gives to them all their value.* If He were not in them, they would be poor worthless lifeless things. He must not only be the Object to which they are addressed, and the Subject whom they extol, but His the inspiration from which they spring. All acceptable praise has Him for its source, its subject, and its end. We may have fine music in our churches; we may have imposing services; we may have poetry matchless in its rhythm, and magnificent in its imagery; we may have all *that* without God being in it, but we can have no true praise. For it is not music that makes

praise, nor lofty sentiment, nor rhythmical utterances; but the joyous outpouring of a heart which God fills, which cleaves to God with holy affection, and rises to Him in devout aspiration. Hence in our sanctuary songs, far greater importance should be attached to fervour than to finish. To feel the words which we utter, is a better thing than to utter them without feeling, in the most melodious manner. And sadly are they mistaken who substitute for the hearty utterances of a congregation, however inartistic, the services of a professional choir who perform splendid pieces of music, which the congregation listen to and silently applaud. Or, who in lieu of the human voice, employ a lifeless instrument without sense of feeling, leaving it to produce the greater part of the sound in which they profess to praise the Lord. In Tartary and Thibet they have found a way of praying by machinery. A wheel moved by water or wind has so many prayers fastened on it, which come up as it revolves, and according to the revolutions of the wheel is the number of their prayers reckoned. We laugh, and not unnaturally, at the silly conceit. And yet, we are not so superior to them as in our self-complacency we may imagine; for although we do not pray by the revolutions of a wheel, what better is it if Christian congregations allow the sound of the organ so to supercede the human voice, that they may be truly said to praise by machinery? Not so should it be in any congregation of saints. Let them seek to have God inspiring, as well as forming the subject of, their songs. Let them be sounds proceeding from souls that see and feel their meaning and their power; and however rude, they may be as musical performances, they will be not unacceptable offerings to Him who inhabits the praises of eternity.

The Spiritual Temple.

"And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—1 Kings, vi. 7. See also chap. v. 7-18.

And whether came these goodly stones 'twas Israel's pride to raise,
The glory of the former house, the joy of ancient days;
In purity and strength erect, in radiant splendour bright,
Sparkling with golden beams of noon, or silver smiles of night?

From coasts the stately cedar crowns, each noble slab was brought,
In Lebanon's deep quarries hewn, and on its mountains wrought;
There rung the hammer's heavy stroke among the echoing rocks,
There chased the chisel's keen sharp edge, the rude unshapen blocks.

Thence polished, perfected, complete, each fitted to its place,
For lofty coping, massive wall, or deep-imbedded base;
They bore them o'er the waves that rolled their billowy swell between
The shores of Tyre's imperial pride and Judah's hills of green.

With gradual toil the work went on, through days and months and years,
Beneath the summer's laughing sun, and winter's frozen tears;
And thus in majesty sublime and noiseless pomp it rose—
Fit dwelling for the God of Peace! a temple of repose!

Brethren in Christ! to holier things the simple type apply:
Our God himself a temple builds, eternal and on high,
Of souls elect; their Zion there—*that* world of light and bliss;
Their Lebanon—the place of toil—of previous moulding—*this*.

From nature's quarries, deep and dark, with gracious aim he hews
The stones, the spiritual stones, it pleaseth Him to choose;
Hard, rugged, shapeless at the first, yet destined each to shine,
Moulded beneath His patient hand, in purity Divine.

Oh, glorious process! see the proud grow lowly, gentle, meek;
See floods of unaccustomed tears gush down the hardened cheek:
Perchance the hammer's heavy stroke o'erthrew some idol fond;
Perchance the chisel rent in twain some precious, tender bond!

Behold he prays whose lips were sealed in silent scorn before;
Sighs for the closet's holy calm, and hails the welcome door;
Behold he works for Jesus now, whose days went idly past;
Oh! for more mouldings of the hand that works a change so vast!

Ye looked on one, a well-wrought stone, a saint of God matured—
What chisellings that heart had felt, what chastening strokes endured!
But marked ye not that last soft touch, what perfect grace it gave,
Ere Jesus bore His servant home, across the darksome wave?

Home to the place His grace designed that chosen soul to fill,
In the bright temple of the saved, "upon His holy hill;"
Home to the noiselessness, the peace of those sweet shrines above,
Whose stones shall never be displaced—set in redeeming love.

Lord! chisel, chasten, polish us, each blemish work away,
Cleanse us with purifying blood, in spotless robes array;
And thus thine image on us stamped, transport us to the shore,
Where not a stroke is ever felt, for none is needed more.

From Memorials of Joseph Tritton.

ETERNITY is crying out to you louder and louder as you near its brink: Rise, be going! Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—*F. W. Robertson.*

The Stone which the Builders Rejected.

THE FALL *ON* IT, AND THE FALL *OF* IT.

By Rev. Robert Macnair, M.D.

"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder [R. V., scatter him as dust]."—Luke xx. 18.

DID it ever strike the reader that there was anything incongruous in these words, as given in our translation? Of course the language is figurative. But in other instances in which our Lord employs the material as a figure of the spiritual, His language is consistent with the figure throughout. If He represents Himself as "*the Shepherd of the sheep*," He can say of His disciples, "*The sheep* hear his voice: and He calleth *His own sheep* by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." (John x. 3-5.) If He calls Himself "*the door of the sheep*," He follows this up with the words, "*By Me if any one enter in, he shall* be saved, and shall go in and out, and *find pasture*." (John x. 9.) If he says, "I am *the vine*," He tells His followers, "ye are *the branches*." "My Father is *the husbandman*. Every branch in Me that beareth not fruit he taketh away: and every branch that beareth fruit, He purgeth (cleanseth or pruneth) it, that it may bring forth more fruit." (John xv. 1, 2-5.) If He calls His flesh *meat*, and His blood *drink*, then He says to the Jews, "*Except ye eat the flesh of the Son of man, and drink His blood*, ye have no life in you." (John vi. 53.) In these and other instances, spiritual truths are taught, but in figurative language; and in each case the language is true to the figure all through.

But in the passage above it is not so. Our Lord quotes a verse from the 118th Psalm, in which He is represented under the figure of *a stone*. But the language with which He follows the quotation, as given in our version, is not true to the figure all through. When any one falls on a stone he is not *broken*, he is *bruised*. His bones may be broken. His limbs may be fractured. But his body as a whole is not broken but bruised. And when a large, heavy stone falls on any one, it does not *grind him to powder* or *scatter him as dust*. It may crush him, and reduce him to a shapeless mass. But, constituted as the human body is, of flesh and blood as well as of

bones, we can scarcely conceive of the circumstances in which it would be consistent with truth to say that it grinds him to powder or scatters him as dust.

How then are we to understand our Lord's language, and what is the meaning of these expressions? The true solution is to be found, I believe, in carrying the figure all through. Christ is represented under the figure of a stone. When He refers to those who are brought into contact with Him in one way or other, it is only natural that He should speak of them under a like figure. And this is what I believe He does. To bring out the meaning we have only for "whosoever" and "whomsoever" to substitute "whatsoever," which the original will equally well bear, when the passage will read thus—"The stone which the builders rejected, the same is become the head of the corner. Whatsoever [stone] shall fall upon that stone shall be broken; but on whatsoever [stone] it shall fall, it will grind it to powder." Here the language is figurative, but it is consistent throughout. It describes exactly what takes place in the material, and is thus an apt figure of what is to take place in the spiritual.

Perhaps an illustration will make the meaning still clearer. When Solomon's temple was building, we read that "the King commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." (1 Kings v. 17.) Of these there would be some more important than others, placed at the angles or corners of the foundation, where two walls met, forming a point of support, on which both rested, and so were the more securely welded together. And there may have been one stone, larger, more massive than the others, for the principal corner, or the one most exposed to the action of the elements; and therefore a stone peculiarly strong, giving strength and solidity to the whole building. This would be the chief corner stone. Now suppose that, after this stone had been hewn out in the quarry, cut of the right size, squared to the proper shape, and conveyed to the site of the temple; suppose that the men engaged in building, failed to see its suitableness for the place intended, and set it aside; and that now, some careless and inefficient workmen, bringing other stones for the temple, should let one of them fall on this rejected stone, what would be the result? The large solid foundation-stone would probably remain uninjured. The slighter and more brittle stone falling on it would be *broken*. Suppose again that some one so utterly blind to the fitness of things, the adaptation of means to ends, should attempt to put, in the place prepared for this corner-stone, a thin slab of marble or a block of freestone,—what would be the result when the huge massive corner-

stone was lifted up and let fall into its place? The marble or free-stone must either be rudely pushed aside, or be *ground to powder* or *scattered as dust*, by the weight of the corner-stone falling upon it.

If, then, the language is to be regarded as figurative throughout, those brought into contact with Jesus being spoken of by Him under the figure of stones, the question arises—How is this language to be interpreted? What is the spiritual counterpart of the figure? As an aid to the interpretation, let us take along with this passage two others from the epistles, one of Paul and one of Peter—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building (each several building, R. V.) groweth unto a holy temple in the Lord." (Eph. ii. 20-21.) "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively (living, R. V.) stones, are built up a spiritual house." (1 Peter ii. 4-5.) Putting these passages alongside of Luke xx. 18, we find that three characters, or three classes of characters, besides our Lord Himself, are spoken of under the figure of stones. He is the chief corner-stone. Then there are—1. Stones built into the spiritual temple, supported by, and resting on this corner-stone. 2. Stones which fall on this corner-stone and are broken. 3. Stones on which this corner-stone falls, and which are ground to powder. These different stones indicate three classes of characters—1. Believers, those who come to Christ (1 Peter ii. 4), who receive and rest upon Him for salvation, living members of His spiritual body, and hence called *living* stones, (1 Peter ii. 5), and said to be *built* upon Him (Eph. ii. 20). 2. Those who stumble at the word, being disobedient (1 Peter ii. 8), who stumble or take offence at something in Christ, in His person or character. 3. Those who presume to take the place which belongs to Christ, who go about to establish their own righteousness, and do not submit themselves unto the righteousness of God; who instead of coming to Christ, and resting on Him as their foundation, that is, as their Saviour, reject Him and undertake to be their own saviours, and thus expose themselves to the wrath of the Lamb.

From this will be seen the appropriateness of the penalty denounced on each of the two classes of transgressors referred to by our Lord. In either case it is the penalty of gospel hearers, of those who have been brought into contact with Christ in one way or other. Those who have stumbled at the word being disobedient, who have taken umbrage at something in the person or character of Christ, are like broken stones. Their character is marred. Their strength and beauty are lessened. They may possibly still come to Christ, still

find a place in the spiritual temple, but, if so, it will be a less prominent, a less honourable, a less useful place than they might have held. They are not able to support or strengthen others as they might have done. And they cannot reflect so well the beauty of holiness. *Spiritual weakness* and *spiritual deformity* are the appropriate penalty which they incur.

For the other class a more terrible doom is reserved, proportioned to their deeper guilt, and naturally flowing from that. They are like stones which are not simply broken, but ground to powder, quite unfit for building or for any use to which a stone might be put. They are *unfit for the meanest place in the Father's house.* They rank with the ungodly, of whom the Psalmist says that they are "like the chaff which the wind driveth away" (Psalm i. 4.) Their end is to be destroyed and that without remedy, to have no place in the kingdom, but to be consigned to the blackness of darkness for ever. And this is in a manner the natural result of their character and conduct. It is by no accident that the corner-stone falls upon the smaller and slighter stone. It follows from the latter having been presumptuously put in a place for which it is totally unfitted, and which was prepared for the corner-stone. And it is by no fortuitous occurrence that those to whom this stone points, are exposed to the wrath of the Lamb.

They only reap what they have sown. They have sinned wilfully after receiving the knowledge of the truth. They "have trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done despite unto the Spirit of grace." And the fitting award for this daring impiety, this hardened unbelief, this obstinate rejection of Jesus, if they continue in this state, is that for them, "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." (Heb. x. 26-29.) What a mercy it is that, even in the midst of these terrors of the Lord, a voice may be heard saying —"Kiss the Son, lest He be angry; and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him." (Psalm ii. 12.)

THE Bible tells us of the streams that it may allure us to the fountain; it tells of the past acts of God's faithful love that we may be led to set our hope on God, and to feel assured that He who hath helped will help, and that He who hath loved will love unto the end.—*Thomas Erskine.*

THE habit of faltering and distinguishing and concealing, and putting forward the edge of the truth instead of showing boldly the full face of it, at last leads men into an insincerity so habitual that they really do not know when they speak the truth or not.—*Cardinal Manning.*

"Our Father."

By the Rev. Thomas D. Landels, M.A.

UR FATHER! What an amount of meaning there is in this expression! What an insight does it give us into the relation in which God stands towards us! The father loves his child just because it *is* his child. He must love it whether he wishes to or not. He is compelled to by natural instinct. He dosen't coldly reason himself into it, nor compel himself to do it by a deliberate act of will. His love flows forth spontaneously to his own flesh and blood, as the sap of the tree flows forth spontaneously to its buds and flowers. And in the same way God loves *us* just because we are His children. He has created us: He has formed us: He has begotten us; and He *must* love us by a necessity of His own nature, because He is our *Father*. He dosen't love us because it is right or reasonable to do so. He doesn't will to love us by any sovereign decree. He loves naturally and spontaneously, as the mother loves the little babe upon her bosom. Love and pity well up from the great heart that throbs through the universe, and flow forth to embrace you and me, as necessarily as light streams forth from the central sun, and bathes the attendant planets with its gentle radiance.

Nor does the father love his child, because there is anything particularly lovable about it—because of its strength, or its beauty, or its goodness. Indeed, it usually lacks all such recommendations as these, and appears a very uninteresting little creature to an outsider. Nay, the less there is about the child to love, the more tender oftentimes is the father's affection, and the more profound his pity. He doesn't cease to love it, because it is sickly, and feeble, and helpless, and ugly—he only loves it all the more on that account, and feels more closely drawn to it. Which of her children does the mother clasp most tenderly to her breast, and lavish the wealth of her affection on most freely?—the strong, healthy, vigorous boy, who needs no care, and is able to look after himself, and whom everybody admires and pets? Nay, surely; but the weakly, feeble child, who requires constant attention, and cannot take a single step alone, and whom others look askance at, and regard as a nuisance. It is *it* which stirs the deepest fountains of her love, even though it be often fretful and peevish—even though it deprive her of much needed rest, and bind her down to a ceaseless slavery by night and day. And

just so is it with God. He doesn't love us, because of anything in us fitted to call forth His love; nor is His affection toward us to be measured by the admirable qualities we possess. Like as a *father* pitieth his children, so does He pity us. He loves us despite all our faults, and failings, and imperfections. We don't forfeit his love, because we are so weak, and frail, and helpless—far from it: we rather call it forth in richer abundance. The more feeble we are, the more sickly, the more incapable of standing by ourselves; the more certain we are to come within the embrace of God's paternal love—the more certain to call forth the tender compassion of the great Father. Our weakness is the strongest claim upon His love: our helplessness the strongest argument for His pity. It is the lambs—the feeblest, the most defenceless, the most liable to be beset with dangers—it is the *lambs* which He carries in His bosom. It is these that enlist His tenderest solicitude, and most deeply stir His heart. And if there be one that is weaklier than the rest—one that is more beset with difficulties and dangers—it is just that one to which His love flows forth most abundantly.

Again, the love of a father for his child is *a love which nothing can destroy*. Nothing which the child can do, will be able to separate it from its father's affection, or turn that affection into hatred. It may prove itself utterly unworthy of the love which has been lavished upon it; it may be guilty of the grossest ingratitude; it may wander away from the paternal roof into a far country, and waste its father's substance in riotous living: but through it all the father still loves it—his heart still beats for it, and yearns after it, and longs for its return. There is nothing on earth so enduring and indestructible as parental love. What can ever annihilate a mother's affection for her child? The son of her prayers and hopes has perhaps turned out vicious and unprincipled. He has gone very far aside from the path of rectitude and honour. He has brought disgrace upon the name he bears. He has gone from bad to worse, until he has no respectability left, and is an outcast of society. People have lost patience with him, and regard him only as a pest and a nuisance; and no one, not even his own brothers and sisters, have a single kind word to say for him. *She* alone of all the world still loves him, and has some tender thoughts for him. She feels his disgrace and his ingratitude more than they all; but she cannot stifle her love. She thinks of his pure and happy childhood full of brightest promise; and with all his sin and degradation, he is still the smiling babe she once held to her breast. She *must* pity him with a yearning tenderness, do as she will; she *must* love him despite it all. And how gladly would she

forgive and forget everything, if she could but save him and bring him back!

Such is the love which God has for *us*, only infinitely purer and stronger; for after all, human parental love, is but a faint reflection of that which pulses in the divine Father's heart. That love too is inextinguishable by any mischance. We can never destroy it by anything we may do. However far we may wander from God, however deeply we may sin against Him, however grossly we may insult Him and abuse His longsuffering mercy, He will still love and pity us through it all, and never cease striving to win us back. His love is deeper than our deepest hate—firm enough to withstand the shock of our blackest ingratitude and sin. We may have sunk very very low, but God's love can still reach down to us. We may have wandered very very far, but God's love still embraces us. We may be like poor prodigals in a distant country; but we have not yet overstepped the boundaries of God's love,—the Father still yearns after us, and waits for our return. Think not that God has ceased to love us, or ever can cease to love us, because of our many sins and failings. Think not that we can ever turn his compassion into hate. God forbid that anyone should harbour such thoughts as this! "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." No man has ever yet put himself outside the pale of divine love; no man can ever do so. The poor besotted wretch that slouches along our streets, a mass of filth and corruption; the scheming knave who is continually violating every principle of justice and honour, and belying his human nature; the most degraded and vicious that are to be found, whether amongst our aristocracy or amongst our outcast poor—even they are still encircled by God's compassionate pity; even they have not yet extinguished the enduring fire of their Father's love. That love is stronger than death or hell; and if any man is finally lost, it is not because God has ceased to love him, but because despite that love—even after it has done all that it can do to save him—he still persists in rushing on blindly to his own destruction.

Once more, the love of a father for his child is a *discriminating* love. It is not a mere weak fondness which likes to see the child happy in the present, without a thought about the future. The pity which fills his heart is not a mere sentimental pity, which is rendered uncomfortable by the sight of pain, and would, therefore, fain do away with it. It is something far truer and nobler than this. The strong love he has for the child makes him desirous to secure not so much its present

happiness as its ultimate well-being, and he is willing, if need be, to sacrifice the former to the latter. If it is necessary for the child's highest good, he will not hesitate to punish it—his very love compels him to do so. It would not be true kindness, but the very reverse, always to spare the rod for fear of making the little one cry. To humour all a child's whims and allow it to get all its own way, for the sake of making it happy, would not be kind, but criminal—a sign not of love, but of culpable weakness. There is a certain sternness about true parental love, springing out of the very depth of its tenderness, which makes it ready even to wound itself for the child's sake, and never holds back when punishment is really needful. And whenever the father does feel himself compelled to punish his child, he does it, not in emnity, or in a spirit of revenge, or because he finds any pleasure in it, but because it is a stern duty imposed upon him by his very love and pity: to have to do so causes him the keenest pain, and every stroke wounds *him* far more deeply than it wounds the childs.

Such, again, is the love which God feels for *us*. It is a strong love, not a mere weak sentimentality. It is not a love which takes a mere feeble pleasure in seeing us enjoy ourselves, but one which is ever working and toiling for our highest good. The great Father doubtless *is* pleased to see His children happy, and desires them to be so; but He is more desirous to see them pure and holy, nor will He sacrifice their everlasting welfare to their present enjoyment—He wouldn't love them truly if He did. He isn't like a weak, indulgent parent who is afraid to check a child for its faults, and teach it obedience and self-control, for fear of calling forth its tears. He loves us too truly and tenderly for that, and ever deals with us as will be most for our good, however painful it may be both for Him and for us. If we are self-willed and disobedient, and stand in need of chastisement, He will not hesitate to chasten us. If we need to learn through suffering the hard lesson that sin is not the way of life but the way of death, He will inflict suffering upon us with an unflinching hand. But He punishes us, only because He loves us—*never* because He hates us. He makes us suffer, just because of the greatness of His love. He takes no pleasure in it. He does it not in order to avenge Himself for our ingratitude—very very far from *that*. He does it because otherwise He would fail in His love towards us. He does it because it is what we most need—what will in the end prove best for us. He does it in order to save us from self, and from the sin which is destroying us; in order to arouse us out of our blind infatuation, and make us seek the things which really concern our

peace, and pursue the path which leads to blessedness and life. Be assured that every pain He inflicts upon us, causes Him a keener pang than we can know of; and that if ever He has to banish a human soul finally from His presence into the outer darkness because of its incorrigible sin, it will wring his Fatherly heart with a kneener anguish than human parent has ever felt.

Finally, the love of a father for his child is a love which is *ever willing to suffer in the child's stead.* The pity he feels for it is so strong and deep that he wouldn't shrink from sacrificing everything for its sake. In order to make its path through life comfortable and happy, he will slave away year after year, enduring numberless hardships, stinting himself in a thousand different ways, sacrificing without a murmur the commonest comforts of life. If the child is in pain, how gladly would he bear the pain for it if he could! If the child is in danger, how eagerly does he expose himself in order to protect it! If the child's life is in jeopardy, with what abandonment does he risk his own in order to save it, dashing through the hungry flames that surround it, or leaping into the dark waters in which it is sinking! As a mother watches beside her little one, plunging and tossing in the burning heat of fever, and listens to its piteous cries, God knows that the keenest pang that wrings her heart is that she *cannot* suffer for it, but is obliged to sit by and watch its agony, while all the time she would gladly pour out her very life-blood to bring it relief; and when at last it lies before her cold and still, how gladly would she take its place, if only she could thereby call it back to life again.

It is such a love as this which God feels for *us*—a love which is willing to suffer on our behalf—yes, even if need be, to die for us. When our Father sees us suffering, His great heart grieves for us, and He would gladly, if He could, bear every pang that pierces our souls, and every sorrow that darkens our path. He would infinitely sooner endure our pain for us, than see us endure it, and surely He weeps over us in our misery and sin, as in days gone by He wept over the apostate city. We know that God is *willing* thus to bear our griefs and carry our sorrows, because He has *already done so!* He has already suffered on our behalf—has already died for us—in order to save *us* from suffering and death. It was the great God Himself who wrestled eighteen centuries ago in the darkness of Gethsemane. It was the great God Himself who hung upon the cross, and bowed His head in mortal anguish. It was the great God Himself who poured out His own life-blood as a sacrifice for men. And the same love which prompted Him to suffer thus, still fills His

heart to-day. The same tender pity which brought Him down to earth, still flows forth to you and me. He is the same compassionate self-sacrificing God still, who calls upon us for our love and homage, and waits for us to return to Him; and who has promised, if we will but go, to forgive all our iniquites, and heal all our diseases; to redeem our life from destruction, and crown us with loving kindness and tender mercies; to satisfy our mouth with good things, and to remove our transgressions from us, as far as the east is from the west.

Comfort in the Tenses of a Verb.

By J. M. Pendleton, D.D.

THIS is a novel heading for a newspaper article, but it has been suggested by 2 Cor. i. 10, "Who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver." Paul refers in a preceding verse to the great trouble which he encountered in Asia; a trouble so fearful that he was "pressed out of measure," and his strength so exhausted that he "despaired even of life." It is needless to inquire, because it is impossible to ascertain to what specific "trouble" the apostle referred. It is enough to know that he was delivered from so great a death, or rather, out of so great a death. The preposition, *ek*, is used in the Greek, and its primary meaning is "out of." The idea is not that Paul was delivered from a death that was near, but out of a death in the midst of which he found himself. He saw, too, that his deliverance was possible only because God can raise the dead. Having been rescued from the great danger, he looked back and used the past tense of a verb, deliver, "who delivered us." He found precious comfort in thinking of his past deliverance. He could say with the Psalmist, "I was brought low, and He helped me."

Our past experiences are of great value, and we find in them much comfort. No doubt some who will read this article can refer to other years of their pilgrimage, when they were called to tread thorny paths on which no light shone and the darkness was appalling. They were ready to say, "We are cut off from all hope." But was it so? No; the Lord appeared for their deliverance. He saved them out of their trouble. He taught them that His Word properly designates Him "the God of all comfort;" that there is no heart so broken and crushed that he cannot bind it up, and no darkness so dense as not to be dispersed by His presence. O ye Christian pilgrims, do ye not find comfort in the past tense of the verb deliver? Referring to many a time of trouble in years gone by, can you not look up to God, and say "Who delivered us?" Do you not see along the way you have come many Ebenezers erected to remind you that the Lord

helped you? Is not what God did for you in the past a ground of comfort?

But there is another tense of the verb, the present "doth deliver." Here, too, is comfort. The God who delivered in the past is ready to deliver in the present. We feel most sensibly our need of deliverance when we are in trouble. Then it is that "waves and billows" come over us, and we fear that we shall be swallowed up by the engulfing waters. Then it is that the words "doth deliver" have a precious significance, for we can say, "God is our refuge and strength, a very present help in trouble." What a delightful declaration we have here, and it is in the present tense: "God is our refuge,'" &c. It does not read, God *was* our refuge, however true that *was*, nor He *will be* our refuge, however true that *will be*; but God *is* our refuge. We are in danger, and need a refuge; we find it in God, and find it now. We are not only weak, but weakness, and God is our strength, permitting us to lean on His arm, which is as well for us as if we had personal omnipotence. What more? God is a help in trouble; not only a help, but a present help, a very present help in trouble. He "doth deliver." Is there not comfort in the present tense of this verb?

But still another tense claims our attention. Paul says "will deliver." If there is comfort in past and present deliverance, will there not be even greater comfort in future deliverance? The great apostle said, "In whom we trust that He will yet deliver us." This was his trust to the end of life; for in his last epistle he wrote, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." Who can imagine what comfort Paul enjoyed in thinking of the two ideas "shall deliver" and "will preserve?" The deliverance was to be from all evil, and the preservation was to be into the heavenly kingdom. The word translated preserve is usually rendered save. What a thought is this! Saved from the power and condemnation of sin, saved from the bondage of Satan, saved from the conflicts and sorrows of life, saved from all the injury death can do, saved from the dominion of the grave, and then saved into the heavenly kingdom. Surely, this will be a complete salvation. Paul knew how to extract comfort from the future tense of the verb deliver. All Christians may do as he did. Cannot those who read these lines believe that as God delivered them out of trouble in times past, and is still exercising His delivering grace, He will deliver them in all time to come? Past and present experience of God's goodness may well be considered a guarantee that He will in the future do for them whatever they need. How safely may His people trust in the God of their salvation! He has given them "great and precious promises," and these promises are confirmed by His oath, so that the heirs of His grace may have "strong consolation." Each of them may sing with John Newton:

> "His love in times past forbids me to think
> He'll leave me at last in trouble to sink;
> Each sweet Ebenezer I have in review,
> Confirms His good pleasure to bear me quite through."

Children's Readings.

"THE FRIENDS OF JESUS."

By the Rev. F. H. Robarts, Glasgow.

"Ye are My friends, if ye do whatsoever I command you."—John xv. 14.

HAT an honour to be the friends of Jesus!—to be His little friends! All good people are fond of children, and have their circle of little friends, as well as friends who are grown up. And I am sure that Jesus has His circle of little friends, for He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

What an honour to be a friend of Jesus! Why, to be only a servant of Jesus is a very great honour indeed! To be a servant of Queen Victoria is considered a great honour, and I have no doubt that the servants who help to cook her dinner, and to make her dresses, are proud of the distinction. If a shop-keeper in London sells anything for use at the Palace, he puts up the Royal Arms, with the lion and the unicorn over his shop door, and calls himself "Purveyor to Her Majesty," which means that he provides for the wants of the Queen. And he feels it an honour to do so. But to be a *friend* of the Queen would be thought a higher honour still! Suppose the postman brought you a letter to-morrow morning, with an invitation from the Queen, to pay her a visit at Balmoral, and to spend a week at the castle, as one of her friends: how proud you would be! But what is that in comparison with the honour of being one of the little friends of Jesus Christ, the King of Kings, and Lords of Lords! And that, remember, is what each one of you may be.

Now, what does the Bible tell us about the friends of Jesus?

1. *First. His friends must keep His commandments.* "Ye are My friends, if ye do whatsoever I command you." The more you love a person, the more you try to please him. Why do you try to please your father and mother, and dearest earthly friends? not only because it is right, and because it is your duty, but because your are so very fond of them. It is a pleasure to please them, and when you displease them you are miserable. And Jesus is your dearest and kindest friend, for He died for you upon the cross; and if you believe this you cannot help loving Him: and if you trust Him, and love Him, and so are one of His little friends, you will "keep His com-

mandments." And keep *everyone of one of them*, the least as well as the greatest. Love to father and mother is shown by obedience in little things. And so is love to Jesus. "A straw shows which way the wind blows." Think of that word "*whatsoever*," if you are ever tempted to be disobedient in little things. "Ye are My friends, if ye do whatsoever I command you."

2. *Secondly. The friends of Jesus will hear His secrets.* Look at the next verse, "Henceforth I call you not servants; for the servant knoweth not what his lord (or master) doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."

Some of you, I dare say, are soon going to the coast or the country for the summer holidays. Father and mother first talk it over together, and fix where it shall be; and when they have fixed they tell you; and after that they tell the servants. But the children, and the nearest and dearest friends are told first. And the Lord Jesus tells the secrets of His heart to His dearest friends, and whispers in their ear how much He loves them.

Now if Jesus tells you His secrets you must tell Him yours. Perhaps you have got some very dear friend, and you walk arm in arm round the play-ground, and tell each other all sorts of things which you don't want anybody else to hear. Now if Jesus is your friend you will tell Him all the thoughts of your heart, especially if you are in any trouble. And if you only whisper He will hear you up in heaven, as distinctly as if you spoke through the telephone.

3. *Thirdly. Friends give presents to one another.* As you know when birthdays come round.

Jesus has given you a great many presents. Your food, and your clothes, and your toys, and your pleasures, are all of them gifts from Him. And the best of all was when He gave you Himself. Now, should you not give presents to Him? When you put a penny into the missionary box try to think of it not only as a gift to the Missionary Society, and to the heathen, but as a gift to the Lord Jesus Christ Himself. I sent a Christmas present to a little friend of mine, and told him that I hoped he would not spend all upon himself; and he wrote me a letter and said, "I bought a horse at the toy-shop, and I gave God a shilling."

4. *And now lastly: Christ's little friends will be with him in heaven.* Look at John xiv. 2-3. "I go to prepare a place for you. And, I will come again and receive you unto myself: that where I am, there ye may be also." You like your friends to come to visit you, and you make the best preparations you can to receive them. You get their

bedroom ready, and put a nosegay of fresh flowers on the table, and do everything you can think of to make them welcome and happy. The Lord Jesus Christ has gone to prepare a place for us in heaven, and wants all his friends, the little ones, as well as the older ones to be with Him there.

"In that beautiful place He is gone to prepare
For all who are washed and forgiven :
And many dear children are gathering there
For of such is the kingdom of heaven."

Now, if heaven is being prepared for us, dont you think that we should prepare for heaven? The best preparation is to make a friend of Jesus now, and to show that we are His friends, by keeping His commandments." So let us pray this in our daily prayer. "O Lord Jesus I wish to be one of Thy loving and obedient friends ; and I take Thee to be mine."

Notes.

By a Rambling Observer.

WE regret to learn from members of the London Baptist Association, that there is likely to be contention at their next meeting. The Creed men, as we may call them for convenience sake, having failed in their attack on the Union, are determined to carry their point in the Association, or to rend it in twain. This determination is deeply to be deplored. In the formation of the Association, Mr. Spurgeon took a leading part. If he did not propose, he at least assented to its constitution, recognising the impossibility of united action, unless brethren who differed in their views agreed to differ. For years he worked with it heartily. It has been the means of doing an immense amount of good. It has brought the London Baptists, among whom no such thing existed, into fraternal intercourse. It has led to the erection of about a score or more chapels, and the formation of as many churches, in the metropolis and its suburbs. Its meetings, until this quarrel arose, have been pre-eminently "times of refreshing." And now all this must be brought to a stand-still, because two or three ministers — notably one who was trained at the Pastors' College—have ceased to believe in the eternal torment of all who die in unbelief. These men have not been prominent in the Association. They have done nothing to give complexion to its utterances. They are in it simply as pastors of Association Churches. And yet, with Mr. Spurgeon's approval, it is understood, an attempt is to be made to force on it a doctrinal basis, such as

would have prevented its formation in the first instance, and thus to destroy an institution which has effected so much good, and in the formation of which he took such a prominent part! Can nothing be done to prevent such madness? Is it too late to ask the churches to pray that Mr. Spurgeon may be delivered from his infatuation, and prevented undoing much of the good which he has been the means of accomplishing?

Dr. Parker's visit to our provincial towns may be pronounced a great success, if success be measured by the extent to which the object sought is gained. We have not heard it alleged that any great spiritual impression has been produced. But neither do we find that such a result was generally anticipated. Something indeed was said by himself or his friends about kindling religious enthusiasm, or putting a torch to the religious intelligence for which the Scottish people are distinguished, or something to that effect. But as such an expectation was not very generally entertained, disappointment at the result is not very generally felt. He has been heard by large numbers. If some of his meetings were not largely attended, others were crowded; and his friend, Dr. Adamson, estimates the aggregate at from 18 to 20 thousand. He has been spoken of, favourably and unfavourably, althought not to such an extent as on his first visit, and to be spoken of at all is no unimportant matter. He has been entertained at a public breakfast, at which were present about 50 ministers; and if most of the prominent men who breakfasted with him on his former visit were not present, their absence may be accounted for by their being away on their holidays, or from the charm of novelty having passed away. He has received an autograph album, containing the signatures of about 150 ministers who have heard him preach. Of all for whom he preached, only one omitted to thank him for his services, or to mentiom him in his prayers, and this omission he generously forgives, in consideration of the nervous tremor which made the minister not unappreciative of the doctor, but only unjust to himself. He has discovered almost to his surprise, that there are other men who are able to speak in public; and he has given additional and unquestionable proof of his own transcendent ability. All this the severest of his critics will ungrudgingly acknowledge. Still it may be questioned if, from the highest point of view, such "missions" as his are worthy of commendation. That many ministers, influenced by his example, avow their intention to alter their style of preaching, is a questionable advantage; for while they cannot thus attain to his ability, they are pretty sure to copy his faults. And, however much it may minister pleasure to an audience, or cause a titter among them, it is not desirable that preaching should degenerate either into a personal exhibition, or a public entertainment.

We have had little faith in, and have regarded with very slight interest, what has been called the *Introduction Committee*, recently formed in connection with the *Baptist Union of Great Britain and*

Ireland, the object of which is to introduce suitable pastors to vacant churches, knowing well the tendency of the churches to disregard all advice on this matter. But we would readily recognise the usefulness of such a committee, if it were to prevent such an advertisement as the following appearing in the journal which claims to be the organ of the denomination :—

"TO EVANGELICAL PASTORS.—WANTED, for a small but important pastorage, a Godly, earnest, and cultivated gentleman about 40 years of age ; must be apt to teach and a true shepherd, of good health, cheerful spirits, and active habits ; to a suitable man, a house and £200 a year would be given.—Address, with testimonials and photograph, P. K., May's Advertising Offices, 159 Piccadilly, London."

There is much in this suggestive of remark, and significant of a system which has sprung up among us. The church is described as "*a small but important pastorage.*" The spelling, we presume, must be a printer's error, as otherwise it leaves us ignorant of whether the sphere described be a pastoral charge or a small grazing plot, of which the quality of the produce is of sufficient importance to compensate for the narrowness of the range. Taking it in the former sense, one is led to ask what renders a charge important if it be not its dimensions? Is it that the souls it embraces are of superior quality? If so, in what are they superior? In mental and spiritual attainments, or in worldly wealth and social position? The internal evidence points to the latter as most in accordance with the high estimate the church has formed of herself, and the handsome renumeration promised to one possessed of the qualifications she requires. Such a church, of course, cannot be ministered to by an ordinary man. The Great Head of the church gives pastors among His other gifts. And this church may possibly look to Him for what she wants. But she is particular about the article being made to order, and the specifications are most distinct and minute. The qualifications, if not unique, are certainly rare. *Godliness* is put first as it ought to be, and *earnestness*, as times go, fitly follows; for those who imagine themselves *godly* are not always *earnest*, and the point is one on which there should be no mistake. "*A cultivated gentleman*" is no doubt a very desirable thing in such a superior church, and it would not have surprised us had this qualification headed the list; the reason for his being "*about 40 years of age*," we do not so clearly see, and question if one will be found so gifted and in the prime of life who is not already in a sphere which renders him proof against the temptation presented by the prospect of "a house and £200 a year." That he is "*apt to teach*" is a *sine qua non* for requiring which they can plead apostolic sanction. Not less important is it that he should be "*a true shepherd.*" This, as distinguished from the previous qualification, can only mean vigilance in looking after the flock, and may be taken as a hopeful sign on their part as indicating the consciousness that they need looking after. Nevertheless, as they have acted an unsheep-like part in advertising for "a true shepherd," they may do so in judging of his qualifications, and refusing to be fleeced if he is not all that they require. It might be supposed that to these qualifica-

tions nothing could be added. But this modest church requires, in addition, that he should be "*of good health, cheerful spirits, and active habits.*" Even personal appearance must be pleasing, as we infer from his being directed to send photograph as well as testimonials. In case they should find such an embodiment of virtues, of which, let it be said, they from their use of the subjunctive mood appear somewhat doubtful, and not without reason, they are willing to give him the enormous renumeration of "*a house and £200 a year.*" It is truly surprising that those who know anything of a gentleman's feelings should imagine that any "cultivated gentleman" would condescend to label himself as possessed of such qualifications, and seek to establish his claim through "*P. K., May's Advertising Offices.*" We should be glad to believe that such a humiliating advertisement will meet with no response; but we cannot help fearing that the deacon's waste paper basket will be filled to over-flowing with rejected applications. It is high time that a different estimate were formed of the pastoral relation, and perhaps one way of securing this would be the closing of some of our ministerial manufactories; thus lessening that glut of the market which necessitates a scramble for ministerial existence, and is so inimical to ministerial self-respect.

We lately, during our holiday on a Sunday morning, attended service in a little Baptist Chapel, where they have not the means of maintaining a stated minister, and cannot advertise themselves as "a small but important pastorage," nor hold out to a pre-eminently gifted man the prospect of "a house and £200 a year," but where the brethren meet together for worship, and mutual edification, the services being conducted by some chosen from among themselves. And although the place of meeting is very plain, and the exercises unpretentious, and the members all belong to the humbler walks of life, we deem it a much more becoming state of things, and more conducive to the purpose for which churches exist, than that indicated in our previous note, and see it in the means by which in spite of the scantiness of our material resources, our principles may be propagated even in the rural districts of our country. The members, who took part in the service, although they are all working men, conducted them with great propriety, and showed an aptitude for the work such as would not be found in churches ten times the size, which enjoy the services of a well paid and highly educated minister on whom nearly every thing devolves. And we could not help thinking, as we sat there, that if brethren holding our principles would agree to meet together in like manner, dispensing with the services of a paid minister, and seeking to exercise their own gifts, and if at the same time they would welcome to their fellowship other Christians who sympathise with their desire for purity of communion, although differing from them on the question of baptism, and thus make not baptism but spiritual life the condition of membership, they would not only bear efficient testimony to the views we hold and teach, but raise up a more stalwart class of Christians than are now to be found even in most of our churches.

Intelligence.

THE Rev. W. J. Mathams, of Falkirk, has accepted a cordial invitation to the pastorate of the church assembling in Wycliffe Chapel, Birmingham.

ABERDEEN.—NEW CONGREGATION HALL.—The congregation at present worshipping in the Northern Friendly Society's Hall opened the hall, 208 George Street, on Lord's day, 29th July, of which they have taken a lease. This happens to be the very hall in which the late Dr. Anderson and his congregation worshipped for over thirty years, till they amalgamated with the church in Crown Terrace. It is rather a remarkable coincidence that this new congregation, which is practically taking the other's place, should be led to occupy the same hall, and to be also presided over by an ex-Free Church minister. The hall has been reseated, cleaned, and painted, and fitted up with a new platform and baptistry, which gives it quite a pleasing appearance. In the short space of twenty months since the church was begun, under the pastorate of the Rev. Mr. Bisset, late of the Free South Church, Peterhead, the membership has risen from 18 to 140. The work carried on is of a very earnest and missionary nature, and the success with which it has been attended has, as indicated, been very marked. The pastor preached at 11 a.m. and at 6 p.m., both services were largely attended, every available seat was occupied—the evening, which was a baptismal service, was specially large, when 7 persons were baptised. A special collection was taken, which amounted to £10.

KIRKINTILLOCH.—The congregation which was formed here about fifteen months ago under the pastorate of the Rev. J. B. Gillison, and which has since been worshipping in the Conservative Rooms, opened a new building on Sabbath, August 5th, when the services were conducted by the Rev. Thomas Gillison, Free Church, Fossoway. Ground was secured some time ago for the erection of a church and hall, and the hall which has been erected is so built that it will form a natural adjunct to the larger building which it is hoped will, at some future time, occupy the remaining and major portion of the feu. The hall, which is both beautiful and comfortable, is capable of containing between 250 and 300 persons, and has been erected at the cost of about £700. On Monday evening a social meeting of the congregation and friends took place in the Temperance Hall, when a large audience was present. The meeting was addressed by J. C. Graham, Esq., Rev. D. W. Jenkins, and Rev. W. J. Millar, Glasgow, and by a few local friends. The membership of this church, during the fifteen months of its existence, has risen from thirteen to seventy-five, after deducting a large number of removals.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Love of Enemies.

By the Rev. J. Vincent Tymms, London.

IN one of his many hours of peril and sorrow David prayed, "In thy loving kindness cut off mine enemies and destroy all them that inflict my soul; for I am thy servant." It was a pathetic outburst and one which no considerate person would under ordinary circumstances be inclined to criticise too narrowly, but as a prayer preserved in the scriptures it creates what many feel to be a great difficulty. We are taught by Christ to love our enemies, and to pray for them that despitefully use us, and yet here is a prayer in God's book which closes with an appeal for vengeance! Is there not some discrepancy of moral teaching? Can such a prayer as is breathed in this verse be harmonised with the Sermon on the Mount, and if not, how are we to understand the existence of such different sentiments in the Bible?

At the outset I will say distinctly that this verse is not in full harmony with the spirit of Christ's life, or with His clear cut words of admonition. I have no power to express the astonishment with which I am filled, that any Christian should for a moment fail to see so glaring a fact, or have any hesitation about confessing it. It is not a very fine distinction, or a delicate shade of difference we have to detect, it is broad and strong as the difference between red and violet. To ignore such a difference, or to deny it, is surely to wrest the scriptures to the destruction of their moral influence upon others, and to one's own unspeakable loss.

But having insisted upon this difference, I must also express my surprise that it should cause any Christian a moment's uneasiness. It cannot be very surprising that Christ should teach a higher law of love than the best of precursors had reached, nor is it strange that the prayers of men who had all our passions and infirmities, should be allowed by the Spirit of Truth, to retain the marks of their acknowledged imperfection. Believing that this book is just what God in

His wisdom meant it to be for our profit, let us thankfully receive it as being in every part what it professes to be. When we come to what presents itself as a Divine law, or a Divine promise, let us take it as divine—but when we come to what is manifestly and expressly set before us by the Maker of this Book as a human prayer let us read it as a human prayer, and thank God for having preserved it for our help. This psalm alluded to (143rd) proclaims itself to be the cry of a man who had sinned against God and needed mercy, a man who had been troubled by human enemies, but also by a deserved loss of the Divine presence and comfort. He owns himself perplexed about his own duty, and is afraid of doing wrong. Hence he cries "Cause me to know the way wherein I should walk for I lift up my soul unto thee." That cry was undoubtedly inspired by the spirit of God, who ever leads us to confess our sins and ignorances; but with this confessional supplication before our eyes, what dishonour must we pay to the spirit of God, if we pretend to place this lowly prayer upon a level with the discourses of Jesus Christ. Let us receive the witness of the Bible to itself, and all its so-called moral difficulties will desperse like mists before the morning sun. Jonah was a prophet, yet he demanded the destruction of Nineveh, and his fault is shown. Indeed the chief object of the book of Jonah is apparently to teach the world how much greater and kinder God is than are His servants. The disciple whom Jesus loved wanted to call down fire upon a Samaritan village, and the incident is recorded to show us how Christ forbade such a prayer and reproved His bosom friend. Why then should we be disturbed because David under circumstances of extreme provocation was more in harmony with Jonah and the apostle John, than with Jesus Christ.

We are now free to examine this prayer without a noose round our consciences. We are at liberty to bring the light of Christ's life, and pour that upon the text and into David's heart, and if peradventure we find things to say about the verse which greatly moderate our first instinctive judgment of its wrongfulness, we shall not be afraid of ourselves as special pleaders striving to make the worse appear the better cause.

My first remark upon the prayer thus brought before us is this; that it is a petition which falls short of the sublime spirit of Christ, but one which few Christians can condemn without condemning themselves. There is nothing cruel or vindictive in the plea, as there is in some of the imprecatory psalms. It is simply a call for Divine judgment on wicked and bloodthirsty foes. We have

been reading lately of mock battles round our coasts. We have been amused to hear of the bombardment of Aberbeen, Edinburgh, and Liverpool, and the possible assault of London. Now imagine that those ironclads had been sent against us in earnest by some foreign power, and sent against us wantonly without any just cause of quarrel. Imagine that instead of blazing fire and smoke from unshotted guns, they had been actually setting our coast towns on fire with shells and killing thousands of British people—men, women, and children, including brothers, and sisters, and friends of our own. Possibly, under such circumstances we might not feel it quite so strange for Hebrew servants of God to have prayed for their enemies to be cut off and destoyed. Again! We are hearing much about the old Spanish Armada, and we are invited to renew our national thanksgiving for the great deliverance granted three centuries since. What does that mean? It means that we are to thank God for the destruction of an invading fleet, but, then, that fleet included human beings—thousands of fellowmen who perished for our deliverance in the mighty waters. English pens and tongues may avoid the personal allusion, but let us not beguile ourselves with soft words. The word Armada includes not only the ships, but their crews. The English nation prayed in that agonising crisis of our history just as David prayed in his psalm, and if we give thanks for the event which is esteemed an answer to their prayers, we make those prayers our own. If it be right to thank God for having in His righteousness, and loving kindness, sent His stormy wind to cut off those wicked enemies, it was right for our fathers to ask Him to do it, and if it was not wrong for them to pray for the destruction of the Armada, it was not wrong for David to pray for the destruction of his foes. If you are prepared to withhold your thanksgivings, and to condemn the prayers of Queen Elizabeth and her people, then you may cast a stone at David. If not, be satisfied to say with me that both David and Elizabeth fell short of the sublime spirit of Christ's life and lessons, but, that they both prayed a prayer which, in similar cicumstances, a majority of Christians in our own day and country would be constrained to substantially repeat.

My next thought is that the petition before us is one which though inferior to the spirit of Christ, most justly regards God as the judge of the wicked and the vindicator of their innocent victims. This remark is not self-contradictory. A plea may be less than sublime without being morally wrong, it may be less than Christlike, and yet be in many respects founded on what are in the main righteous convictions and just expectations. The Psalmist was right in carrying

his cause up to the Great Judge and guardian of men. He was right in believing that God cannot look down with indifference on oppression and violence. He was right in his conviction that divine power will fight against iniquity, and wage a destructive war against all evil. It was Christ who said, "Shall not God avenge His elect which cry to Him day and night, and lie in long-suffering over them? I say unto you, that He will avenge them speedily," and in the closing book of prophesy, John saw in a vision the souls of them that had been slain for the Word of God, and he heard them cry from beneath the altar with a great voice, saying, "How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Christ has indeed taught us not to avenge ourselves, or to desire the punishment and death of our enemies; but more vividly than any old testament teacher, He has impressed upon us the certainty and dreadfulness of that divine justice which will rectify the inequalities of human lot, and distribute a reward to every soul of man, according to his works. God is too kind to tolerate unkindness in His creatures, too merciful to leave the merciless unpunished, too gentle and gracious to permit force and fraud and cruelty to remain unsmitten forever.

Wherein, then, it will be asked, does the petition of David fall short of the loftiest Christian standard? What is the interval between the two? How shall we measure their difference?

I find a partial answer to these inquiries in the vision already referred to of the martyr souls under the altar. The Lord knew that in times of fierce persecution, and as centuries rolled by without the wicked being displaced and the earth being given to the meek, there would be a great temptation for His servants to feel disheartened and to grow impatient. Hence in this vision the natural cry of all ill-used Christians is put into the lips of those who have suffered death for Christ. "How long, O Master, shall these things continue, and thine arm be stayed?" But then the old lesson of the 37th Psalm is repeated in pictorial form. There was given unto each martyr a white robe, "and it was said unto them that they should rest yet for a little time." Yes, fret not thyself because of evil doers; fret not thyself on any wise to do evil because evil is done, and thou dost suffer it. Let your robe of character be always white, and rest thou in the Lord and wait patiently for Him. Delight thyself also in Him. There is a judgment to come, but the time is not for man to fix. Rest in the Lord and wait patiently, restfully, happily for Him.

This is the first part of the answer, but it is not all. Instead of clamouring for immediate vengeance, Christians are taught to leave

the hour and mode of judgment utterly and trustfully with God. But a mere patient waiting for of judgment is not enough. The great object of God's longsuffering over His ill-used servants is the salvation of their enemies. He is willing for the servants to find a purifying discipline in such delay; but, above all, would overcome their injuries by goodness. Judgment is God's strange work. He has no pleasure in the death of a sinner, but would rather that all should turn unto Him and live, and Christ calls upon us to share this preference. He seeks to imbue us with His own mind and spirit as the great reconciller and converter of evil men. The desire for justice is not wrong, but a desire for the salvation of those who wrong us is immeasurably higher, holier, and more godlike. Hence it is that while David's petition was mainly founded on a righteous principle and a just expectation, it sank far below the sublime spirit of Christ, because it failed to consider the benefit of the man by whose deeds he was afflicted. So when Christians offer similar requests, it is because they are so dominated by a burning sense of injustice, so indignant against wrong, that their desire for others to be saved is overbalanced. If they are Christians it is not entirely absent, it is not an unreality, but it is not for the season their master-feeling. They have not reached the full measure of mature men in Christ. Christ is not yet fully formed in their hearts, and they are therefore not yet conformed to the spirit of that cross.

It would be idle to speculate as to the proportion of real or professed Christians who have risen to the height of that standard, by which alone the prayer of David can be condemned. One thing is certain, no nation has ever yet been so imbued with the spirit of Christ as to suffer wrong rather than avenge itself, if able, and to love its enemies and pray for them, as Christ prayed upon the cross. In private life many individuals have learned the lesson in a marvelously beautiful degree. But instead of vainly trying to count their number, let us ask, "Have we attained? Have we thus apprehended that for which we were apprehended of Christ?" Let us speak gently of David and of all others who fall short of Christ, but let us not lower the standard of perfection whereby we measure our own spiritual inches. The sublime object of Christ is to lift us far above the level of men who ask for their rights, though nothing but rights in the world. He seeks to draw us up into partnership with Himself as the Saviour, to imbue us with His own love for the souls of men, to inspire us by His own love for us while yet sinners, to love those who are least lovely, to become the channels of His spirit, the helpers of redemption, the makers of peace, and the cross bearing servants of His cross.

Towards this mark let us urge our way, but by all the pains of the spiritual ascent, by all the struggling of the natural man within us, to descend again to the lower hills of moral life, where lesser love is content to work no ill and ask for no injustice; by all the shame we feel for passing gusts of angry passion and unchristlike thirst for retribution, let us have mercy upon those who are still less merciful than God, and let us lift our songs of joy and praise more loudly unto Him who loved us while we were yet enemies, and whose one desire for all men is that they may come to the knowledge of this glorious truth, and so be saved to abide forever in His love.

A Bible Class Talk on Hymns.

By Rev. W. Macintosh, Anstruther.

CHRISTIAN hymns have been the cherished companions of many serious hours. They have nerved and consoled so many and varied minds, and have been so highly prized in widely differing communions, that even the scantiest reference to their history and influence should have a deep interest for us. In the course of reading I have noted down several details which I shall now give you. The range is very limited, yet a few instances may open up for you a new vein of study, and strike in your breasts a note of true meditative feeling.

To be a reverential admirer of your hymn-book you must regard it as the child of scripture. It has sprung, by a natural process, out of the great book of the Psalms, where the religious affections are full-grown. That is its model and justification. Our finest hymn-writers have met there, what they have felt and sung after, and so it is well to regard them as living links of contact between us and the sweet singers of Israel. They enable us to keep and cultivate a fellowship not only with the choicest spirits of the Jewish nation and Church, but they also draw us into close vital touch with the piety of Christendom, testifying as they do to the essential unity of Christian feeling—to the holy brotherhood of man. A most "admired disorder" marks our hymn-books—from almost every clime and age, church and creed, the writers hail, and although many of them are no longer with us, yet their pure outpourings of devotion and worship, and their wonderful disclosures of self-knowledge are widely read and deeply felt, because they appeal to what is permanent in man.

We know from many sources that hymns have had a most important part in the worship of the Christian Church. In Eph. v. 19, Col. iii. 16, Paul evidently refers to teaching and admonishing being effected by means of them. Tertullian and Origen, at the beginning of the 3rd century, bear frequent testimony to the development of hymn-singing. In the Syrian Church, a century later, choirs of virgins were specially trained to sing hymns; the golden-mouthed Chrysostom employed them to counteract and silence the heresies of the Arians; and Ambrose, the bishop of Milan, to whom the magnificent anthem, "Te Deum Laudamus," is ascribed, greatly improved the hymnology of the Western Churches. During the 7th and 9th centuries, the greater part of the liturgy of the Greek Church was poetic in form; and coming down to the 14th century, we find that the followers of John Wycliff were named Lollards (Ger. *lollen*, to sing), from their practice of hymn-singing. In Germany and England, the high enthusiasm of the Reformation period was to a large extent kindled and fed by the use of hymns. Last century the revival under Wesley and Whitfield owed much to its great burst of Christian song; and to-day the power of hymns to awaken and deepen religious thought and feeling, and aid holy living, is acknowledged by their use in almost every section of the Christian Church.

We ought to keep up a high and perpetual companionship with our best hymns, not because they are the product of greatly gifted minds (many of them are not), but because they spring out of special inward seasons in the lives of their authors. They are little mirrors reflecting their spiritual history—gentle voices uttering their deepest sentiments and highest aspirations—they have been written in some golden hour of inspiration.

That well-known hymn in which Dr. Watts pictures the heavenly Canaan as "a land of pure delight, with its sweet fields, beyond the swelling flood, dressed in living green," was suggested, we are told, as he looked upon the scenery of Southampton harbour and river, and the green glades of the New Forest on its further bank.

That hymn, so full of mystic tenderness, which we sing on farewell occasions, "Blest be the tie that binds," was written by (Dr.) John Fawcett in 1772. He had accepted a call to a church in London, and although he had preached his farewell sermon, and had all his belongings packed ready for removal, yet the members of his little flock at Hebdenbridge (Yorkshire), gathered round him, and with tears and supplications besought him to abide with them. Their pleading love prevailed, and in commemoration of the event he wrote:—

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The nightingale sings little by day, it pours its melody on the darkness, and an old fable says, that it used to rest its breast against a thorn when giving forth its sweetest notes. That is true of some of our hymn-writers—they have sung most sweetly when curtained by darkness, and when pierced by the thorn of affliction. The gentle, patient, much-suffering Cowper, in one of those moments when he was haunted by the spectres of despair, fancied that it was the Divine will that he should go and drown himself in the river Ouse. He set out to do so, but happily the driver missed the way, and on returning the poet wrote the sublime hymn—

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm."

Strange, indeed, that one who lived so long under a dark cloud of melancholy, should become a prophet of hope to thousands of troubled breasts.

"Judge not the Lord by feeble sense,
But trust Him for His grace,
Behind a frowning providence,
He hides a smiling face."

To Henry Francis Lyte (born at Kelso, 1793), we are indebted for that universal favourite "Abide with Me." In 1847 his health gave way—a visit to Italy for rest and change was arranged; but before leaving his loved congregation at Lower Brixham, Devonshire, he wished to address them some parting words, and bid them farewell at the communion table. His friends did all in their power to dissuade him, owing to his extreme weakness, but his wish was gratified. After the service he retired to his room, and when in the evening he rejoined his family, he handed one of them this hymn with music he had adapted to it. He lived to reach Italy, but shortly after the shades of night closed around him—as the darkness deepened he learned to lean the harder on his unchanging Friend, and at eventide there was light. One cannot read the hymn without recalling the tender scene when the two disciples at Emmaus besought the mysterious Stranger to abide with them, for it was toward evening, and He went in to tarry with them.

Frances Ridley Havergal gives her own account of the birth of her well-known consecration hymn, "Take my life and let it be." "I

went for a little visit of five days. There were ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me this prayer—Lord give me *all* in this house. And He just did! Before I had left the house, every one had got a blessing. The last night of my visit I was too happy to sleep, and passed the most of the night in praise and renewal of my own consecration, and these little couplets formed themselves, and chimed in my heart one after another, till they finished with '*Ever*, ONLY, ALL for Thee.'"

That grand hymn, "Lead kindly Light," sometimes entitled "The Pillar and the Cloud," was written at sea, by John Henry Newman, in 1833, twelve years before he left the Anglican Church. He had been in low-level health, and had gone on a voyage on the Mediterranean. Far away from Oxford, where the great Tractarian movement, of which he was the very soul, had just begun, he was passing through strange experiences. The future to him was dark, unknown, untried—he longed to enter upon it with calmness and hopefulness—the unloosing of loved ties seemed inevitable. Under these circumstances this prayer for light and guidance poured like a sweet waterfall from his pensive, submissive soul. It is a hymn of unsurpassed beauty—those two last lines are exquisite—

> "And with the morn those angel faces smile,
> Which I have loved long since and lost awhile."

Give them a little corner in your memory, for if ever "your house is left unto you desolate," they may people your solitude, and cause light to arise in darkness.

As to the influence of hymns, who has not felt it! They touch almost every mood, sink to all depths, rise to all heights; they cover Christian experience as it weeps, and struggles, and hopes, and rejoices.

Jerome of Prague was heard singing hymns on his way to his execution. It was the song of the boy-singers with their hymnal that awoke the fasting Luther from a dangerous swoon in his cell at Erfurt. It was a little girl singing a hymn on the door-step of her home that put fresh courage into the heart of the banished Melanchthon. During his last days, John Wesley kept repeating Dr. Watts' fine hymn, "I'll praise my Maker with my breath." That true-hearted statesman, Richard Cobden, died hymning "Thee will I love, my joy, my crown." Dr. Duncan, of Aberdeen, passed away with the words on his lips, "Nothing in my hands I bring, simply to Thy cross I cling." The Prince Consort, when he was dying, asked that "Rock of Ages" might be sung to him, and as he listened, he whispered, "I am comforted by it." Two of our simple-hearted fishermen, a few years ago,

went down in the storm singing, "Jesu! Lover of my soul." And who has not heard that one of Dr. Guthrie's last requests was, "Sing me a bairn's hymn." "Jesus, tender Shepherd, hear me," and "There is a happy land," were sung.

Our hymns are not enough prized by us. They might become a much larger element of refinement and of ascension in many a young Christian life. When the pulse is low, and the spirit droops, they would aid us to "rise up as on eagle's wings," and when the heart is filled with rejoicing, they would sanctify the joy, and guide and control its utterance. Let us grow more familiar with our best hymns by singing them not only in the church and bible class, but in our homes.

Through the Valley.

Shine forth, O Christ, our Light,
When life's lamp flickering gleams,
Shine on thy saints' fast fading sight,
With peace inspiring beams.

Faint with the toils of day,
The soul longs to be blest;
Yet dreads the darkness of the way
That leads to home and rest.

The valley darksome lies,
The night hangs thick around,
And doubts and fears too quickly rise,
Thy weak ones to confound.

Be Thou our guide and stay,
To Thee the path is known;
The ills that would make us their prey,
We cannot face alone.

Amid the gathering shades,
Thy radiant presence show;
Till earthly darkness melts and fades,
In Heaven's eternal glow.

J. W.

LIFE is too short to dwell on failures—push on to a new success.

IN creation God shows us His hand, but in redemption God gives us His heart.—*A. Monod.*

EVERY person has two educations—one which he receives from others and one, more important, which he gives himself.—*Gibbon.*

Ministerial Education.

THIS question will come up again at our Annual Meetings to be held this month, and we feel it to be our duty, without opening the way to controversy, of which there has been more than enough, to offer some hints as to the object at which the Union should aim, and the course which it should pursue, if its educational work is to be continued. On this latter point, an opinion, we believe, is gaining ground that this is not necessary, and, under existing circumstances, not desirable. But as we are not sanguine enough to hope that this view will prevail for some time to come, and must face the fact, that many, influenced by the demand for ministerial education, are ready to endorse proposals without any clear understanding of how far they are fit to secure the object ostensibly sought, it may not be out of place for us to submit a few observations as to the kind of education at which we should aim, and also the means by which it is to be secured:—

1. Education should be *evangelical.* By which we mean that our students should have pressed upon them the importance of holding fast by, and giving great prominence to, the cardinal doctrines of the gospel; and their training should aim at qualifying them for clearly and forcibly presenting these doctrines. Without this their ministry, by whatever else it may be distinguished, will prove a conspicuous failure. Training, such as leads men to characterise as "bosh" such hymns as "There is a fountain filled with blood," would soon empty our churches, as it has done in time past and is doing still.

2. It should be *scriptural.* Their training should proceed on scriptural lines, and God's Word should supply the chief staple of the instruction they receive. That our ministry should be well instructed in the things of the kingdom, and able to bring out of the treasury of God's Word things new and old, is essential to the gathering and upbuilding of strong and prosperous churches.

3. It should be *denominational.* Not in any narrow or exclusive sense, as tending to confine the sympathies of the student within the limits of our own body, and prevent his seeing anything good in others; nor yet confining the work of education to members of our own denomination, as if that were all that is required. For, obviously, that is no guarantee for our education being demoninational, any more than would be the teaching of mathematics by a denominational

schoolmaster. But instruction should be given in our distinctive principles, that the student may be well grounded in them, made to realise their importance, able to defend them when assailed, and to expound them in a manner that will secure for them the favourable consideration of intelligent and thoughtful minds. Our existence, as a separate denomination, demands that our ministers should be able to justify the position we hold.

4. It should be *intelligent* and *discriminating*. Instead of all our students being treated alike, their training should be adapted to their antecedents, capabilities, and probable spheres of labour. We have men, like some now in the field, who are specially fitted for pioneering work, and without whom, it may be safely said, churches are not likely to be formed in important districts—men who are qualified to be evangelists rather than pastors, except temporarily to churches newly formed, and we have also men who are capable of the highest scholarly attainments. It is not reasonable that both should be required to pass through precisely the same curriculum. An abbreviated course, consisting chiefly of English and the different branches of theology, would probably prove most profitable to the first. A lengthened course, embracing the highest branches of study, should not be grudged to the second. Where men are capable of being distinguished scholars, we may feel justified in helping them, to some extent, to such distinguished scholarship wherever it can be obtained. Where they are only capable of being useful preachers, our object should be to supply the training best fitted to promote their usefulness in their special sphere. Happily we are not bound by ecclesiastical decree to any exclusive system, but are free to adopt whatever may appear most conducive to the end in view.

5. However modified to suit particular cases, we should aim at its being *efficient* and *thorough*, the proof of that being not the number of subjects studied, but the mastery of his subject which the student acquires. Under the conditions in which most of our students commence their course, thoroughness of study is in danger of being sacrificed to extent of subject, the knowledge acquired being superficial in proportion to the surface over which it is spread. Instead of obtaining a smattering of everything, the object should be to make the student know what he does know, as thoroughly and well as is possible under existing conditions. In order to this, what is needed is not only a comprehensive and well-considered scheme, but a well equipped educational staff. Our scheme, as regards the ground it covers, is theoretically all that can be desired. It embraces an Arts'

course of four years, with the following branches of theology as set forth under Rule—

> III. That the Theological Course embrace: First (1) Biblical Criticism, (2) Systematic Theology; Second (1) Church History, (2) Apologetics; Third (1) Homiletics, (2) General Pastoral Work.

In addition to this, the clause as to "exceptional cases," admits of all the modifications at which we have hinted.

But the excellence of the scheme is of small consequence, so long as we have not more adequate provision for its being successfully carried out.

Before we proceed to mention what we think desirable, we wish to guard ourselves against two possible mistakes—

1. We must not be understood as under-valuing the position taken by our students in time past. We frankly and gladly recognise the ability of some of them both as scholars and as preachers. There are men who only require opportunity for study in order that they may acquit themselves well, and there are those who not only with small opportunity, but in spite of manifold hindrances will, with or without external stimulus, by their own determination and capacity, place themselves at the head of their respective departments. Some of our students we believe to be largely men of this stamp, whose success does not prove that we have done for them all we might; but who in spite of our inefficient help have, by their own inherent energy, placed themselves where they are.

2. We mean to cast no reflection on the men to whom our Educational work has been entrusted. Without pretending that they are equal to some of the professors of other denominations, they have done their work as well, perhaps, as it could have been done by any among ourselves, under existing conditions; better, perhaps, than might have been reasonably anticipated. This, it must be distinctly understood, we do not for a moment question; and that the suggestions we have to offer reflect neither on tutors nor students, but relate exclusively to the conditions under which the work is done.

Our tutors are all unpaid, and are understood to be engaged in pastoral work. Provision is not usually made for relieving them of such work, even while the students are in Session, still less for leaving them time to prepare for their tutorial duties. None of them is charged with the supervision of the students' education during the other part of the year while passing their Arts' course, when perhaps oversight is most urgently required. Their direct connection with them lasts only for eight weeks in the year. During that time they have to

instruct them in the different divisions of theological study above mentioned. They prepare a course of lectures extending, say, over three or four years. Want of time, prevents the students being classified, so that each shall take the different parts of the course in their proper order. The second part asumes on the part of the student an acquaintance with the first; and the third with both, and so forth. If the student happens to enter at the commencement of the course, good and well. He has then all the advantage of hearing them in their proper sequence. But if he happens to enter when the tutor is dealing with the third or fourth, he obviously suffers a very serious disadvantage, in not being able to profit by what he hears, as he might have done had he heard that which preceded. For this evil we can see no remedy so long as our tutors, being all pastors of churches, can give only a very limited portion of their time to tutorial work; and the thing most urgently demanded appears to us to be that at least one man shall be released from all other engagements in order that he may have time to conduct the students in proper order through the different parts of their course. Having all his time at command, he would be able to classify the students so that those of each year would begin at the beginning, and he might also so arrange with the other tutors that without any greater tax on their time they would have the students at the stage when they were most likely to profit by their instructions.

This requirement appears still more urgent when we look at the case of the students. The great lack in their case at present, is proper and constant supervision. No one is charged with the superintendence of their studies; and they are so placed that from the beginning to the end of their course, no one has practically any control over them, nor any means of knowing how far their studies are likely to fit them for their future work. The existence of such a man to whom, as recognised tutor, they could go in their difficulties, and who, without dictating to them, could give them judicious counsel, would be invaluable to any student. And in the case of the first class we named—those for whom the University Curriculum is not advisable, such a man having all his time available, would be able to supply them with the education by which they are most likely to profit. Moreover, there is another class of students whom we should aim at securing in larger numbers, those who have finished, or taken a considerable part of their Arts' course. For these we have no provision whatever, except during eight weeks in summer. Whereas, with a tutor set apart to the work, they might be set to the study of Theology during the whole year. And although he could not be expected to instruct them in every department, he could conduct them through

that which he made his own, and advise as to the outside classes they might most profitably attend. The question of having more than one thus set apart to the work, need not now be discussed. We have not the necessary means. And if we had, whether through annual subscriptions or endowments, as was contemplated some years ago, the appointment of more than one, with our few students, and fewer churches who shew a desire for their services, would not be advisable. It would involve an expenditure out of all proportion with our denominational resources, and worst of all by rendering the tutors practically irremovable, it might tend to perpetuate a kind of education which our churches, it is to be hoped, will never tolerate.

We sincerely trust that the whole question may be approached in a large and liberal spirit, uninfluenced by party passions and prejudices. Failing that, we give it as our decided conviction that educational work should not be attempted by the Union, but left to the munificence of individuals who will help promising young men in their early struggles, so far as may be required, to the best education within their reach.

Landmarks of Gospel Progress.

Acts xiii.—Antioch—First missions to the heathen.

By the Rev. Forbes Jackson, Leith.

THE church in (Syrian) Antioch, founded by some believers of Cyprus and Cyrene, soon entered upon a time of great spiritual quickening. Barnabas, a Cypriot, and perhaps acquainted with some of the workers in Antioch, was sent by the church at Jerusalem to see and guide the work. He came not as a critic, but as a warm-hearted believer. He saw the movement was genuine, and threw himself into it with all his fine qualities of heart and spirit. Very soon it grew too great for his management. As an unselfish man, he does not hesitate to call to his aid another, whose splendid powers alone are adequate to guide this work, and the still greater mission which grew out of it. Saul was the man required. Barnabas, when others were suspicious of his sincerity, commended him to the apostles in Jerusalem; now he introduces him to his great life work. The world is in debt to Barnabas for his unselfishness, for his discrimination.

For a whole year the revival at Antioch went on, the splendid preaching of Paul bringing men of all classes to the cross. Antioch, with its mixed races and its half-million inhabitants, afforded fine scope to the spiritual energies of Paul. He hailed it as a general would some rare and wealthy city, the splendid spoils of which might be taken and laid at his master's feet. A very Alexander in his desire of conquest, Paul always struck at the great capitals of the world's sin. Such was the increase to the number and influence of the church, that the Antiochans, famed for scurrilous wit, nicknamed them Christians. The Jews in scorn had called them "Galileans, Nazarenes, Paupers," the Gentiles, in equal scorn, gave them that name which it is a man's greatest honour to bear. The name notes that Christ was the very centre of the gospel of that day, that his person was set forth as the object of man's faith and love.

While things were going well in Antioch, there were both faminine and persecution in Jerusalem; thither, therefore, Barnabas and Saul went with relief for the saints. Perhaps this touch of kindness on the part of the Gentile church was better than much argument about circumcision. This was the circumcision of the heart. The church at Antioch was no rival then to the church at Jerusalem; she was her daughter, her sister. Their missions were distinct, but their hearts were not divided. Jerusalem could best reach the Jew, Antioch the Gentile. It might be a good thing yet if some such division of mission labour could be agreed on by the churches of Christ. One big business pays better than a hundred little shops. Only a strong nation can carry on war in many parts of the world at one time, none of the denominations are strong enough for that. Yet, they mostly all try it. The churches of Jerusalem and Antioch, in the circumstances, did better work by taking fields that lay far apart.

The rise of the missionary spirit in Antioch followed a revival. The leaders in that revival were destined to the mission field from the first. Home success did not turn them from their vow. They regarded success as a reason for going abroad, some men regard it as a reason they should stay at home. There were preachers enough in Antioch, and as in early times every convert did something in the way of gospel work, some could easily be spared for missions. "Separate me Barnabas and Saul for the work whereunto I have called them." This order was imperative. The best preachers in the church are called, the men who had been instrumental in the great revival, the men who seemed best fitted for home work are called to the foreign field. They are set apart, they are given to the work, the best gift the church had. This is the true missionary spirit. The great guns are

wanted on the frontier; at home they are apt to be fired off only for the amusement of Christians, whose Christian life were monotonous otherwise. We keep our best material at home, and then wonder why the work does not come more speed. If a nation kept her best soldiers at home, and sent only her recruits on active foreign service, she would not be a nation long. Some of our best men have gone to the mission field, but the church would have kept them at home if she could. What does the reader think of missions? Is he surprised at their somewhat slow growth? Has he given what he dare call his best to them? Does he pray for them, and, if so, what right has he to pray? Has he helped to send forth the best men to the work? Does he sometimes give an earnest shilling for their support?

The impulse which sent Paul and Barnabas forth sustained itself. They felt themselves the servants of the church. They were backed, seconded, encouraged by the church. This unbroken sympathy was no small element in their success. Not seldom did they give thanks to God for such kind encouragement. Carey, Marshman, and Ward, would not have done such splendid work in India, if Fuller, Ryland, Sutcliffe had not seconded at home. The missionary influence like the electric current travels in a circuit; if that circuit be broken, the current ceases.

That laying on of hands is symbolic, not merely of a special endowment, but of a continuous contact. If the missionary feels he is never out of touch with us at home he will be strengthened for his work abroad.

Thus, then, ten or twelve years after the crucifixion of Christ begins the era of Christian missions. A few earnest men plant the standard of the cross in every great heathen city. They were men of great personal qualities. Paul was their master spirit. The great strategist of their spiritual seiges. The "Acts," from the thirteenth chapter onward, gives the record of his battles fought and won for Christ. The best record of the apostolic church is that of her conquests, her mission work, her presentation of Christ to the world. She had not at this time begun to write apologies. She did not need.

TEMPERANCE is reason's guide and passion's bridle, the strength of the soul, and the foundation of virtue.—*Jeremy Taylor.*

NEVER speak well or ill of yourself. If well, men will not believe you; if ill, they will believe a great deal more than you say.—*Eastern Proverb.*

IF I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—*Macdonald.*

Children's Readings.

"CONSIDER THE LILIES."

By the Rev. F. H. Robarts, Glasgow.

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

SUMMER is over: and I hope that all of you have had some happy summer holiday at the coast or in the country. While you have been playing about in the fields you must have seen a great many flowers. There were a great many beautiful flowers in the fields of Palestine, and Jesus used some of them for an object lesson. Let us try to find out what the flowers can teach us.

"Consider the lilies." I wonder what kind of lilies He was looking at. Not the lilies of the valley with their broad green leaves, and little white bells, and sweet scent. I doubt if those are found in Palestine. They may have been some of the larger, gayer flowers, which we call lilies, or perhaps some flowers of a different sort altogether. Never mind what the particular flowers were; any beautiful flowers will do for the lessons which Jesus wanted to teach.

"Consider the lilies." Have you been doing that while you have been in the country? I dare say you have looked at them, and smelt them, and pulled a great many; the little boys and girls have made daisy-chains and garlands; and the bigger ones have gathered beautiful nosegays for their friends; but how many have *considered* them, and thought about them, and studied them?

1. *Consider the beauty of the flowers.* What beautiful things they are! How good of God to make them! He might have made only the corn and vegetables which are necessary for food: wheat, and barley, and oats, and potatoes, and cabbages; but how very good it was of Him to make the flowers as well, whose business it is to look pretty, and to please us by their beauty!

I wonder if you ever look at flowers through a magnifying glass. Ask your fathers or mothers to let you do so; and you will be quite surprised to find how much more beautiful they appear, than when you see them only with the naked eye. And the higher the magnifying power the more beautiful they appear. "Even Solomon in all his glory was not arrayed like one of these."

When Queen Victoria paid a visit to the Glasgow Exhibition the

other day, I have no doubt that she came in very rich and costly clothes. But if you were to look at the silk of her dress, or the flowers in her bonnet with a microscope, they would all look very coarse and clumsy: and the higher the magnifying power, the more coarse and clumsy they would appear; but when you look at God's work, at the flowers which He has clothed, and painted, with such beauty, the higher the magnifying power the more beautiful and perfect they appear. What a difference between the works of God and the works of man!

2. *Next, consider the wonderfulness of the flowers.* "Consider the lilies of the field—*how they grow.*" What a miracle is the growth of a flower! You put some tiny seeds of mignonette into the soil, or a brown bulb of a tulip, or hyacinth. By and by up there comes a delicate green shoot, which grows taller and taller, and stronger and stronger, and is presently crowned with a beautiful flower. It grows. It throws out a sweet scent. It makes honey; for remember it is not the little busy bees who make the honey; their business is only to gather the honey which the flowers have made, and to bring it home to their hives. And besides all this, the flowers produce little seeds which grow up and become flowers in their turn. How wonderful that a flower should have the power of doing all these things!

In our Glasgow Exhibition one of the prettiest stalls is the flower stall, where artificial flowers are made and sold. They are made so cleverly that if you look at them from a little distance you would certainly think they were real flowers. But smell them. They have no scent. Bees would never come to them, for they have no honey. And they have no seed vessels with little living seeds which can produce new flowers. Men can make wonderful things, watches, and steam engines, and machines of all sorts, but they cannot make a flower; and although they make clever imitations in artificial flowers, they cannot make them *grow*. Only God can make a flower grow. And we should consider the lilies of the field *how they grow*, that we may praise the Lord and Giver of Life who makes them grow.

3. *Now for one lesson more*, and this is the principal one which Jesus wishes us to learn. If God takes such pains with the flowers, and such care of them, and warms them with sunshine, and waters them with rain and dew, to make them grow; may we not trust Him to take care of His own children? If a gardener takes great care of the flowers in the greenhouse and the garden, will he not take even more care of his own boys and girls? If he takes care of his chickens in the yard, and never forgets to feed them at the proper time, will he forget his own children? Now, that is very much the illustration

which Jesus uses to assure us that our heavenly Father will never forget us.

But there is a stronger reason still which should make us feel sure that He will never forget us. He has given His own dear Son to die for us, that we may be cleansed from all our sins by His precious blood—and "He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him also freely give us all things?"

So let us trust Him for "all things"—for pardon of our sins, first of all; and then for food, and clothes, and health, and strength, and guidance day by day; feeling sure that He who makes the lilies grow will give us all that is good for us, for this life, and for heaven.

"Lord, make these faithless hearts of ours
Thy lessons learn from birds and flowers,
And from self-torment cease!
Father! we trust; and we lie still;
Leave all things to Thy holy will,
And so find perfect peace."

Notes.

By a Rambling Observer.

PROFESSOR A. B. BRUCE, of Glasgow, is at present writing a series of articles in the *Expositor* on the Epistle to the Hebrews. In the August number his theme is, "Christ and the Angels;" and some of his statements in that article are so remarkable, not to say startling, that we deem them note-worthy, if only as a sign of the times. Near the beginning of his paper, the professor thus writes: "The angels are for us pretty much a dead theological category. Everywhere in the Jewish world, they are nowhere, or next to nowhere, in ours. Never was a truer word written than that not to angels was 'the world to come,' put in subjection. They have practically disappeared from the Christian world in fact and in thought. The 'nature' angels, by whose agency, according to the Jewish theory of the universe, the phenomena of nature were produced, have been replaced in our scientific era by physical forces. The angels of Providence, though not so entirely discarded, are now rare and strange visitants. The subject, I think, was a weariness to the writer also. A Jew, and acquainted with Jewish opinion, and obliged to adjust his argument to it, he was tired of the angelic *régime*. Too much had been made of it in popular opinion and in rabbinical teaching. He is by no means to be supposed to be in sympathy with either. His state of mind was similar to that of all reformers living at periods of transition, who have lost interest in the traditional, the

old, and the decadent, and are eagerly, enthusiastically open to the influences of the new time. He is as little in sympathy with angelology as with leviticalism; both for him belong to the old world of Judaism, which is ready to vanish away. This mood of his is what we can cordially sympathise with, and what gives us heart to go through with an otherwise distasteful task." Thus, according to Dr. Bruce, the angels belonged to the Jewish economy, and with that dispensation, they have vanished away. True, some persons still believe in "angels of Providence," but, even to them, they are "rare and strange visitants." We are left to infer, however, that even the most credulous will soon discard this relic of a faith outworn. Still, an archæological interest, if nothing else, will dispose studious people to enquire what sort of beings those extinct creatures really were. Are we to put them in the same category with fairies and hobgoblins? or had they, like the extinct Dodo, an actual existence? Dr. Bruce undertakes to enlighten us on this point also. His words are: "The writer concludes his argument with a final statement about the angels in interrogative form. 'Are they not *all ministering* spirits?' He brings the whole class under the category of service, not dominion, for the words, 'all' and 'ministering,' are emphatic. None are excepted, not even the highest in rank, not even the princes of the nations, who rule not, but act as tutelary, guardian angels. The statement that they all *serve* is absolute, not merely relative to the kingdom of redemption, concerning which a supplementary statement is made in the closing words, 'being sent forth for ministry for the sake of those who are about to inherit salvation.' Service is not an incident in the history of angels; it is their whole history. This category suits the nature of angels so far as we have the means of knowing it. They are associated with the elements and powers of nature—are these under another name. They are changeable in form, appearing now as winds, now as fire. They are perishable, transient, as the pestilence and the storm, as tongues of flame, or the clouds, or the dew. They are one and many in turn: the one splitting up into the many, and the many recombining into one. They are impersonal, or imperfectly personal, lacking will and self-consciousness. Thinking, deliberating, resolving is not their affair, but execution: 'Ye ministers of His that do His pleasure.' They are incapacitated for rule by the simplicity of their nature. The angel-princes cannot take a wide survey of a nation's character and desert, like the prophets. They are blind partisans, mere personifications of national spirit. As a matter of course each angel-prince takes his nation's side in a quarrel. The prince of Persia is on the side of Persia, and the prince of Greece on the side of Greece. A human will is the meeting-place of many forces brought into harmony; an angelic will is a single force moving in a straight line towards a point. Angels are mere manifestations or expressions of the will of God. To impute to them dominion were to infringe on the monarchy of God; it were to reinstate paganism. Angel-worship is nature-worship under another name, not improved by the change of name. No wonder the author of our epistle is so careful to connect angels with the idea of service.

It is his protest against the angelolatry which had crept into Israel from Persian sources." It is thus that Professor Bruce answers our question. The angels, according to him are simply the elements and powers of nature, under another name. "They are impersonal, or imperfectly personal, lacking will and self-consciousness." How the elements of nature can be regarded as even "imperfectly personal," or how there can be any sort of personality, however imperfect, where there is neither will nor self-consciousness, the professor does not attempt to explain. It would be extremely interesting to know how Dr. Bruce squares this theory of his with the teaching of the New Testament throughout—especially with that of Christ Himself. This information, however, he has not felt himself called upon to communicate. We have called the attention of our readers to this matter, not for a controversial purpose, but merely to apprise them of the line of teaching that is at presented tolerated in the professoriate of the Free Church—the Church which only a few years ago deposed Professor Robertson Smith for heresy.

One wonders what action some of our Presbyterian friends will take in reference to the above-named article—those friends, to wit, who have backed Mr. Spurgeon in his Down Grade procedure. The Free Church, to which Professor Bruce belongs, and the English Presbyterian Church are really, if not formally, affiliated. Their ministers settle in either body. They differ only in locality, not in doctrine. They are English Presbyterian on the south side of the Tweed, Free Church or United Presbyterian on the north. Dr. Donald Fraser, who is now in the English Presbyterian body in London, was formally of the Free Church in Inverness. He is reported to have made the suggestion, when Mr. Spurgeon left the Baptist Union, that he should join the Presbyterians. Is he prepared to take such action as would enable Mr. Spurgeon to find rest among them? We do not expect him to charge Presbyterians generally with heresy, without specifying individuals; for that would be so contrary to the rules and usages of Presbyterianism, that his charges would recoil on himself. But will he proceed against the brethren who have published heretical views, or urge others to proceed, as the rules of the body require? Dr. Sinclair Paterson, who was also of the Free Church before crossing the border, has spoken out strongly in approval of Mr. Spurgeon's procedure. Is he now prepared to copy towards his Presbyterian brethren the action he so energetically commends in Mr. Spurgeon, in relation to the Baptist Union? While these questions are unanswered, they give rise to very damaging suspicions. The approval of action in another which they do not take themselves, does not look very much like friendship for the Baptists, or a desire to do to others as they would have others do to them. One of the most painful things connected with the Down Grade controversy—next perhaps to the alienation among brethren—is the unfavourable light shed on the action of public men. We may honour those who contend for truth, but even zeal for truth does not justify a disregard for righteousness.

We have been delighted to read the following extract, which recently appeared in *The Freeman*, from one of Mr. Spurgeon's sermons :—

"There is one more thing I am going to say, and I feel half ashamed o say it. Some professedly Christian people urge that they cannot come to the table because there are certain persons there who, in their judgment, should not be allowed to come. Is the Lord's table to be a judgment-seat, whereat we are to revise the verdict of the church ? 'I cannot,' said one to me, 'join a church, because I cannot find one that is perfect.' No, I said, and if you do not join a church till you do find a perfect one, you must wait till you get to heaven ; and, besides, my dear friend, if you ever find a perfect church they will not take you in ; for I am sure they would not be perfect any longer if they did. One sickly sheep would then have passed into the fold. So it is idle for you to be looking out for perfection. 'But there is a person at communion who acted inconsistently.' That is highly probable ; and he may be wearing your coat, and looking out of your eyes. If you know of any case of open sin, let the elders of the church be informed, and it will be dealt with tenderly and firmly. In so large a church as this there may be cases of evil living not known to the overseers of the flock ; but we invite the co-operation of all in maintaining the purity of the entire body, and we trust that we have it. But now, really what have you to do with the faults of others when you are remembering Christ Jesus ? Surely this is the most unseasonable time for harsh judgments, or indeed for any judgments. I know many a brother with whom I could not agree in certain points, but I agree with him in remembering the Lord Jesus. I could not work with him in all things ; but if he wants to remember Jesus, I am sure I will join him in that. It will do him good, and it will do me good, to think of Jesus. That dear name is so sweet to me that I will remember Jesus with the poorest, meanest, and most imperfect of mortals."

Whatever may be thought of the logic of this passage, its spirit is such as all must admire. Our pleasure on reading it is shadowed only by the regret that it was not brought prominently into notice before the Down Grade agitation commenced. It suggests very plainly how that might have been avoided. And who knows but it may yet lead to a restoration of the amicable relation in which Mr. Spurgeon formerly stood to his Baptist brethren ?

The last report of the General Baptist Missionary Society is not of a very cheerful nature. Good work is being done both in India and Italy ; in the latter country especially under great difficulties and discouragements, such as attend more or less most Italian missions. But the income of the society has fallen off during the last five years. The depressed state of trade and of agriculture partly accounts for this. But we fear it indicates a lack of self-denial as well. The fact has led to a revival of the suggestion that the society should amalgamate with the Baptist Missionary Society. An admirable suggestion in every respect, except as a remedy for the state of things out of which its revival has arisen. The Baptist Missionary Society has more work already in hand than its income warrants, and unless the General Baptist Missionary Society increases its income, the Baptist Missionary Society would be in a worse plight after the amalgamation than it is now. What is wanted is an increase of the missionary spirit in the supporters of both societies.

Intelligence.

GLASGOW—ADELAIDE PLACE.—On the evening of Tuesday, the 11th of September, a soiree was held in the Adelaide Place Church, in recognition of the settlement of the Rev. Thomas H. Martin, late of Hallfield Chapel, Bradford, as pastor. Mr. Howard Bowser occupied the chair. Amongst those on the platform were the Revs. Dr. Marshall Lang, James Stalker, Alexander R. McEwan, James Jeffrey, Albert Goodrich, F. H. Robarts, Mr. Martin, sen., with the Rev. C. W. Skemp, and Mr. J. R. Birkinshaw, of Bradford. The Rev. Thomas H. Martin was cordially received on rising to speak. He said he felt proud, but yet very much humbled, that his name should be permitted to be enrolled among the preachers of Glasgow—a city the name of whose preachers in the past had become household words throughout the length and breadth of Christendom, a city whose preachers to-day any Christian community might be proud to possess, a city whose motto was perhaps the noblest, "Let Glasgow flourish by the preaching of the Word." The Rev. Alex. R. McEwan congratulated the Adelaide Place congregation upon having secured a minister whose ministry was evidently going to have a manly, vigorous, and earnest tone. Mr. Birkinshaw and the Rev. Mr. Skemp both testified to the high honour in which Mr. Martin was held as a man and as a preacher in Bradford. The other speakers were the Revs. James Jeffrey, J. Stalker, F. H. Robarts, Dr. Marshall Lang, and Mr. Martin, sen., father of the new pastor.

GLASGOW—QUEEN'S PARK CHURCH.—The annual social meeting of the members of Queen's Park Church, Glasgow, was held in the hall adjoining the church, on the evening of Wednesday, 19th September. The Rev. T. D. Landels, M.A., the pastor, occupied the chair, and there was a large attendance. After tea, reports were presented by the different office-bearers, with reference to the progress of the church in the past twelve months, and the various schemes of work in which it has been engaged. These were in all cases very satisfactory, and it appeared that in the coming year a considerable extension of district mission labour is to be undertaken. During the year 50 new members were added to the church, and 10 were dismissed, the clear gain of 40 increasing the total membership to 196. The whole amount raised for all purposes, showed an increase of £150 over the contributions of the preceding year. The Rev. Dr. Landels, of Edinburgh, in the course of a brief address, gave an interesting account of the progress of the denomination in Glasgow during the last forty years, and expressed the pleasure he felt at being present to hear of the growth of the church, and the success of his son's ministrations at Queen's Park. The choir, under the leadership of Mr. Spite, contributed greatly to the enjoyment of what was a most pleasant gathering.

THE Rev. D. W. Jenkins, of N. Frederick Street Church, Glasgow, has received from the friends connected with the new Chapel at Jesmond, Newcastle-upon-Tyne, a cordial and unanimous invitation to become the minister of that place of worship.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Creeds.

As the speech of Dr. Landels, at Huddersfield, has occasioned a good deal of remarks, we here give the part of it which relates to the present time, in order that our readers may be able to judge of it for themselves.

BUNYAN was not the only one who contended for the rights of the individual conscience. Among Baptists it may be sufficient to mention the name of John Milton, who pleaded for this sacred cause with his own matchless eloquence, and Roger Williams who suffered banishment for it, if not imprisonment; and who, when he had the power, embodied its principles in the constitution of the state of which he was the founder. These men, as well as Bunyan, are our ecclesiastical ancestors. We glory in their names, and cherish their memory. We have made it our business to hold, and I hope we do still hold, aloft the banner which they bore so bravely. Above most Protestant sects, we have acted on the Protestant motto—"The Bible, the whole Bible, and nothing but the Bible." We have maintained the right of private judgment. We have received no man's interpretation of God's word—however high in our esteem—as an infallible verity from which it was a sin to differ. And we are not likely to do so now. Our own history, as compared with the history of creed-bound Churches, affords ample evidence that our freedom has not impaired our soundness in the faith. We are bold to affirm what is very generally acknowledged, and what we do not think our accusers can seriously question—that among all the denominations who subscribe to a written creed, there is not one by the great majority of whose members the great cardinal doctrines of the gospel are more firmly held, or more clearly, fully, and faithfully proclaimed. The creeds have fettered thought, or they have fostered dishonesty; but they have not preserved from error those whom they were intended to bind. The Church of England has her thirty-nine articles, to which her ministers subscribe. Have they proved a safe-guard against Popish practices on the one hand, or Infidel teaching on the other? The Presbyterians have their

Confession of Faith, and their Shorter Catechism. Have they preserved them from such heresies as are found in the famous volume of Scotch Sermons? Has not advancing thought led to a demand for their revision and modification as a relief to tender consciences? Have they not had professors in their colleges—and have not quite got rid of them yet—taking such liberties with God's word, as would not be tolerated for an hour in any college connected with the Baptist denomination? And in view of such facts, shall we forge fetters for ourselves by the adoption of a meagre creed which, if it means anything, can only prove a hindrance to fearless and honest thought; making men, if craven, afraid to think; if high-minded, indisposed to give favourable consideration to our views, under such pressure as we have applied. By such a course of action, we should expose ourselves to the apostle's rebuke, "O foolish Baptists! who hath bewitched you?" "Ye did run well, who did hinder you?"

Nothing can be more foolish than to attempt to keep men orthodox by the imposition of a creed. Since Joshua's days no arm or word of man has been potent enough to stay the chariot of the sun, and it were as easy to arrest that in mid-heaven, as to stay the onward march of mind. They tell as truly that the bible has not changed. Its contents are the same as they ever were. Even the revised translation has affected no vital part. But while that is true, the manner of interpreting it may be more intelligent than formerly, and the doctrines deduced from it, may be more worthy of its author, than those embodied in the creeds of olden times. The facts of astronomy are the same as they were before the days of Newton or Galileo. The stars in their courses move as they did when Adam was young. But theories of astronomy are considerably in advance of what they were then. Even so, though the bible remains the same, our interpretation of it may differ. No man, however great his intelligence, can claim to have comprehended all that is contained in the Word of God. There is, as John Robinson said, fresh light still to break forth from that word; and much fresh light has broken forth from it even during the last fifty years. Why, ever since I remember, great advances have been made, not beyond the Word of God, but in the interpretation of that word, by those to whom it is the sole and supreme authority on all the questions of which it treats. When I commenced my ministry in London, a man was said by eminent Baptist authorities and held in Baptist circles, not to preach the gospel, because he preached the universality of the divine love. Now, I venture to say, that doctrine when understood is scarcely questioned by any, except it be by a few fossilised theologians who exist as relics

of an almost forgotten past. With all our advance, however, we have not lost our hold of what may be called the fundamentals. We have not rejected the great fact of the atonement. It lies at the foundation of all our hopes for eternity. But many of us have ceased to regard it as the literal payment of a debt, or as a means of appeasing the divine wrath, such views being at variance with the fact that the atonement was of God's own providing. We have not ceased to believe that the salvation of men is attributable to the free grace of God. But the doctrine which limits that grace, and teaches that men are by divine ordination born in a sinful condition, and doomed to remain in that condition for ever, because God in His sovereignty leaves them without His saving grace, and then torments them for ever in hell, because they are what He intended and ordained them to be; that doctrine is by many of us, by most of us I trust, buried beyond the possibility of resurrection. The product of a metaphysical and powerful brain working in an age when not the spirit of Christ was in the ascendant, but the persecuting spirit, a spirit, according to the teaching of scripture, most unfavourable to the reception of truth which depends as much on the heart as on the head—a doctrine patronised, if not first promulgated, by a man who consented, if he did not require that another should be burned for his belief—that doctrine, thank God, cannot exist in the clearer light which has now broken forth from the Word of God.

Now it seems to me that, of all men under the sun, Baptists, who have always been the champions of religious freedom, should do nothing to prevent such advances in time to come. Hence I look with suspicion on the attempt to impose a creed on our brethren, heading it indeed with the acknowledgment of men's right to interpret scripture for themselves, and affirming that the bible is the sole and sufficient rule of faith and practice; but yet stultifying ourselves and mocking our brethren by insisting on their acceptance of so many articles which are not couched in the words of scripture, but in words of our own choosing. By so doing, we deny to them the right of interpretation which we profess to concede, or assume that we know better than God Himself does, what words are fitted to secure soundness in the faith. Or rather we do both; for the one hypothesis involves the other. Against such presumption, what can men do but utter an emphatic protest? Have they not a right to say "We are prepared to receive all that is written in that book? But not your interpretation of what is written. We have as much right to interpret as you; even according to your own shewing. And that right we must maintain at all hazards."

Let it not be supposed that we are indifferent to truth. It is, in our estimation, not a slight matter whether we hold it or not. Truth even in common things is of vast importance. Truth in relation to divine realities is the most important of all. But then as truth is infinite, and our minds finite, we have not yet attained to absolute truth. Our advances towards it are marked by various stages, and by consequent differences of opinion; and for these differences due allowance must be made. No doubt there must be some limit even here. We cannot admit of such divergence of views as involves disloyalty to Christ. It is here the line must be drawn. If we are to associate with men as Christian brethren and co-operate with them in Christian work, it must be on conditions by which loyalty to Christ is not compromised. We have no right, however, for the purpose of proving men heretics to lay hold of isolated statements, and to give to them the worst construction possible. A man may draw inferences from my belief for which I am in no wise responsible, as I may from his, and both may present them in a light which makes them appear most revolting. To this, perhaps, we are all a little too prone. I remember having a correspondence with a very esteemed brother, who differed from my view of God's feelings towards his creatures. Whether he felt himself worsted in argument or not, I do not say; nor have I any reason for thinking so, except that he had recourse to ridicule, and told me he did not believe in a "Treacle and Brimstone" God. Such was his misrepresentation of what I believed. It was a foolish thing to say; for I could justly reply that neither did I, and that least of all did I believe in a God, who, without any reason in them, was all treacle to one, and all brimstone to another. This, I thought, was a very fair retort. And yet neither of us fairly represented the views of the other. And it would have been most unwise, seeing we had confidence in each other's loyalty to Christ, had we refused to co-operate, because we thus interpreted and caricatured each other's views. Such a refusal involves a terrible responsibility. It is conceivable, no doubt, that even among those whom we recognise as brethren, there might be such differences as would render separate organisations advisable, and without denouncing each other, we might agree to act in separate, though parallel or converging columns, against the common foe. But when brethren knowing what we believe on great cardinal points, and how we put them in the foreground in all our action, and insist on them as the foundation of the sinner's hope—when knowing all this they do not complain of our utterances, nor attempt to curtail our liberty, but co-operate with us cordially in our efforts to extend the kingdom of

Christ, when they even avow that they hold these doctrines as firmly as we do, although in their exposition they do not use the same phraseology—How should we treat them? Should we not reciprocate their brotherly feelings—regard them with fraternal affection and confidence, having such faith in God's word as to feel assured that their and our honest study of it will lead to a greater oneness of belief? Or shall we make them objects of suspicion? Form ourselves into a kind of inquisitional court? Start on a hunt after unavowed muttered heresy? Invent some new test by which we may find out what they are? Make them pronounce our Shibboleth, or expel them from our ranks? Would not this be an injury to the cause of Christ, as well as a violating of the rights of conscience? When the question at issue so far as proved, is a difference of opinion on the doctrine of future punishment, and the difference is not that they treat it as a fiction which we regard it as a solemn reality, but that while all believe in it, they differ from us in our views of its effects, and its ultimate issues, some of them believing that it ends in annihilation, and others hoping that it may end in restoration, it is no longer a question of loyalty to Christ, but of the interpretation of a few passages of scripture. I am sorry to have to say that I cannot receive their interpretation. I do not see—the teaching of our conditional immortality friends, notwithstanding—that the bible teaches annihilation. Universal restoration appears to me opposed to some of its plainest statements! I do not see either that the bible holds out to those who reject the gospel, any prospect that they may yet be saved either in this world or the next. But on the other hand I dare not say that those who hold such views are disloyal to Christ. A man is not less a Christian because he believes that evil may yet be blotted out of existence, and God's universe become free from the slightest taint of sin, or the slightest pang of sorrow—that God in His infinite love, in a manner which shall not impugn but magnify his righteousness, may yet wipe away Creation's tears, and make all the worlds to summer in his smile"—that thus "Good may be the final goal of ill," and "fall

> At last, far off, at last to all,
> And every winter change to spring."

A man may believe this, and yet be as loyal to Christ as I can claim to be. Nay, I must admit the possibility of his superior loyalty being the source of his differing belief. It may spring from his having a higher conception of the value and efficacy of the Saviour's work, and breathing more of the Saviour's spirit. And shall we denounce and ex-communicate such men as these—sever ourselves from them, to form a new sect which shall have nothing distinctive to

inscribe on its banner except the eternity of future punishment, and be known to contemporaries, and wondered at by successive generations, as a sect founded on so strange and narrow a basis. To do that, I say, would be as foolish and suicidal as it would be wrong. And I cannot say more. Whosoever might make such a demand, I would resist it to my latest breath. I would take my stand with John Bunyan, if necessary, when he says, "If nothing will suffice but that I should make a continual butchery and slaughter house of my conscience, and putting out mine own eyes, commit me to the blind to lead me (as I doubt not is the wish of some), I would rather suffer, Almighty God being my helper, until the moss should grow on my eye brows, than thus violate my faith and principles."

I have only to say, in conclusion, that I congratulate the Union on having maintained its Christian liberty, nothwithstanding the stress and the strain to which it has been exposed. Seldom has any body of Christians been so strongly tempted to a course of action which it might afterwards find reason bitterly to regret. Between attachment to a person whom it has regarded, and does still regard, with no ordinary degree of affection and respect, and adherence to a principle which it values, it has had to make a Herculean choice. And so far it has not failed under the test. It has proved itself equal to the occasion. Principle has triumphed. It has shewn that it will not yield to the dictation of any earthly authority, however revered, that it will call no man master but Christ. It has refused to homologate unproved accusations. It has refused to practise injustice, even for so desirable an objeet as the preservation of truth. It has possessed its soul in patience, and pursued the even tenor of its way, when by its friends it was aspersed and maligned, and its foes were exulting over its difficulties and dangers. It would not have been surprising had its feelings overpowered its judgment, and its fears paralysed its courage. But though some of its more timid members may have been disposed to lower its flag just a little, it has been upheld by the arms of the strong. And now were this the last word I should utter in its meetings, I would say, "Continue in the course you have so far pursued. Let there be no surrender of your rights. Stand fast in the liberty with which Christ has set you free, and be not entangled in any yoke of bondage. For your own sake—for the sake of generations yet unborn—for God's sake, stand firm. Quit you like men. Be strong."

If every person would be half as good as he expects his neighbour to be, what a heaven this world would be!

A Glimpse of Heaven.

With lively faith, and ardent love,
I climb the eternal hills,
And trace the golden streets above
Where Jesus honoured dwells.

I see the Father on His throne,
Diffusing blessings round;
I see the Son at His right hand,
In brighest glory crowned.

I see the Holy Angels bow,
Submissive at His word;
And veil their faces with their wings
Before Heaven's Mighty Lord.

I see the glorious spirits bright,
Redeemed by blood divine,
Who stand within Emanuel's sight
And in His image shine.

They all in concert praise His name,
With sweet seraphic lays;
Nor cease to chant the joyful theme,
Through never ending days.

And when by faith, I see the place,
Where glorious spirits dwell;
I long to see them face to face,
And bid this world farewell.

For oft my vision clouded is,
I long to get away,
And see my Saviour, as He is,
In bright, unclouded day.

Set free from death, I then would dwell,
Beyond the reach of pain,
And free from sin, secure from hell,
With my Redeemer reign.

SUSANNAH LINDSAY, Senr.

A BELIEF IN GOD.—I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself, I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me, only to allure me graciously on to the unfolding of them. —*Professor Agassiz.*

Church Extension.

Presidential Address at the Autumnal Session of the Baptist Union of Scotland, by REV. WILLIAM LANDELS, D.D.

DO not, as is customary on such occasions, thank either this meeting or the Council of the Union for the honour done to me in placing me where I am. I do not flatter myself that it was intended for an honour. If I had so construed the motive, I might have declined to accept, and suggested that it should be conferred on some one who had earned it by more prolonged and efficient service. I understand the purpose of the Council to have been that they might get some work out of me, and that intention I shall endeavour to keep in view throughout the year.

For the rest, I hope, I may be able to do what some of you may be foolish enough to consider an impossibility in my case. I hope I may be able to perform the duties of the chair with the strictest impartiality, knowing no party in the Union as such, doing my best to secure for every speaker, who observes order and decorum, a fair hearing, and for every constitutional proposal a fair and candid consideration, allowing nothing to influence my feelings except loyalty and disloyalty to the body to which we all belong. And in this I venture to ask for the loyal support and the cordial co-operation in our various objects, of every member of the Union.

I feel that to-night I am placed in a somewhat anomalous position, into which we appear to have drifted, I cannot tell how. By what I must consider a not very felicitous arrangement, I have to deliver what is called the chairman's inaugural address to what is not a meeting of the Union proper, not a meeting of the Council held in presence of others, but a public meeting pure and simple, held indeed under the auspices of the Union, and arranged for by its officers and committee ; but still not a meeting of the Union ; so that I have not even the pleasure of addressing my own constituents. These constituents, however, I must endeavour to reach, whether present or not ; so that what I say shall be meant for them first of all, after them to the members of the denomination, and beyond them to any others who may care to interest themselves in it.

My object is simply and intensely practical. I shall not occupy your time at any great length, but simply to address to you a few practical words relating to our Union's work. In the present position of the Union, both as regards its internal state and external relations, it seems to me that its chairman's address should have a specific bearing on the state or objects of the society over which he presides ; and whose action, although it may be only by a considerable stretch of imagination, he may be supposed to influence.

In the course I take, I am encouraged by the fact that the Union has thought it right to spend an afternoon in conference on *The best methods of promoting Baptist principles in Scotland.* The mere disposition to do this may be taken for an augury that the Union, whether or not by the methods I recommend, is prepared to enter on the work for which I wish to plead.

I have often been grieved to meet with Baptists who frankly avow their unwillingness to do anything for the propagation of their principles, and rather plume themselves, in consequence, on their superior catholicity. We have known brethren go to extremes in the assertion of their principles. With the confidence gendered by the conviction of their being right, they have not only been ready to enter into controversy in their defence, but

to force them on the notice of others at most unseasonable times. But now the tendency with many is rather to keep them out of sight. Some of our brethren are careful never to mention them, insomuch that those with whom they habitually associate know not what views they hold, and, as if there were a merit in such concealment, they tell us with considerable self-complacency that they have "no desire to make Baptists." We may unite, they think, to help each other; but to anything like a propaganda they are decidedly averse.

If there be any such present, we may ask them, Why are we here? Why do we meet here day after day, apart from the great majority of our fellow Christians? Why do we form ourselves into separate churches? Why are we not associated with others in their several churches, confining ourselves to the discussion of questions, and the promotion of objects in which we and they have a common interest? Why do we maintain a separate existence, forming and sustaining organisations, and conducting movements, in which they can take no part? These are fair questions, to which, in self-vindication, we ought to be prepared with an intelligent and satisfactory answer. I suppose the answer most of us would give, if we were to give an answer at all, is—that we meet thus apart from other denominations of Christians, in order that we may bear testimony to our distinctive principles. On no other ground can we justify our separate existence and action. If in our convictions we differ not from other and larger bodies, our standing aloof from them is a needless rending asunder of the body of Christ—a violation of the oneness by which His people should be characterised. And whether or not our principles justify our separate action, will be partially determined by the estimate we form of their intrinsic or relative importance. It can be no trifling matter which justifies our creating division among those whose oneness the Saviour prays for, and connects with the conversion of the world—"That they all may be one, as Thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that Thou hast sent me."

What then are those principles? As Baptists, what reasons have we to offer for meeting here as we do? By the existence of other and larger bodies we are put on our defence; what plea have we to offer in vindication of our procedure? Of course we are satisfied that we have such reasons—reasons which we conceive, and, I think, rightly conceive, to be imperative. I know of no body of Protestant Christians which has such valid and weighty reasons for maintaining its denominational existence. Among those who in common hold firmly the great doctrines of the gospel, there are no denominational peculiarities which will compare, in importance, with our own. What distinctive principle does any of them hold which so vitally affects the interests of the kingdom of Christ? The difference between Episcopacy and Presbyterianism, being merely a matter of church order and government, will not compare with it; and yet neither is charged with sectarianism because of maintaining its separate action. Congregationalism differs from them both, no doubt, but on a subject of less importance than that on which we differ from both it and them. The differences which divide Presbyterians into several sections are not very discernible to others, and, in point of fact, are infinitesimal when compared with that which divides us from them all. While we give no less prominence than any of them to the great doctrines of the gospel, while with the congregationalist we maintain the independence of each separate congregation—its right to interpret and administer the laws of Christ without external interference or control, we are distinguished from them all by the consistent and emphatic expression we give to the doctrine they all profess to hold—the great doctrine of the *Headship of Christ.* Administering the ordinance of Baptism in accordance with His will, both as regards mode and subjects, not substituting sprinkling

for immersion, nor recognising the right of man to modify or to change, confining it so far as fallible men can to believing recipients—those who are capable of perceiving its meaning and profiting by its influence, we not only discountenance the use of forms for their own sake, but we maintain Christ's sovereign prerogative. We enter our protest against the ordinances of God being supplanted by the traditions and inventions of men, and we promote the purity of the church by unmistakably testifying to the distinction between the church and the world. If this were all we did, our denominational testimony would not be borne in vain.

And if we are not so successful as we desire to be in the futherance of these great objects—if through our remissness, or notwithstanding our vigilance, unbelievers gain admission, so that we cannot boast of the purity of our churches ; that fact does not diminish, but rather augments, the importance of our testimony being maintained as a barrier to the inroads of godless men.

I need not, however, prove to you that you have a good reason for your denominational existence. *That* you affirm by the very fact of your meeting here. My object is rather to make your position the vantage ground from which to urge my appeal. You affirm your right and your obligation to maintain your own principles. Be it so. My contention is that the right or obligation to maintain, means the right or obligation to propagate. If you are justified in meeting together in churches based on the principles you hold, it is your duty to seek the formation of similar churches in other parts of the country where they are not. If such churches ought not to be formed, neither ought they to exist where they are. The arguments which militate against their formation, militate equally against their existence. What is worth holding is worth communicating. If our principles are too worthless to be propagated, they are too worthless to be maintained ; and, in that case, it is our duty at once to dissolve our churches, and amalgamate with other bodies of Christians, thus diminishing, at any rate by one, the numerous sections into which Christendom is unhappily divided.

Among all evangelical denominations there is not one which has such good reason for planting itself in districts where evangelical churches already exist. The Episcopalian can, in such districts, hardly say that he is wanted ; for he brings nothing which it concerns the people very much to have, or have not already. He may do something to foster exclusiveness, or to gratify taste ; but he can hardly deem it a matter of vital consequence whether a church is governed by an Episcopate or a Presbytery. The Presbyterian can find no district in Scotland which is not already occupied by brother Presbyterians, whose beliefs and public services are so much like his own that practically they present no discernible difference. And yet, not to their reproach, but rather to the credit of their zeal, each of the larger sections tries to gain a footing in every town, or even village of importance, and in every new suburb they erect their churches, very often, in close proximity to each other. The Congregationalist, into districts where Presbyterians and Baptists already exist, can take nothing which is not already there. If he takes his infant sprinkling, the Presbyterians have it. If he takes his church order, Baptists observe it no less consistently than himself; so that it is difficult to see how he can supply anything which such a district wants. But although all these bodies may already be found in a given district, there is still no one which testifies to what we consider our great distinctive principle—*that ordinances are to be observed in the form which our Lord enjoins, and to be administered only to those who are capable of profiting by them, and for whom, therefore, they are designed.* I do not say, at present, whether this principle is true or not. I am not arguing either against Congregationalism or Presbyterianism. I am only shewing that, in our case, reasons for church extension may be urged which have no existence in theirs.

Some of our friends take the ground that we are not called upon to open churches, or in any other way to spread our principles, in places where the gospel is already preached, no matter by what denomination of Christians. Now it is admitted at once that places which are without the gospel should *first* receive our attention ; for after all the gospel is more important than any peculiarity of ours. That sinners should be made Christians is a much more important matter than that Christians should be made Baptists. All this is admitted. But just see the position into which you are brought by the legitimate carrying out of the principle that you are not to propagate your views where the gospel is already preached. It assumes that, except the gospel, you have nothing worth communicating. It binds you not to plant a Baptist Church, in any district which is not destitute of the gospel, and requires you as individual Baptists to unite with Evangelical Churches which already exist, whatever they may be. It would shut Baptist churches out of every large town in Scotland, for I presume there is no large town where men cannot hear the gospel, if they will, and where some denomination or other is not trying to make the gospel known. It would have hindered the most successful efforts for Church Extension which Baptists have made within our knowledge. No Baptist Church that has been formed in this city, *e.g.*, for the last quarter of a century could have pleaded as a reason for its formation that the place was destitute of the gospel. And, according to this argument, Baptists ought not to have formed such churches, but have been content to unite with others by whom the gospel was being preached.

But a truce to such argument. I feel it to be incomprehensible that there should be any bearing the name of Baptist with whom it needs to be used. Instead of attempting to move such men by argument, I would bring them face to face with the commission of our Lord, and ask them if they can find anything which will justify them in keeping their principles to themselves in view of these words—"Go ye and disciple all nations, baptising them into the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you." Room there may be left us here for judging how far our opportunities are favourable. Room for determining how to use most economically the means by which we seek the attainment of our end. But no room for questioning as to the object at which we ought to aim. The charge to "*teach them all things whatsoever I have commanded you*," is as imperative as the charge to make disciples, and we are as much under obligation to do the one as the other.

Assuming then that the propagation of our principles is a duty, not only arising naturally out of the position we occupy, but imperatively enjoined upon us by the commandment of our Lord, I would now ask you to look at the state of our country denominationally considered, and to say whether it is a state with which you have reason to be content—whether you are doing what you can and what you ought, to make men acquainted with your principles? Not only are there large tracts of country, including many of our large towns, in which they have no visible embodiment in organised churches ; but where, from no preacher's visit, have men had an opportunity of learning what they are. There are Baptists in sentiment, and even Baptists in practice, scattered throughout the country where no Baptist church is within reach. No attempt has even been made to gather them into churches. And the consequence is, that their testimony, their influence, their services, their support are all lost to the denomination ; and the resources which might be used in maintaining and spreading the truths, we hold and profess to prize, go to the support of antagonistic errors, and all because of our criminal neglect. We stand convicted of one of two things--of insincerity and consequent schism in basing our separate existence on what we do not really believe, or of the worse

indifference to which truth and error are alike.

We should make it our aim to bring our principles within hearing of our Scottish people, not neglecting other branches or spheres of effort, but still keeping it in view as one among others, and devoting to it a fair proportion of the resources we have at command. In our large towns where there is a reasonable prospect of their becoming in a short time self-supporting, we should in some instances encourage and promote the formation of churches, by guaranteeing support for two or three years to an efficient minister; in others, where a church has already been formed, we should help to procure a suitable place of worship instead of the iron structure, or the hired room, in which it now assembles, so that men shall not be led to stand aloof from it owing to the impression that it is only a temporary movement. It may in some cases be necessary to initiate the movement without local help; and in others we may only require to back the efforts of friends, who have already made a start. Such friends ought not to be left without sympathy and encouragement, when they take a stand which exposes them to much opposition and social ostracism, if not active persecution. It is hard, if men so situated, instead of receiving the friendly countenance, or the substantial support of their co-religionists in large churches, are treated by them as objects of suspicion, and instead of our going after them to help, they have to come and plead their cause in unwilling ears, going like beggars from door to door, standing hat in hand, in the rich man's presence, stating their case with bated breath, and perhaps having to listen to harsh or censorious words. A proper estimate of our duty—a truly fraternal feeling—such an organisation as we ought to have, would lead to their being sought out, kindly encouraged, and afforded such help as their circumstances might render necessary and advisable.

In our smaller towns and thinly peopled districts, other methods might and ought to be adopted. Some of our friends, I know, have a great dislike to small churches in towns or districts where the population is too sparse to admit of their becoming large or at least self-supporting. They seem, for what reason I know not, to resent it almost as if it were a personal offence, when six or eight brethren in a small town or village form themselves into a separate church. The question may be viewed from two stand-points. It may be looked at either as a question of right or expediency. Viewed as a question of right, the position which our brethren take in forming themselves into such churches is unassailable. The six or eight have just as much right to form a separate church as the six or eight hundred. Viewed as a question of expediency, very much depends on the course they mean to take after their church is formed. Unfortunately there is on the part of churches, however small, and however sparse the population of the district, a craving for a minister, that is a man free from all secular pursuits, who shall have nothing to do but minister to the handful of people whom he can gather together, who proudly speak of him as "our pastor." The craving, perhaps, is not unnatural. But though natural, it needs to be restrained. The church which is never likely to be able to pay for the luxury of such a minister, should learn to dispense with his services. It is a luxury which the denomination, with its present resources, cannot afford to give them; and if it could, it would be a question whether its resources should be employed in supporting a minister in a district where he has almost nothing to do. It should be remembered that a church may be properly constituted, although it has no one entirely set apart to pastoral work. We should be glad to see, and, by evangelistic efforts, such as would be possible to us were funds available, we should promote the formation of such churches as a standing testimony to the truth, whenever materials for the purpose can be found. Those who have embraced our principles

should be encouraged, and urged to sacrifice for them the advantages of membership in some of the larger bodies. If they were only to make their existence known by meeting together once on the Lord's day for mutual edification, and prayer, and breaking bread, although they attended at other hours the services of other denominations which they found most profitable, a good end would be gained. To encourage them in taking such a stand, we should, by giving them our countenance and support, make them feel that they are not isolated, but part of a large fraternity which sympathises with them in their witness bearing. For this purpose let them be visited occasionally by an evangelist, or even by some of our leading pastors, or members of larger churches—let true fraternal feeling be shewn them, and not only may they maintain their separate existence but bear testimony to our principles more efficiently, than if they had a minister for whose support, however inadequate, they must be dependent mainly on the help of others.

Evidently we cannot gain our object without funds ; and my wish is that steps may be immediately taken in order to supply them. Either a Fund—if only a temporary Fund—should be formed for Church Extension purposes, or our General Fund should be increased, and the increase appropriated to this object. It matters little whether it be a new Fund or an augmentation of the old, provided the money raised be wisely administered, and sacredly devoted to this end. The essence of the proposal I venture to make, is simply that, during the next three years, we attempt to raise say £5000, not as a permanent fund, but to be expended, although not necesssarily all at once, or even during three years, but as occasion may be found, in the ways now indicated, or in others which may appear equally or still more adapted to the end in view. There may be some who think we ought to aim at a still larger amount. To that I have no objection, provided they can shew us the way to its being obtained. I limit my suggestion to this amount only because after consideration, the thing seems to me to be practicable ; and because I have noticed that proposals for the unattainable or Utopian generally lead to nothing. This amount I am sure can be raised, if only we are united in our estimate of its importance, and in willingness to do our part. Let our ablest men—ablest in a pecuniary point of view—those whom God has supplied most liberally with this world's goods, promise so much to be paid either at once, or in yearly instalments as may be found most convenient—the Lord sparing and prospering them. Let the pastor, or some friend in the churches, call together the leading members, in order that the case may be laid before them and their promises be obtained. Let congregational collections be made also in order that all may have an opportunity of giving ; but not before the larger promises have been received. If you begin with a collection, my experience tells me that some will content themselves with giving sixpence who, if privately appealed to, would very likely give you a pound a year for three years, and so with larger amounts ; for one shilling at the collection you would probally get five pounds in three years, or for five shillings, ten or twenty pounds or more, in annual instalments. Let the churches receive deputations to bring the matter formally before them—men who whether they can dig or not, are not ashamed to beg, and need not be ashamed, because they know that they are not begging for themselves but for others. Then, when we have done something for ourselves, a descent may be made on England, especially on those who, enjoying the labours of Scotchmen, may not feel indisposed to render some return to the country which has made them their debtors by supplying them with men to fill some of their most important spheres. From them, I have no doubt, considerable help might be obtained, provided we could shew them that we are in earnest, by doing what we can among ourselves. I am glad to say that a sum of £200 has already been placed in my hands by one gentle-

man, to be expended in one of our growing towns, under given conditions; and under the same conditions, of course, I shall be happy to hand it to any committee which is prepared to carry on the work.

The difficulty which some anticipate as likely to arise out of our differing as to open and strict churches, may very easily be obviated. Moneys unconditionally contributed, can be applied at the discretion of the committee. Those specifically designed for open or strict churches can be applied as the donors direct.

In order to the judicious administration of the Fund, a committee is necessary. Not a huge committee composed largely of those who take no interest in the work, and do nothing for it but interfere with and hinder the action of others; like some committees which we have known, and know still. But a small working committee composed of discerning men who will be able to determine in what way help may be most efficiently rendered; men who will give to the work the time it requires; men who have the power to say *No* to unsuitable cases; men who will refuse to act until they can clearly see their way, and will then abide by the consequences of their action, and not weakly yield to solicitation, and then blame themselves and others when they find they have made a mistake—that the cause they have helped has not prospered, as they hoped, and as, if gifted with a little foresight, they might have known it never could.

The administration of the Fund by such a committee would hold in check an evil which some friends very naturally dread and deprecate. It would discourage the tendency of brethren to rush in Quixotic manner into enterprises without seeing how they are to find the means of carrying them on, involving themselves without consultation with others in liabilities which they must get others to meet, if they are not to be crushed by them. The committee, having the means of rendering help, would naturally be consulted before such ventures were made. This would be a kind of guarantee for the most promising fields being chosen whether for help in chapel building, or for the breaking up of new ground, and for the work being done in economical and systematic manner, instead of being left to the ill-advised, wasteful efforts of those who build chapels that cannot be maintained, and must either stand idle, or be sold at immense loss; and invite ministers to settle whom they cannot adequately support, so that the church must either after years of labour and expenditure be left where it was, or become a perpetual drain on the funds of the denomination, like some that might now be named.

And now I have only to add that the times are favourable for a new departure. A state of feeling exists throughout the country which urgently invites to more extensive and systematic efforts. Never before were our views of truth so favourably regarded. Other denominations respect our conscientiousness, if they do not share our convictions; and many of their members are constrained to approve of our principles who do not adopt our practice, while some have gone the length of observing the ordinance without joining our ranks. The Moody and Sankey revival has awakened a spirit of enquiry in many, and a disposition to study the word of God with unbiassed and unprejudiced mind in order that they may learn what course it behoves them to pursue. The Salvation Army even has done something to prepare our way. Although we can scarcely regard it as a genuine evangelistic movement, it is a valuable pioneering agency. While it addresses itself to a part of man's nature to which we make little or no appeal, it has on a lower level than we can very well reach, roused the attention of men to the claims of religion, and broken habits which stood in the way of their reception of the gospel. And if we understand our duty we shall aim at completing its work, devising and using means for bringing those who have been influenced by it into a right relation to God; teaching them that "the kingdom of God is not meat and drink,"

and "cometh not with observation," with sound of trumpet, and roll of drum, and rattle of tambourine, and regulation dresses, and banners of blood and fire, but is "righteousness, peace, and joy, in the Holy Ghost;" and that Christian men should render obedience not to any man with high sounding military title, but to Jesus Christ alone. This we should have done long since. But alas! we have not discerned the signs of the times. We have not studied the old question, "Who knoweth whether thou art come to the kingdom for such a time as this?"

I now leave the matter with you. If the Union will take it up heartily and earnestly, my object will be gained. If not, I shall still feel that I have done my duty. Failing the Union, it may be that individuals will be disposed to enter on it, and give promises in the way I suggest. Their doing so will best stimulate the Union to undertake what most properly belongs to it. And the result, I hope may be not only that you will strengthen the hands, and cheer the heart of many a struggling brother, but that in a few years we shall see prosperous churches in several large towns where now no such thing exists.

Let me entreat you as a Union to set yourselves to this work. Shew by your action that you exist for something better than interminable talk—that as a body you are united for great and important ends. Take to yourselves the words of the prophet—"Spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

A Baptismal Service in Hungary.

IN that otherwise quiet and outlying street named Versclange, there occured the other evening a somewhat lively and unusual commotion.

It was cold—a damp and frosty fog filled the atmosphere, which did not make lounging in the streets very agreeable; yet there stood before a stately edifice several hundred persons closely packed together. On one of the portals of the building were inscribed in large gilt letters, "House of prayer of the Baptists." I asked a woman who was standing in the crowd with a child in her arms, "What is the matter here?" She answered, "There will likely be an immersion, there is always such a gathering on these occasions; the people come to gaze, for it is as amusing as a theatre, and does not cost anything." The door now opened, and the closely packed people rushed into the building with such impetuosity that it took two policemen stationed at the door to preserve order. Before I was aware, I was in the middle of the crowd, and inside, where I got seated in a corner. Immediately after being seated, I felt a hand touch me on the shoulder, and heard a well-known voice saying, "And you are here, how did you come in

this direction." I replied "I may as well put the question to you," while I shook the hand of a literary friend, whom I least expected to find here. He answered, "I live in the vicinity, and never fail to be here when there is an immersion. There are curious things to be witnessed here." While we were thus discoursing, the crowd filled the building; every available spot was occupied, numbering not less than 800 persons. The gathering was of a mixed character, consisting mostly of the common people, of whom the females formed the largest portion. There were pale and haggart faces to be seen, on whose furrowed cheeks and in whose languid eyes you could discern the marks of the hard struggle they had experienced in the battle of life; while there were some also of the better class, ladies decked out in fashionable dress. No doubt it was religious fanaticism that drew many there, while others were prompted by mere curiosity. The inside of the chapel was without any adornment, as Protestant chapels usually are; the only striking thing was a huge basin filled with water, on the opposite side of the main door—a veritable bathing pond, such as may be seen in any of our public bathing places in Buda-Pesth. The most remarkable thing was that a pulpit was towering over the basin of water. The service now began with the singing of a hymn by a choir in the gallery, accompanied by a harmonium. Hardly had the last note sounded when a side door opened, and a young woman of about 20 years of age made her appearance, clothed in white flowing garments, and took a seat on a form in front of us. Immediately after, another door opened, from which a young man, similarly dressed, appeared, followed by the elder or bishop, as he is styled among the Baptists, who ascended the pulpit.

He discoursed upon the subject of Baptism in general, and in particular on the baptism of the Baptists in a flowing style, although somewhat mystic; but the less I made out of the sense of it, so much the more were the saints moved. One woman, without lifting her eyes from the book, was shedding tears from deep emotion. When the minister had finished, he, to my great surprise, descended down into the basin, and beckoned to the female candidate to follow him. The water reached to their chest. The minister then pronounced a short prayer, and immersed the candidate backward all her length in the water, before one was aware of it, so that the water splashes rose high in consequence. After a short prayer, the same ceremony was performed on the male candidate. When both had disappeared behind a curtain, the minister again ascended the pulpit, the water dripping from his garments, and closed the meeting with a short speech.

While the congregation was dispersing, my friend proposed that I should embrace the opportunity of interrogating the bishop. It was natural that I should be disposed for this, and undertook the task. The bishop, Mr. Meyer, who meantime had divested himself of his wet garments, received me in a comfortably furnished sitting room. He is a good-looking gentleman, with an expressive countenance, and discourses freely of the mysteries of their creed. He said "We have indeed no mysteries, the founders of our church have simply returned to the order of the first churches as the Lord Jesus and His apostles taught and instructed them. To all other forms we pay no attention or regard." "But," said I, "the circumstances are changed between now and then." He replied "the truth remains the same in all circumstances, and that there is something attractive in our teachings and precious to the heart of man, is evident from the influence it gains. In America, our church is the second largest in number, while in Germany it is gaining ground daily." "But," I said, "it is only the poor who gather with you." "This," he replied, "is in our favour; for the first churches were composed of the poor and heavy laden. The poor require religion for their stay and comfort, and will naturally be drawn to such teaching and doctrines as will increase their knowledge and supply their spiritual need, and where they find love prevailing." As I left the bishop, I encountered the female candidate in a small room, through which I passed; I asked the girl how she felt now after her immersion. "Happy," she replied, with a countenance radiating with joy, "Happy that the Lord had counted her worthy to be numbered among the chosen of His people."

In serious meditation, I took my departure from this place where I saw such strange things. It is most marvellous that so few people in Buda-Pesth know what is going on in its great city, so that only as by accident I came to know how the people are swayed, and what takes place a short distance from the heart of the city.

THE SAVIOUR'S SYMPATHY.

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Saviour's pillow,—
Jesus slept.

But when sudden grief was rending
Human hearts in sorrow bending;
When he saw the sisters weeping
Where the brother's form was sleeping,
"Jesus wept."

Children's Readings.

"THE TWO DOORS."

By the Rev. F. H. Robarts, Glasgow.

"Behold I have set before thee an open door, and no man can shut it."
"Behold I stand at the door and knock: If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."
—REVELATIONS iii. 8-15.

ERE are two texts about two doors. One is open, and the other shut. What do you think is meant by them?

1. *By the open door,* is meant an opening or opportunity for doing good. There is some one who wants to know how to be saved. The door of His house is wide open, and the door of His heart. Go and tell him that Jesus Christ came into the world to save sinners, and beg him to give his heart to the Saviour.

God has lately been opening a great many of these doors in Africa and China and India. I hope you all look at the *Missionary Herald* at the end of this MAGAZINE. It has capital pictures and famous stories for children. You should ask your fathers and mothers to show them to you, and to tell you the latest missionary news about the opening of doors. You have heard of the great explorer Stanley, who went to find Dr. Livingstone, and of his wonderful journey across the dark continent of Africa. Stanley Pool, which you should find on your map, has been called "the gate of Africa," and I think God sent Mr. Stanley to open it; for now our steamer the "Peace," and other steamers, can go through Stanley Pool, up the great Congo River, and can carry to the poor black Africans who live on its banks, the glad tidings of salvation through Jesus Christ our Lord.

And God has not only opened the door of Africa, but He is opening the door of the African's heart. One Sunday evening, after our missionary, Mr. Percy Comber, had been preaching, he sat down in his room to write a letter, and noticed some words scribbled in pencil on his blotting-paper. Here they are, and very curious they look! Try and read them, "*Mono uzoleli wakala mwana Nzambi Kikilu.*" What do they mean? "*I want to be a child of God truly.*" Who had written them? A little Sunday School boy. Here was an open door! Mr. Comber soon found him out, and had a good long talk with him. Presently the boy said, "I want you to teach me how to pray, to

pray good;" so they knelt down together. Since then the good news has come that this boy has really given his heart to Christ. Now if black boys in Africa ask to be taught how to pray, is not that an opening of the door; and what will be said to us, if we do not send plenty of bibles and missionaries to enter in?

2. *Now for the shut door.* Would it not be very sad if, while the doors of these hearts in the dark Continent of Africa are being opened, the doors of the hearts of any boys and girls who read about them should be shut? Jesus says "Behold I stand at the door and knock." Would it not be sad to keep Him waiting? But is not that just what some of you are doing?

There is a beautiful picture by the great artist Holman Hunt, called "The Light of the World." Ask your father or mother if they can show you an engraving or photograph of it. It represents an old door which looks as if it had not been opened for a long time. The hinges are rusty; and nettles and weeds are growing over it. In front of it there stands a grave but kind-looking man, with a lantern in one hand; he has been knocking, and now is waiting for the door to be opened. This is meant for the Lord Jesus Christ. "Behold I stand at the door and knock."

What is meant by the knocking? Sometimes when people will not open their hearts to let Jesus in, He is obliged to send some trouble like a loud knock at the door, to wake them up, and make them think and pray; but He would much rather that they would listen to His gentle voice, and then the hard, loud knock would not be needed.

When your father comes home in the evening you do not wait for him to knock, but when you hear his voice outside, you open to him immediately. That is the way to receive the kind Saviour who says, "My son give Me thine heart."

Perhaps some of you feel it rather difficult to open the door. You want to be a little Christian, but you hardly know how to begin. That reminds me of what happened to me one day in Liverpool. I knocked at the door of a house, and was kept waiting for a long time on the door step. I began to think there was nobody at home. But presently I heard the sound of little feet in the passage, and the fumbling of little hands at the door handle trying to turn it, and to pull the door open. The door was stiff and would not move. Then very faintly came a little girl's voice, "You must push." She pulled and I pushed, and between us we managed to get the door open.

Now, if you want to be a little Christian, think of the African Sunday School boy, and the little girl in Liverpool, and learn a lesson

from both of them. Pray his prayer, "I want to be a child of God truly, but my heart seems stiff and hard to open. O Lord Jesus who dids't die for me, open my heart; help me to let Thee in, and dwell in me for evermore. Amen."

"O Jesus, Thou art pleading,
In accents sweet and low;
I died for you, My children,
And will you treat Me so?"
O Lord, with shame and sorrow,
We open now the door;
Dear Saviour, enter, enter,
And leave us nevermore!

Notes.

By a Rambling Observer.

THE Baptist Union Meetings, held at Huddersfield in the first week of October, were largely attended both by Delegates and Baptists from the neighbourhood; and the spirit which animated them was excellent throughout. All the topics assigned to the speakers, with one exception, admitted of no reference to recent controversies; and the very silence which prevailed on that question, was perhaps the most striking proof of how much it was present to every mind. The meetings have demonstrated two things. First, that notwithstanding all that has taken place, the Union was never stronger than now, in its hold on the affections of its friends, or its capability for useful work. Secondly, that there is no likelihood of its seeking to exclude some of its most useful and honoured members, by the adoption of a narrow credal basis. The topic which was an exception to the others, was that assigned to Dr. Landels, who was requested to speak of "The Death of Bunyan"—"1688, and 1888" "The rights and responsibilities of the individual Conscience." This naturally led to remarks on the effect of Creeds, in preventing fearless and honest thought. And the manner in which his protests against all attempts to do this were responded to by the large audience assembled in the Town Hall, was enough to shew that no such attempts will be tolerated by whomsoever made. Complaint has been made by a few against the speaker introducing such a topic at the close of the meetings, but to this it is enough to reply that neither the topic nor the time was of his own choosing.

WE cannot speak at length of the various speeches and addresses delivered at the meetings. Many were of a nature fitted to deepen the spiritual life, and to quicken the religious activity of the Churches. To these results several brethren contributed. Mr. Stewart, by his vigorous sermon on missions; Mr. Rosenear, by a characteristically lofty and philosophical sermon, on "Christ the

Light of the world;" Mr. Meyer, by a paper on "The cultivation of a devout life." Mr. Cuff, by a vigorous paper on "Family Religion;" with others who cannot be even named in a brief note. Dr. Clifford's address was one of his best efforts, if not absolutely his best, and that is saying not a little. It was brilliant almost to a fault. It dazzled to an extent which somewhat interfered with the conviction and impression it sought to produce. Dr. Clifford has fancy enough, and wealth of allusion, to make half a dozen orators. But, his object would be better gained by the exercise of a little self-restraint in the use of his resources. The very exuberance of his style partly conceals its strength, and militates against the definite impression at which a speaker should aim. It is like a meadow in which you "scarce can see the grass for flowers." It is luxuriant as a topical forest. It might be more useful did it resemble more an East Lothian field. But we feel it to be almost ungrateful and presumptions to suggest the possibility of improvement, in that which is of such transcendent excellence. Its lofty tone, its intense earnestness, its broad sympathies, its literary excellence, makes us feel, as did his spring address, that we have a man among us of whom we may all be proud. He has done honour to the Chair of the Baptist Union, his exclusion from it, as some wished, would have been a denominational disgrace.

The Baptist Union of Scotland held its annual meetings in the last week of October, in Adelaide Place Chapel, Glasgow. The meetings commenced on the evening of the 23rd, by a sermon from the Rev. Dr. Clifford, President of the Baptist Union of Great Britain and Ireland. The text was 1 Cor. ii. 2, "For I determined not to know anything among you save Jesus Christ and Him crucified." On this subject Dr. Clifford, as might have been expected, discoursed in very masterly manner. The audience was many times larger than usual, and might have been much larger, but for the very insufficient publicity which was given to the announcement of the service. For this we are unable to say who is to blame. But there can be no doubt of the fact, that many who would gladly have heard the preacher, were prevented enjoying that pleasure. The sermon was not one of Dr. Clifford's best efforts, but it gave a right key note to the meetings; was frequently referred to in the prayer meeting on the following morning; was a timely deliverance on a great theme; and such as it might have done ministers of all denominations good to hear.

The Wednesday morning prayer meeting, which was well attended, considering the hour and the distance at which many of the brethren were lodged, and pervaded by a spirit which augured well for the harmony of the day's proceedings, was followed at 10 o'clock by a business meeting of the delegates. The various reports were adopted, and the officers for the year chosen. Mr. C. A. Rose as Vice-President, Mr. Graham as Treasurer, Mr. Yuille as Secretary, and Mr. M'Lellan, Dr. Macnair, and Dr. Landels were requested to act

as tutors. A well deserved vote of thanks, for past services, was awarded to Mr. Macdiarmid, whose retirement from the treasurership was deeply regretted by all. Then came the discussion of the proposal that Mr. M'Lellan be requested to devote his whole time to tutorial work. This was expected to be the question about which the keenest debate of the session would arise. It was opened admirably by Mr. Rae and seconded by Dr. Macnair, both of whom bore testimony to Mr. M'Lellan's ability and character; which must have been to him highly gratifying. By the time these two gentleman had spoken, it was close on the time fixed for adjournment, and the meeting separated wondering what could be said on the other side.

THE Annual Meetings of our Home Missionary Society were also held on the Wednesday. At the Business Meeting in the afternoon, presided over by Mr. Maitland, the Secretary (Mr. Elmslie), submitted the report for the past year, shewing that there were now twenty-five missionaries engaged by the Society. The abstract of accounts shewed an increase of subscriptions over the previous year, of upwards of £240; that the income had been all expended in support of the missionaries, and that the Legacy Fund had been further drawn upon to supplement the ordinary income. The Treasurer and Secretary were re-elected for another year, and the Committee chosen by ballot as usual. The Public Meeting in the evening was presided over by Robert Anderson, Esq., Dundee, who advocated the extension of the Society's operations, and the use of a tent in doing so. Addresses were delivered by three of the missionaries—Mr. Last from Kelso; Mr. Craise from Largo; and Mr. Ross from Coatbridge; all of whom gave interesting reports regarding their respective fields of labour. In the case of Coatbridge, it was stated that the friends there now found themselves in a position to dispense with the aid which the Society had hitherto afforded them, and had resolved for the future to become self-supporting. The vote of thanks to the chairman and speakers was moved by the Rev. Dr. Clifford, President of the English Union, who incidentally remarked that when the Baptist Irish Mission was projected, in which he had taken an active part, he had recommended that it should be conducted on the model of the Scotch Society, which he considered was admirably fitted for carrying out the work assigned to it. The various addresses were listened to, and appeared to be highly appreciated by the large audience which had assembled in Adelaide Place Chapel, to shew their interest in the work of the Society.

THE discussion which was resumed on Thursday morning, was on the whole conducted with good temper. After a three hours debate, the resolution was carried by the overwhelming majority of 90 to 29. This decision, if any respect is to be paid to the fundamental principle of voluntary societies, ought to end our educational strifes, through the minority loyally accepting the decision of the majority.

In the evening the Public Meeting was held, when the retiring President introduced his successor, who delivered his inaugural address, which was on the subject of Church Extension; and was followed by an admirable speech from the Rev. Dr. Clifford. This closed one of the most interesting Autumnal Sessions we have been privileged to attend.

In Memoriam.

Died at Edinburgh on 6th October, 1888, Mrs. Helen Hithersay, aged 74: eldest sister of the late Rev. Francis Johnstone. She was one of the 21 persons who formed the Church under the pastoral care of her brother, in Hunter Square, Edinburgh, in 1845. From that period to her death, she has honourably maintained her Christian character. She greatly enjoyed the preaching of the Word, and often expressed her delight at the clear truth she was privileged to hear.

She married Mr. Hithersay of Ilkeston, Derbyshire, who was for many years a deacon of the Baptist Church there, and at his death, five years ago, she returned to Edinburgh, re-uniting herself with her former Church, now worshipping in the new edifice in Marshall Street. Mrs. Hithersay caught cold at the close of September, acute bronchitis supervened, which terminated her earthly course.

To depart was to her "To be with Christ, which is far better."

Reviews.

A Bi-Centenary Memorial of John Bunyan. By Rev. Charles Williams, Accrington. *London:* The Baptist Tract and Book Society.

This well-written and tastefully got up little volume is meant to commemorate the Bi-centenary of Bunyan's death. Mr. Williams has done his work in a painstaking and highly satisfactory manner, and we trust that his book will circulate largely, not only among our own churches, but also throughout the English-speaking world. Every member of our body will read with deep interest the overwhelming evidence adduced in Chapter IV., to show that Bunyan was a thorough Baptist, though an advocate of open communion.

A Manual for Church Members. By Rev. Charles Williams, Accrington. *London:* The Baptist Tract and Book Depository.

Within the compass of thirty-eight pages, the author has here succeeded in giving, in a lucid and readable style, much weighty instruction regarding our denominational principles. The younger members of churches should be put in possession of this valuable treatise.

Intelligence.

ABERDEEN.—George Street Church held its anniversary services on Lord's day, 21st inst., Rev. Mr. Whittet, of Wishaw, preached at 11 a.m. and 6 p.m. · the attendance at both services were large and appreciative. A social meeting was held in the Northern Friendly Society's hall, the company numbered about 400. After tea, the pastor, who presided, gave a "resume" of the work of the congregation during the past year. The total membership is now 147, of these 68 has been added during the year. A Sunday school has been started in connection with the congregation, which is doing good work ; they had on the roll 134 scholars and 14 teachers. Open air evangelistic meetings are held three times a week. Cottage meetings are held in three different districts of the city ; tract distribution is also carried on by a staff of 13 distributors. Mr. Bisset spoke in a very hopeful way of the work, which had never been without tokens of divine blessing. Addresses were also delivered by Revs. Messrs. Whittet, Chedburn, and Butler, and Mr. Garriock.

CUPAR-FIFE.—The Rev. A. M. Branderburgh has accepted a call to the Provost Wynd Church, Cupar.

EDINBURGH - CHARLOTTE CHAPEL.—The Rev. W. Way, from Regent's Park College, has received and accepted a call to the pastorate of this church.

FALKIRK.—The departure of Rev. W. J. Mathams, from Falkirk, to assume the pastorate of the Wycliffe Church, Birmingham, was signalized by a social gathering in Masonic Hall, on Friday evening, 12th October. The hall was filled by a large and representative assembly. The chair was ably occupied by Dr. Campbell, Rector of the High School, who was supported by most of the ministers in town, by some members of the town council, by several members of the church, and by Rev. G. Yuille, Stirling. Brief addresses were delivered by those on the platform in testimony of Mr. Matham's work in town, especially of his endeavours to elevate and benefit the working classes. In the course of the evening, Mr. Mathams was presented with a purse of sovereigns by one of the deacons, on behalf of the church and friends in town. Mrs. Mathams also being presented with a piece of silver plate. Mr. Mathams suitably responded, making special reference to his five years' work in Falkirk, and to a few of the experiences through which he had passed. He thanked them for their gifts, which, as a token of their appreciation, would stimulate and encourage them both in the wider and more responsible position they were called to occupy in Birmingham.

GLASGOW.—The Rev. D. W. Jenkyns, of Frederick Street, has declined the invitation to the chapel at Jesmond, Newcastle-on-Tyne.

NOTICES TO CORRESPONDENTS.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of November, 1888.

SCOTTISH BAPTIST MAGAZINE.

Editorial Note.

THIS Number closes the Second Volume of the New Series. In looking forward to the New Year, we are happy to be able to contemplate several new features, which we hope will add to the value of the MAGAZINE, and awaken new interest in its readers. The MISSIONARY HERALD will be incorporated with it as heretofore, and the price of that, we need scarcely remind our friends, is equal to what they pay for it and the MAGAZINE combined. Mr. Robarts will continue his valuable Children's Readings, and these, we do not hesitate to say, would be cheaply purchased at the price paid for both MAGAZINE and HERALD. As we have nothing to do with preparing them, we feel free to express the opinion that, for their purpose, there is scarcely anything by which they are surpassed. We hope also to give fuller accounts of the work of the churches, and will welcome well-digested information, such as may interest our readers. For this purpose, we invite the co-operation of friends in the various churches. Among the new features, we may mention *Sketches of our new Churches and their Ministers.* In the January number will appear an interesting account of the origin of the church at Hamilton, to be followed in February by an account of the church at Kirkintilloch, and so on. We hope also to present a series of papers on Family Religion, which, we hope, will prove useful as well as interesting. In conclusion, we hope to make the MAGAZINE a welcome visitor to every home, and a source of profitable Christian reading to old and young. We mean it to circulate among all the churches, by reason of its own merits; believing that those who do not receive it now, will be induced to do so before long, when they learn from others how much they lose. Intending readers should send in their orders and subscriptions without delay, as we cannot print a large surplus to supply back numbers.

Christ's Joy remaining in His People.

John xv. ii.

THE valedictory discourse of our Lord was designed to comfort His disciples under their sorrow at the prospect of His removal. In its opening words He revealed His purpose when He said "Let not your hearts be troubled," and now He assures them again of His desire that "His joy might remain in them, and that their joy might be full."

Strange that He should speak of His joy at such a time! His enemies are now plotting to take away His life. The traitor has left the table where this discourse commenced, and now or about this time is negotiating with them "the price of blood." To-morrow He will be in their hands, suffering all the indignities and cruelties they can inflict, and those with whom He is now surrounded will forsake Him, and seek safety in flight. One of them, the loudest and most vehement in his professions of attachment, will deny Him with curses as Judas has already betrayed Him. The scourge with its tortures awaits Him, and the indignity of the crown of thorns, and the scarlet robe and the reed in mockery of His royal claims; and the nails will be driven into hands and feet, and the ribald jests assail Him, and the buffetings and the spitting; and Jerusalem will send out the scum of its population to make merry over His dying agony, when as a spectacle to angels and men, a thief on His right hand and His left, He hangs between earth and heaven, until death shall release Him from His pain. And immediately before Him is the agony in the garden, and already overshadowing Him the mental anguish which made Him feel "sore amazed and very heavy," "exceeding sorrowful even unto death." All His words of wisdom and works of love have resulted in this! And yet He speaks of *His joy*, and speaks of it as of such inestimable value, that the disciples participation in it would make their own joy full. What a testimony is this to the deep inward joy which may accompany outward trial, and, stranger still, may prevail over the sorrow which mingles with it, when the heart, in the face of persecution and trial, is set on the futherance of highest ends!

The Saviour's joy never fails. With all the calm gravity of His manner, and the conspicuous absence of anything like boisterous mirth, such as may often be seen in men, and even in good men, no

intelligent reader of the gospels can doubt that joy was the deep under-current of His life. Whatever variations there may be in His tone and manner, this runs through and underlies them all. When He has to complain of the unbelief and obtuseness of His disciples, when his sensitive heart is touched by the grave of Lazarus His friend, when He laments with tears the infatuation of His countrymen, and is exposed to their fiercest hatred; and, in addition to His bodily distress, has to suffer severe mental anguish; under these conditions, as well as when he is pleased with the confiding innocence of childhood, or is gratified with beholding the beneficent results of His own wonder-working power, or with hearing expressions of grateful love from sufferers whom He has relieved, or appeals for pardon from the penitent; or when He enjoys the intercourse of congenial and devoted friends, as in the house of Martha and Mary, there is always not far off, but in His own heart, ready to be drawn upon at pleasure, an unfailing source of joy. There is sorrow and distress for a time rising into view, but beneath all there is the perennial joy ever ready to manifest itself. There is outward trial—trial in circumstances and relations; but the heart is set to joy. He is a man of sorrows; but He is also the Prince of Peace. And though He suffers much from others, and sorrows over what He sees in them, and is afflicted, it may be in His person, His heart is always so calm and assured, that in the midst of all He is able always to rejoice. Above all His disciples, he is an example of what is meant by *rejoicing in tribulation—greatly rejoicing* although in heaviness through manifold trials.

While He feels more acutely than any one else the wrongs which He daily witnesses, the sad disorders of this rebellious world, the wickedness and woes of humanity, He looks on them with none of the despairing feeling with which others regard them. While many good men of benevolent disposition are almost distracted by them, disposed to quarrel with the government of the Allwise for permitting them to exist, tempted to condemn the universe and to arraign its Maker at the bar of their own short-sighted and fallible judgment; ready to ask, "Wherefore hast Thou made all men in vain?" unable to rest or to enjoy while things are as they are—while it is so even with good men, He infinitely more benevolent than they, more sensitive to human suffering, more pure than they, and more shocked by the spectacle of moral wrong which is so repugnant to His spotless nature, shews no disposition to quarrel with the ways of God. Instead of now fretting and fuming, and now despairing, speaking in a lugubrious tone as if all nature were out of joint, and hastening to

a lamentable catastrophe, He surveys all and moves among all with the utmost calmness and composure, regarding both the wrong, which He loathes, and the suffering which He pities with an unruffled and infinite patience, because He sees a wise, and loving, and Almighty Father ruling over all. *We* quarrel with the actual, and knock ourselves against the walls of circumstance, sadly bruising and wounding ourselves, as if hemmed in by a cruel fate which ordains all things; we complain of what is, not as a matter which we have patiently to remedy, but only bitterly to protest against. *He* deals with it as something to be patiently and ultimately set right, something permitted to exist now for wise purposes; but in the end to be destroyed and made subservient to glorious results under the beneficent rule of an Almighty Father. *To us* the universe sometimes appears to be a mere demon's universe, in which wrong and disorder shall forever prevail. *To Him* it is God's universe, notwithstanding man's rebellion. An Almighty Father has charge of it, and will not permit His gracious purpose to be frustrated. His Father is working all around him, protecting the sparrow, feeding the raven, clothing the lillies and the grass of the field, not forgetting the children of men. High over all the human turmoil, and madness, and wickedness, bends the infinite goodness, and wisdom, and power, and, knowing this, amidst all that is painful and repugnant to His sympathetic and sinless nature, His heart is filled with a deep and unruffled and satisfying joy.

Disappointments oft-times vex us sadly. We fail in our attempts. The opposition we have to encounter baffles and mortifies us. When we are on the eve of triumphing apparently, some untoward occurrence renders all our labour fruitless. Success when achieved proves less satisfying than it promised. Even in our efforts to do good this is our experience. And whether it be that our vanity is wounded by our failure, or whither it be that some more legitimate feeling lies at the root of our annoyance, so it is that we do not bear these disappointments patiently, but suffer them greatly to mar our peace. And peevish complaints and murmurings testify to anything but a joyous state of mind. When it is so with us, let us think of our Lord. He, humanly speaking, had disappointments to bear more than any man. "He came unto His own, and His own received Him not." His words of wisdom fell on unwilling ears and undocile hearts. Those who were nearest Him proved how little they had learned from His plainest teaching, how little they had been elevated by contact with His pure and self-denying life. His relatives and townspeople were most incredulous to His just pretensions, insomuch

that the scenes of his boyhood were unvisited by the works of power and mercy with which He blessed other cities and villages. His miraculous works awoke no grateful response in the hearts of the mass of his countrymen. Those who *were* moved were most fickle in their attachment, crying, "Hossana" to-day, and "crucify Him" to-morrow—now strewing palm trees in His way, and now nailing Him to a cross. His most god-like acts were attributed to satanic agency. And a life spent in doing good, closed amidst the execrations of his enemies, and the desertion of His friends. Looked at thus, what was so fitted to mortify a sensitive soul. And yet amidst all this you see no sign that His feelings were ever ruffled in the smallest degree. His calm inward joy endures through all, and survives it all. You never hear Him complaining of disappointed hopes, or peevishly murmuring under cruel treatment. He neither resents injustice, nor frets because of failure. He is as calm at Pilate's bar, or in Herod's judgment hall, or in the high priest's house, as He is under the roof of Martha and Mary, or on the Mount of transfiguration; as self-possessed when Judas betrays Him with a kiss, as when in the house of Simon the Pharisee, the woman washes His feet with tears, and wipes them with the hairs of her head." He is grieved for others when they treat Him cruelly or wickedly, but He shews no impatience or resentment on His own account. Through all His calm joy is unruffled, for He has no selfish desires or ambitions, and He knows that however men may act, and whatever disappointments or failures He has to bear, He is fulfilling the great purpose of His coming, and doing the will of His Father in heaven. True joy depends not on outward circumstances or the conduct of others, but is the result of internal harmony, the possession of a soul attuned to its own convictions, and to the Divine behests; and the Saviour, having this, living and acting in harmony with the Eternal Father, moved in the sphere of the Divine peace, and was not affected in his joy by anything which took place on the earth below. God's own joy, the Father's joy filled His soul, so that drawing from this inward source, he could say on the eve of His agony, and His crucifixion, with Gethsemane and Calvary fully in view—"These words have I spoken unto you, that My joy might remain in you, and that your joy might be full."

The condition of His joy remaining in them is their living in harmony with Him. Where due heed is given to His words—where the position of privilege He shadows forth in the parable of the vine and its branches is properly realised, and the duties on which it is made contingent, are conscientiously and faithfully performed, His joy abides in them. Just as the vine sap circulates through the branches, so when their union is uninterrupted by disobedience, and realised by faith, His feeling of joy in God flows into them. Their interests are

identified with His. They are one with Him, who is one with the Father. And knowing this, they necessarily share in the composure with which He surveys all outward things, in His unruffled patience and serenity under disappointments occasioned by the fickleness, or the preverseness, or the cruel ingratitude of men. As identified with Him, they are embraced in the love with which the Father regards Him. Something of the complacency with which the Father regards Him rests upon them. The divine benevolence desires their welfare, and because they are in Him, will take effectual means for its promotion. And thus knowing themselves to be folded in the embrace of the divine love, and the objects of divine approval—that, whatever may take place on earth, and among men, or in any part of the universe, God's gracious purpose concerning them must be fulfilled—knowing this their hearts are calm amidst all that takes place around, as Christ's own heart was. They have in the harmonious movements of their own nature, and in the strong and abiding assurance, that the God who loves them is working for them, with infinite wisdom, and power, and goodness, controlling all things, and conducting them to the issue he desires, a source of inward joy like that of their Lord, joy which is altogether independent of outward conditions. Christ's joy, not the worlds joy, not their own joy, but His joy remains in them. He, as the full fountain, sends it flowing through every channel connected with Himself. As the sap filled vine, He makes it flow through all who are His branches.

When Christ's joy is properly realised by His people, their joy is full. His was boundless as His own infinite nature, and sufficient to impart to all His disciples as much as they could desire. You can fill a myriad vessels from the ocean, and make no perceptible difference in the quantity of water it contains. It flows into every nook and cranny, filling all alike until every hollow within the tidal mark is covered, and all inequalities of surface disappear in the one broad expanse of water. The sunlight comes to every eye, and gladdens every home that is open to its beams, and shews no sign of stint or exhaustion, because so many have partaken of its benefits. And so the joy of our Lord's heart—His delight in His Father's rule and fellowship—might be imparted to all who are His in such abundance as to fill them to overflowing. Let them realise how as one with Him they are included in the embrace of the Father's love—how the Father loveth the Son whose they are, and hath committed all things into His hand—how His cause shall prosper, and their interests be conserved and furthered, whatever may oppose—how all beings, and all forces in the universe are working together on their side, for their welfare, because under His control—let them live through their union with Him, in fellowship with the Father—and though they are still inhabitants of earth, and subject to its privations and trials, their joy shall know no measure. Christ's own peace—the peace which nothing could ruffle shall garrison their hearts and minds—Christ's own joy—the joy which never failed Him shall be in them, pervading all their nature, so that they shall rejoice in Him, with a joy that is unspeakable, and full of glory.

Denominational Reminisences.

By an Old Baptist.

IV.

UR thoughts go back about forty-five years to the time when we first heard and saw the Rev. James Blair and Rev. Francis Johnstone. It was in a border town where there was no Baptist church, and, for anything we know, the place did not contain a single Baptist. Certainly we regarded Baptist principles with no favour, having been brought up to think of all who bore the name of Baptist with something like contempt; and having been often annoyed with the forwardness of those Baptists whom we knew, to push their views, and to ply us with arguments which we found it difficult to answer to our own satisfaction. On the occasion referred to, Mr. Blair and Mr. Johnstone were out on a preaching tour through some of the border towns, under the auspices of that section of the denomination which bore the name of the Baptist Union of Scotland. The two, although characterised by different qualities, were very fitly coupled together in this work, the one supplying to a large extent what the other lacked. In many of the natural qualifications of an evangelist, Mr. Blair was unsurpassed by any whom we have known. Mr. Johnstone was no less distinguished for his teaching capabilities. The one was admirably qualified for going out into the open air, and arresting the attention of passers by; the other was no less qualified for addressing those who were thus induced to attend the indoor services, and expounding to them his theological and ecclesiastical views. Their visit, we remember, attracted very considerable attention, not only where we heard them, but in several other towns. And though we differed widely from the principles they propagated, we can well remember the impression they produced, and have often felt, since we became connected with the Baptist body, how much might be done for the dissemination of our principles by similar labours undertaken by men similarly qualified. We are not able to trace the connection between cause and effect; but we know that in the district they visited, there are now Baptist churches in at least three or four towns where no such thing existed, and where even individual Baptists were not known. This may seem a small result to those who attach so little value to our distinctive principles, that they have no desire to see them propagated, and who, were they consistent,

would sever themselves from the churches in which they are maintained, and become absorbed in other denominations. But it is of no small importance to those who, like ourselves, feel that we have a testimony to bear; and that the truth we hold, not only because it is truth, but because of its bearing on the prosperity of the cause of Christ, deserves and demands that we should use all proper means, and avail ourselves of all suitable opportunities, of making men acquainted with it.

At the time we refer to, Mr. Blair, to whom this reminiscence chiefly relates, took his stand in the market place or square of the town, and commenced his service in the most informal manner by talking to a few children whom, if we remember rightly, he attracted towards him by giving them little books or tracts. He had not the gift of song, and could not adopt that now common means of attracting attention. It would not we imagine have been much of a treat to hear him sing a solo. Neither did he try the now common method of sounding a trumpet or beating a drum. His sanctified ingenuity enabled him to dispense with such means. It was through talking to the children that he managed to reach their seniors. As the little ones were grouped around him, listening with interest to what he said, one adult after another, attracted by the appearance of a man of rather large dimensions addressing himself to boy and girls, would approach to observe what was going on, and struck by his talk would remain for a time to listen. As their number increased, he would glide skillfully out of his address to children into something more adapted to those of maturer years. His clear, forcible way of putting his thoughts, would hardly fail to interest and impress, and whether his views were entirely new to his hearers, or whether the topics touched on had already occupied their thoughts, they could hardly fail to find something on which they would be likely to go home and meditate. In this way a spirit of inquiry was awakened in many, and the way prepared for their being led into a fuller knowledge of the truth. Having finished his service, he would announce the meeting which was afterwards to be held indoors, and addressed both by himself and his companion.

We were struck with his appearance and manner, of which our remembrance is as vivid as if it were but yesterday. It was in the summer time. He wore no other than a loose gray overcoat, which hung about him in a manner more picturesque than elegant. He had spectacles resting on the point of his nose, through which he read, and over which he looked at his audience. He had no chair or stool on which he took his stand, but walked freely up and down in the little circle formed by his audience. His voice was somewhat harsh, but clear and impressive, and to those less prejudiced than we were, perhaps not disagreeable. His courage and self-possession were great, and his presence of mind and ready tact, seldom if ever failed him even in the most trying emergency. He was not a man with whom many would venture to take liberties; and if some unruly half drunken fellow in his audience sometimes interrupted, he generally received a rebuke which made him fain to hide his head.

In a mining district where he was preaching, a man on the outside of the audience questioned something he had said, and began to give his own views. Mr. Blair looked at him over his glasses, and remained silent until the man had had his say, then quietly asked him, "Have you done, sir?" "Yes sir," was the reply. "You are quite sure you have done?" "O yes." "Well, I hope you are sure, because it is of no use two speaking at once," and then proceeded with his discourse as if no interruption had taken place. At another time a drunken fellow forced his way through the congregation, brandishing his fists, and threatening violence to the preacher. Mr. Blair was standing on a chair which was rather shaky. With the most consummate coolness he beckoned to the man with his finger, and said to him. "See, my man, this chair is not very steady. Will you take hold of it, and keep it firm? I shall be obliged to you if you will." Pleased with the confidence placed in him, or with having something to do, the man gladly consented, laid hold of the back of the chair with both hands, and kept it steady until the preacher had finished his discourse. Such presence of mind, and readiness of resource, one would say, amounted almost to genius, and admirably qualified a man for dealing with such audiences as Mr. Blair was accustomed to address.

Once, he told us, he was almost nonplussed. It was in Dundee, if we remember rightly, in the autumn of the year when there was a general failure of the potato crop, and much distress among the poor in consequence. He was preaching in the streets, and expatiating on the goodness of God in sending seed time, and harvest, causing the earth to yield its increase, and thus providing food for man and beast, when an old woman in the audience called out, "And what do ye mak o' the tawties, sir?" This he felt was rather a poser for him, and instantly resolved to take no notice, but to proceed with his discourse. This he was not allowed to do. The old woman, who may have felt she had the advantage, repeated her question, so that he felt compelled to answer. His presence of mind, which had been slightly disturbed, did not long fail him. Looking at his interrogator over his spectacles, he first of all expressed his surprise that a respectable woman who had reached her years, should interrupt a preacher of the gospel in the delivery of his message, and then proceeded to say, "When I think of the wickedness and ingratitude of men, my wonder is not that the potato crop has failed; but that the corn crop has not failed also." And discoursing in this strain, turned the interruption which would have been fatal to many preachers, to good account.

Mr. Blair was as fond of, as he was well qualified for, his work. Towards the close of his life when he was placed in independent circumstances, and long after he had ceased to be the evangelist of the Union, he continued to evangelise as strength permitted. When unable to walk much, he had a pony on which he journeyed from place to place, preaching the gospel and distributing tracts. He would often preach while seated on borse-back, so that his waggish neighbours would speak, of the amount of good gospel which was thrown

away upon his horse. This work he continued, we believe, even after the sentence of death was on him in the painful malady which ended his days. He was a man somewhat rough in exterior and manner, but he had, as we know, a large and generous heart; his earnest devoted labours were made a blessing to many; and to these labours, if we mistake not, not a few churches owe their existence.

Children's Readings.

"YOKE-BEARING."

By the Rev. F. H. Robarts, Glasgow.

"It is good for a man that he bear the yoke in his youth."—LAMENTATIONS, iii. 27.

WHO can tell me what a yoke is? A yoke is part of the harness of the oxen, which were used in the East to draw ploughs and carts. It is a sort of wooden collar going over the necks of the animals, to which the traces are fastened; something like the leather collars round the necks of cart-horses in our own country. Horses, at first, do not like their collars, and oxen do not like their yokes; and if they are to be good beasts of burden, they must be broken in, and accustomed to the yoke when they are young.

And so it is with men and women. They often feel the duties and trials of life to be a heavy burden, like the yoke to the oxen; and therefore it is good for them to be broken in early, and to learn to bear the yoke in their youth.

Now this is the reason why you boys and girls are sent to school. You are very happy at school, and like it on the whole I have no doubt; but there are some things at school which are not very pleasant. "They are so strict at my school," some of you say. "I am obliged to come so sharp to time in the morning, and I have such lots of lessons to learn, and such hard ones; and my teacher is so particular, and so cross if I do not say them perfectly." So there are things which you do not like at school, and sometimes you wish that life were all play time and holidays; but that would never do; you would turn out feeble flabby men and women, and be of no use whatever in the world, unless you were under strict rules at school, for it is good for everybody to bear the yoke in his youth.

1. *The yoke of obedience.* This is the first lesson that all children have to learn. "Children, obey your parents in the Lord: for this is right." "Honour thy father and mother; which is the first commandment with promise."

I knew a family in which this was a common household word:—"What father says *must* be done;" with a very strong emphasis laid upon the word "*must*." That was the end of all disputing and arguing. And I knew another family in which there was a very wise kind mother, who brought up her children remarkably well; she used to say that with each child, early in life, she had one pitched battle, and never needed to have another. The question who was to be master was settled then once for all; and things generally went pleasantly afterwards.

2. *Then there is the yoke of lessons.* Lessons, I well know, are often very hard and very burdensome, especially on fine bright days when it would be a great deal pleasanter to run about and play; but boys and girls really must bear the yoke of lessons in their youth, if they are to be successful and happy afterwards as men and women. There is the multiplication table! What an instrument of torture to some children!

"Multiplication is vexation; addition is as bad;
The rule of three it puzzles me; and practice makes me mad."

But think now, if you do not know the rules of arithmetic, how will you get on if you have to go to college and learn mathematics? and what success are you likely to have in business, if you are not quick with figures and accounts?

Spelling and writing again. Some of you will find out by-and-bye how difficult it is now-a-days to get a situation, and if you should have to apply by letter, and your letter is badly written and badly spelt, it is sure to be tossed into the fire, and the situation will go to some one who has borne the yoke in his youth, and is good at his writing and spelling. I know somebody who is very fond of music, and can easily pick up and play a tune by ear; but, unfortunately, he was never made to practise scales and taught to read music when he was young, and now he is deprived of a great source of pleasure. Grind away bravely at all your lessons, and bear the yoke in your youth.

3. *The yoke of patience.* Do not be in a hurry; do not lose patience or temper if everything does not go smooth and right. You have heard of General Sir Henry Havelock who saved India at the time of the mutiny. When he was a boy his father took him one day to an office where he had business, telling his son Henry to wait outside. When the business was over, his father went out by another door and forgot all about him. Dinner time came, and the question was asked, "Where is Henry?" "I know," said his father, "I told him to wait for me outside that office, and there you will find him still." And there, sure enough, he was, waiting patiently like a soldier at his post. That was the sort of training that made him the brave, strong hero that he was, and the saviour of India.

4. Last, and above all, *the yoke of the Lord Jesus Christ.* "Take

my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." What was the yoke of Jesus? Much the same sort of yoke that I have been talking about. The yoke of obedience. Although He was the Son of God, He was subject to Mary, His mother, and to Joseph. The yoke of lessons. Although He was "the wisdom of God," He learned His lessons like other boys, "and all that heard Him were astonished at His understanding and answers." And then the yoke of patience. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

Let us take His yoke and learn of Him, and when we feel that we have been disobedient, or idle, or impatient, let us go to Him for the pardon which He won for us upon the cross; for He bare our sins in His own body on the tree, and through that great and awful yoke bearing, we may all of us be saved.

"Take His easy yoke and bear it,
Love will make obedience sweet;
Christ will give you strength to bear it,
Still His wisdom guides your feet.
Safe to glory,
Where His ransomed captives meet."

Notes.

By a Rambling Observer.

[These notes should be read after the report which follows.—ED.]

THE proceedings of the General Committee of the Scottish Baptist Union, at its meeting on the 20th November, give rise to very serious questions as to the position and prospects of the Union. Dr. Landels' Resolution [see Report] was opposed by several members for various differing, conflicting, and mutually destructive reasons, the parties being agreed in nothing save the determination that nothing should be done. The leader of the opposition took the ground that it was *inexpedient and unnecessary to raise so much money*, because it might foster expectations of large pecuniary help, such as would prove injurious to the spirituality of the churches, which should be led to depend more on the Lord. On this argument—to which we must do the committee the justice of saying that they did not seem to attach very much importance—it may be remarked—(1) That if there be any force in it, the Fund which is now drawn upon for church extension purposes ought, to that extent, to be abolished. It is low enough already, in all conscience; and, if such an argument has any weight, it is not likely to be increased; (2) It overlooks the fact that the first object of Dr. Landels' proposal was *to establish Baptist Churches in large towns where no such churches now exist.* How is the Union to take the initiative in their establishment without funds? And is their

spirituality likely to be maintained, and their dependence on the Lord promoted, if they are never brought into existence? We have men in our ministry admirably qualified for the work of forming churches. These men might possibly be induced to give themselves to such work, if the Union were in a position to invite them. But they cannot even be asked to do so, when it is without means for their support; (3) The resolution contemplates the visitation of smaller churches by evangelists and others. They might be greatly encouraged and strengthened by such visits, and by special services being held occasionally. Nothing of the kind can be attempted without funds; (4) The argument can have no force except as applied to helping churches that already exist. In this respect it was effectually answered by the grant voted to Dumfries. Every man who was convinced of the soundness of the argument was bound in consistency to oppose that grant. For how could any one argue that churches needing help should not be encouraged to look for much, but led to trust more in the Lord, and then vote for a larger grant than has ever been given to a church during the Union's existence, and that too under conditions which have hitherto been pleaded as a reason for help being refused?

A second objector gave as a reason for his opposion his *unwillingness to promote the formation of open churches.* This objection, as the chairman intimated, ought not to be advanced. It violates the understood principle of liberty as to church order on which the Union is based, and, if allowed, would lead to immediate disruption. The Union not only agrees to leave the question of church order alone, but the most liberal contributors to its fund are churches of the order, to the formation of which this member objects. What if these churches should withdraw their support? Where will the Union be then? This gentleman is, of course, at liberty, like others, to help by his own contributions such churches as he prefers; but if he takes upon him to object to proposals, on the ground that they may promote the formation of churches of the order he dislikes, his proper place is clearly outside the Union.

A third ground of opposition was taken by a member who declared that if *donors to the fund were allowed to determine to what order of churches, as regards communion, their donations were to be applied, it might lead to contention, and would not be a Union fund.* Unless, therefore, the committee were left absolutely free to deal at its discretion with all the money entrusted to it, he would in no way countenance the scheme. The relevancy of this objection does not very clearly appear, when it is seen that Dr. Landels' resolution said nothing about donors being allowed to say how their gifts are to be applied. In deference to the views of such men as the objector, nothing of the kind was inserted. Dr. Landels did state that he had received £200 from one gentleman towards the erection of a strict church in a particular town, and from another a promise of £100, provided it was not to be employed for the formation or support of strict churches; but much preferred that the committee should not be so bound, and would place what little he could give at its absolute

disposal, and try to induce others to do the same. He did not suppose, however, that the committee would refuse money designed for churches of any particular order, seeing there would be such churches to which it would wish to render help. But while he made this statement, his resolution contained no such provision.

It is to opposition resting on such various grounds that the withdrawal of the resolution must be traced. We have no doubt it might have been carried by a majority notwithstanding. But a mere majority will not suffice for such an object. A mere majority may vote away money. Something like unanimity is required when money has to be raised. And when not only non-givers, but members who are expected to lead in giving, oppose, there is no course open but to withdraw the proposal. Dr. Landels will probably feel relieved at not having to undertake what must have proved very onerous work, and especially by the consciousness that, whoever may be responsible for nothing being done, the responsibility does not rest with him.

THE Dumfries vote is a very serious matter, not merely because of the amount of money granted; but because it is in some measure a new departure. The following facts should be distinctly noted—1. It is not a new church, nor is the granting help a new experiment. Since the split on the Educational question, it has received help not from the Union, but from other parties. It has been ministered to by students who then seceded from the Union. It meets in a large and comfortable chapel, not very heavily burdened with debt. And the result, after several years work, and in the seventeenth year of the church's history, is 24 members, and such a financial collapse that the Union, is offered the property, and asked to take the responsibility. If it proceed on the same lines, and under the same influence, and management, except that support is to be drawn from a different source, there is no reason to anticipate any better result in time to come. 2. The church is without a pastor. Hitherto help has been refused to churches in this condition. Only a few months ago help was refused to a Glasgow church on this ground, although it had under call a pastor from whose labours great results might have been anticipated, which the Dumfries church has not. 3. The case is admitted to be exceptional, and to require exceptional treatment. It has been so treated to some extent, but not to an extent sufficient to facilitate future work. The Sub-Committee's recommendation was that the Union should take over the property, and give a grant of £120 for the support of a minister, &c. Had this recommendation been adopted, the way would have been plain, and had Dr. Landels' proposal been cordially approved of the necessary means would have been forthcoming. The recommendation was not adopted, but instead, thereof, the church has been promised a grant of £120, *provided it gets a pastor of whom the Committee approves.* The church is thereby placed in this dilemma—Either it must wait the Committee's sanction before it can invite a pastor, and the Committee does not meet again till February next, when the claims of the proposed pastor will have to be discussed. Or if

it venture to elect a pastor without the Committee's sanction, it does so at the risk of its action being disapproved of. In which case it will be left just where it is, *with the added burden of having invited a minister whom it cannot support.*

The vote gives renewed force to the question relating to the constitution of the Committee. It was carried by 14 against 10, a considerable number not voting, because they did not wish such an important town to be given up on the one hand, and would not vote money which they saw no means of raising on the other. The Committee is composed in round numbers of 150 members. It follows that *less than one tenth* of these have committed the Union to a large expenditure, which, judging from the income of previous years, it has no means of meeting. Is this desirable or wise? Would it even be possible in any properly constituted body? Do the tenth part of the members who voted away the money see how it is to be raised? Do they intend using any means for that purpose? Or do they simply vote it away without considering where it is to come from? What proportion of it do they now contribute? Must not such reckless expenditure induce those who have been accustomed to contribute, to diminish or withhold, rather than increase, their contributions? We see not how such things are to be prevented, except by the appointment of such a committee as will feel its responsibility for what is done. A responsibility distributed among 150, is not seriously felt by any of their number. Few of them feel under any obligation to attend the meetings; many of them do not attend unless they expect something to come up in which they are specially interested. Any man who has an object which he wishes to gain, can easily secure the attendance of as many of those who agree with him as may be necessary to his purpose. In this way, by a mere chance vote of less than a tenth of its members, the Committee may involve the Union in serious responsibilities, which ought not to be incurred except by a majority of its representatives. The sooner a remedy is found for this evil, the better will it be for the Union. Delay is proving fatal to its best interests. No man should have a place on a committee who does not give practical proof of interest in its work. On any other principle, marplots may be chosen who, while they do nothing themselves, greatly hinder the work of others.

OUR COMMITTEE MEETINGS.

[A month after the annual gathering of the Union in October, came the first Quarterly Meetings of the General, Educational, and other Committees. As all our churches are interested in the doings of these Committees, we give a short account of them which a friend has kindly supplied.—Ed.]

At the General Committee, the first business was the proposal of Dr. Landels to raise a fund for

CHURCH EXTENSION.

Those who heard the Presidential Address at Glasgow, will have

some notion of the value of such a Fund. Dr. Landels proposed :—

THAT A CHURCH EXTENSION COMMITTEE BE NOW APPOINTED, AND THAT IT BE SPECIALLY REQUESTED TO TAKE SUITABLE AND NECESSARY STEPS TO OBTAIN SUBSCRIPTIONS, AND PROMISES, EXTENDING OVER THE ENSUING THREE YEARS, WITH THE VIEW OF RAISING DURING THAT TIME A FUND OF £5000 TO BE EXPENDED IN THE ESTABLISHMENT AND SUPPORT OF CHURCHES IN LARGE TOWNS, AND IN THE VISITATION AND ENCOURAGEMENT OF CHURCHES IN LESS POPULOUS DISTRICTS, WHERE THEY ARE WITHOUT THE MEANS, AND ARE NOT LIKELY TO BE ABLE TO PROVIDE THE MEANS OF SUPPORTING A PASTOR ENTIRETY DEVOTED TO THE WORK.

The mover explained that he had been offered £200 for a close church in a particular town, and £100 for an open church anywhere, but explained that he would give himself without condition, and would urge others to do likewise, leaving it to each church formed to decide its constitution for itself. Mr. Bowser, Glasgow, while approving of the aim, complained of the method. He urged that such a Fund would lower spirituality by inducing undeserving people to apply for aid, and leading them to trust to the Fund, rather than to the Lord, for support. Mr. Brash also opposed on the ground that he could not support the setting up of open churches. The motion of Dr. Landels was supported by others, who urged, that the proposal was only an enlargement of the present work of the Union in aiding, existing, and planting new churches. After a long discussion, Dr. Landels withdrew his motion, explaining that no such scheme could be fairly floated, or well-worked, without united action, and that seemed to be unobtainable for the present, and so, for a time at least, a valuable scheme has been delayed.

DUMFRIES.

The church at this town have a large chapel, which will hold about 600 to 700 people. Their membership is 24; they have to pay £40 yearly for interest on bond; other expenses about £15, and have no pastor. The Sub-Committee, which had been appointed in October to consider the case, recommended that a grant of £120 be given to meet those expenses and pay a pastor, and that the Union should take over the property, Hitherto the rule had been to give grants only to churches with a pastor, and quite lately a grant was refused to Cambridge Street, Glasgow, on that ground, although they had a pastor under call. On that occasion, Mr. Bowser urged that no monetary inducement should be held out to a pastor to accept a call. But the grant was *promised* to Dumfries, by 14 votes to 10, provided a pastor could be obtained of whom the Union approved.

GEORGE STREET, ABERDEEN.

An application for a grant of £60 in aid of this church was agreed to. Rev. Alexander Bisset, M.A., has been doing excellent work, and it is hoped that this vigorous young church will soon be able to walk alone.

To Broughty-Ferry and Peterhead a grant of £25 each was given.

Where is the money for all these to come from? The General

Fund at the end of the year showed about £99 on the wrong side. There is still about £50 to pay for grants allowed last year. At this meeting £110 was granted to three churches, and £120 more *promised* to Dumfries. These figures together make nearly £380.

RULE REVISION.

It was agreed to take up this important work as the first business at the February meeting of Committee.

EDUCATIONAL COMMITTEE.

It was intimated that the Rev. John M'Lellan, Edinburgh; the Rev. Robert Macnair, Edinburgh; and the Rev. William Landels, D.D., Edinburgh; had consented to accept the Tutorship.

Mr. Arch. Rae, Glasgow, was re-elected Convener.

Mr. James Black, son of the Secretary of Dublin Street church, Edinburgh, was admitted a Student of the Union.

THE STUDENTS' SUB-COMMITTEE

which deals with applications, and with the work of the students, was again appointed. Its members are:—Rev. John M'Lellan, Rev. Robert Macnair, M.A., Rev. William Landels, D.D., Tutors; Mr. C. A. Rose, Vice-President; Mr. J. C. Graham, Treasurer; Rev. George Yuille, Secretary; Rev. F. H. Robarts; and Convener.

TUTORIAL WORK.

The decision of the Council, by a vote of 90 to 29, to ask the Rev. John M'Lellan "to devote his whole time to the work of the Tutorship" made a re-arrangement of the Theological work needful. A valuable suggestion was laid before the Committee, by the Convener, and after consideration, remitted, with a general approval, to the Sub-Committee on Students, to work out for the year with any modifications they might think well to make.

The expenses of the Educational work will be much heavier than hitherto. Roughly estimated, the sum needed to meet the year's expenditure will be about £480. All the churches, especially those which shew their approval of the Educational work of the Union, by recommending their members as students, should be earnestly urged to contribute to this Fund. An analysis of the Reports for some past years would reveal some very significant facts.

SYMPATHY.—When we see a lame person, or one who is blind, how little we comprehend the awful agony that he must have endured for weary months or even years after the accident, to be as well as he now appears! Every heart knoweth its own bitterness. Doubtless each shall have just as much pain as he can bear; and it is merciful that even through sympathy we cannot partake all of another's woe.—*From "Nineteen Beautiful Years."—Frances E. Willard.*

Notices of Books.

BOOKS BY ANNIE S. SWAN. *Edinburgh:* Oliphant, Anderson, & Ferrier.

Hazell & Sons. This book is written to show the evil effects of gradually growing intemperance on the character of an otherwise fine man; making him the slave of a designing, unprincipled man in his employ, and rendering him a cause of unhappiness to his family, by his irritability and unreasonableness. Eventually, when broken down in health, a combination of circumstances leads him to see how mistaken his life for years has been, and happiness is the result. The tone of the book is good throughout.

Miss Baxter's Bequest. An interesting little book of 93 pages, written in the form of an autobiography, showing how an earnest, God-fearing woman gradually brings to the cross one who had lived a long life of selfishness and hatred of her kind, in consequence of disappointment in early life. We cordially commend this little volume. Both books are got up in pretty, attractive style, suitable for Christmas or New Year presents.

Thomas J. Comber, Missionary Pioneer to the Congo. By JOHN BROWN MYERS, Corresponding Secretary, Baptist Missionary Society. *London:* S. W. Partridge & Co., 9 Paternoster Row.

THE names of the subject and the author will lead many of our readers to expect a deeply interesting volume, and they will not be disappointed. Mr. Comber was a young man of beautiful Christian character and intense missionary zeal, who did great things in a quiet, modest manner. It will do our young men good to become acquainted with him. Mr. Myers has done his work well. We give the book our heartiest commendation.

Intelligence.

The Rev. T. S. Cameron, late of Lochee, has received and accepted an invitation to the pastorate of the church at Millport.

ALLOA.—Last month the church in Alloa celebrated its jubilee. On Sabbath the 11th., the Rev. W. Grant, Edinburgh, preached appropriate sermons in the forenoon and evening, and the Rev. F. Forbes, the pastor of the congregation, officiated with much acceptance in the afternoon. Special collections were taken at each service in aid of the chapel debt. A soiree was held in the chapel on Monday evening, when there was a very large attendance of the members and friends of the congregation, the building being filled in every part. The Rev. Mr. Forbes presided, and with him on the platform were—Rev. Messrs. Grant, Edinburgh; Yuille, Stirling; Laing, Alva; M'Lean (Townhead U.P.), Mackenzie (West U.P.), M'Alpine (East Free), and Mitchell (St. Andrews Established), Alloa; Mr. A. M'Gechan, sen.; and Mr. James Hunter. The church was formed on 6th November, 1838, when five brethren solemnly agreed to meet as a church of Christ, taking the Bible as their only rule of faith and practice Their names were—James Scott, John D. Jones, William Flyn, Robert M'Kechnie, Mrs. James Scott, and Mrs. M'Intyre. After prayer they

gave each other the right hand of fellowship, and unanimously agreed that Brother Scott should preside and lead in the exercises of the church. The above had all been members of the Baptist church, Stirling, under the pastorate of Mr M'Millan, and their taking this action was cordially agreed to by the Stirling Church. From this small beginning the church has grown amid many vicissitudes until it has reached its present dimensions, under the labours of its energetic pastor, the Rev. F. Forbes and is still enjoying a gratifying measure of prosperity. The *Alloa Journal* says: "From exceedingly small beginnings, the Baptist congregation has come to be a power for good in our midst, and from being "cribbed, cabined and confined" in regard to its meeting-place, it has now obtained a very comfortable habitation, and a no mean name." Their present handsome and commodious Chapel was opened on Lord's Day, October 2, 1881, at an entire cost of £1600. Towards this amount, the sum paid up to October 31, 1888, including the generous help of friends in Alloa and other places, was £1430, which, deducted from £1600, leaves a debt of £170, in addition to which £100 are required for repairing, cleaning, and the properly finishing of the chapel, making in all £270. Towards this sum the members of the church, many of them in deep poverty, will raise a jubilee offering of £50, partly paid and all promised. For the balance they frankly appeal to the sympathies of their fellow Christians, confident of a response which shall make this year of jubilee jubilant indeed to them, as a free people in a free place of worship. We feel confident that they will not appeal in vain.

EDINBURGH.—CHARLOTTE CHAPEL.—A social meeting in connection with the settlement of the Rev. T. W. Way, of Regent's Park College, London, as pastor of the Charlotte congregation, Edinburgh, was held in the chapel on Thursday evening the 15th ult. Bailie Walcot presided. In an introductory address, Mr. Walcot spoke of the high opinion which the congregation entertained of the qualities of Mr. Way, and of the responsibilities that rested on each member in securing a successful issue to pastoral work. The meeting was afterwards addressed by the new pastor; the Rev. Dr. Landels, Dublin Street; the Rev. Alex. Wylie, Marshall Street; and the Rev. W. Grant, Bristo Place. There was a fairly large attendance. Mr. Way's college record proves him to be a young man of great promise, and if supported by a united, working, praying people, there is every reason to hope that under the Divine blessing, his ministry will be attended with gratifying success.

EDINBURGH.—MARSHALL STREET.—A large meeting of the church and congregation was held on the evening of Wednesday, 14th November. After praise, prayer, and service of tea—Rev. Mr. Wylie, the pastor, briefly addressed the meeting, stating the object for which the deacons had called them together. Mr. Watson, the treasurer, then made a statement regarding the financial position of the church, and urged upon those present that the present was a favourable opportunity for making a determined effort to get rid of the debt, which all felt was impairing the church's usefulness. After several other brethren had addressed the meeting, it was unanimously agreed that a bazaar should be arranged towards this desirable object. It was further agreed that before inviting the co-operation of sister churches, the members of the congregation should individually be visited, and requested to state what they could personally do to help the end in view. To this a very gratifying response has been made by the members, and it is hoped, that by earnest work among themselves, and the hearty co-operation of friends in other churches, the debt of £1800 may be entirely swept away.

GALASHIELS.—STIRLING STREET.—Services in connection with the first anniversary of the settlement of the Rev. J. Bell Johnston, M.A.,

were conducted on Sabbath, 18th November, by Rev. Wm. Tulloch, Dundee, who preached morning and evening to large congregations, in spite of the unfavourable state of the weather. On Monday night, a soiree was held in the chapel, at which the pastor presided. The building was filled in every part by an audience who thoroughly appreciated and enjoyed the programme of music, &c., presented. After tea, Mr. Johnston in his remarks stated that twenty-five had been added to the church roll during the year, that eleven had been removed from it, and that the membership now stood at 120. Addresses were given by Rev. Dr. Landels, Edinburgh ; Rev. W. Grant, Edinburgh ; Pastor Thomson, Galashiels ; and Rev. E. Last, Kelso ; also the Rev. Mr. Spence, and the Rev. W. S. Mathieson, M.A., Free Church ministers in the town, spoke with brotherly cordiality of Mr. Johnston, and wished him God-speed in his work. The choir, under the leadership of Mr. Young, very materially added to the evening's enjoyment, by their excellent rendering of the musical part of the programme. Dr. Somerville stated that the various agencies of the church were in very healthy and satisfactory condition ; and after votes of thanks had been proposed to the speakers, and all those who had in any way contributed to the entertainment of the evening, the meeting was brought to a close with the benediction.

HELENSBURGH.—This church is now entirely free of debt.

STIRLING.—SALE OF WORK.—A very successful sale of work took place in the Hall, on Tuesday afternoon. The sale, which was under the auspices of the "working party" connected with the church, was, as usual, in aid of the mission to the Zenanas. There were three stalls, presided over by Mrs. Muir, Mrs. Allardyce, Miss Symon. Refreshment stall, Mrs. Gentles. Fruit stall, Mrs. P. Robertson. Rev. Mr. Yuille, in opening the sale, referred to the peculiar life of the Zenanas in India, pointing out the necessity there was for carrying the gospel to them by means of missionaries, and showing that they could only be reached at home by their own sex. The society for aiding these women, he remarked, employed a large number of Zenana workers in the principal cities of India, and spent in the course of last year upwards of £6000 in furtherance of its objects. He also stated that last year the ladies of this congregation sent to India about £40, and added that this year they hoped to be able to remit at least £50. The business of the sale was then proceeded with. When it was closed in the evening it was found that the proceeds amounted to £51. As showing how the money-raising faculties of this congregation are increasing, it may be mentioned that their mission sale, six or seven years age, only realised £5.

NOTICES TO CORRESPONDENTS.

PLEASE NOTE.—The Publisher wishes to complete a set of the Annual Reports of the Union. For this purpose the first seven are required. He will esteem it a favour if friends, who can spare any of those early copies, will send them to him at 8 St. James Square, Edinburgh.

We do not undertake to return unaccepted Articles.

Our poetical friends will please to understand that our space for poetry is limited, so that we can only make selections from pieces sent.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of December, 1888.

PILGRIMS TO MOUNT FUJI, JAPAN.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The New Year.

"SHALL IT PROSPER?" "O LORD, I *BESEECH* THEE SEND NOW PROSPERITY."

IF the wishes, so sincerely felt and cordially expressed, for a prosperous New Year in connection with our Missionary Society are to be fulfilled, it must not be forgotten that their fulfilment will depend to a large extent upon the cultivation of a *prayerful* spirit. The desired prosperity is absolutely beyond attainment apart from the Divine wisdom and the Divine blessing; and that wisdom and blessing are to be sought by devout and believing prayer. The Lord will be inquired of by the House of Israel to do the things which are in His heart. "Thy Kingdom come. Thy will be done in earth, as it is in heaven," are petitions indited by the Saviour Himself; as also from His own lips came the instruction "to pray the Lord of the harvest that He will send forth labourers into the harvest." "Brethren, pray for us; that the Word of the Lord may have free course and be glorified," was the fervent entreaty of that great missionary, the Apostle of the Gentiles.

The success which has attended the efforts of the Society in the years that are gone would not have been secured had prayer been restrained before the Lord. The precise relation existing between prayer and spiritual results—to how great a degree the usefulness of the Society may be dependent upon the supplications offered in the public sanctuary, and in the privacy of the Christian home—it is not in our philosophy to determine; but the fact of that relation, the reality of that dependence, we do most

surely believe. It is, therefore, most fitting that in entering upon a new year of missionary labour we should remind ourselves of the vital importance of a constant waiting upon God in humble reliance and trustful expectation.

Our readers will not, we are persuaded, think it presumptuous if we indicate certain directions in which we feel their prayers are especially needed.

Those upon whom the responsibility of the management of the Society rests urgently desire the prayers of God's servants, that they may fulfil their sacred trust aright.

We have no reason to expect the New Year will be prosperous if the Committee, with its Executive, should prove deficient in those qualifications which their position demands. If they should be wanting in a true-hearted consecration; if their motives should deteriorate; their duties be perfunctorily discharged; if the spirit of Christian chivalry should become daunted because of difficulties and disappointments; or if rash and imprudent counsels should be allowed to prevail, how can the work of the year be other than discouraging and unsatisfactory? True it is that God in His sovereign mercy can accomplish His purposes in spite of imperfections and failings; but His usual method is to co-operate with His servants in a fellowship that implies on their part sympathy, likemindedness, responsiveness to His intentions, of love, fitness, and readiness to do His will. And that God's merciful work in this world of sin and sorrow may not be hindered, but be most effectually advanced by the Society's endeavours, what more appropriate than that those who are called to superintend the affairs of the Mission should seek the prayerful remembrance of those whom they are chosen to represent? And may not the simple fact of their representative capacity be urged as, in itself, a plea for that remembrance?

No one unacquainted with the extensive growth of the operations of the Society in late years can have any adequate conception of the many difficult and intricate questions upon which judgment has to be pronounced and action to be taken. The officers and the Committee are but human. How possible for them to err! And should they err, how fraught their mistake may be with ill consequences! It is surely no light task to assist in an administration where unwisdom and failure may affect the spiritual well-being of heathen peoples. We need say no more to indicate to the supporters of the Society how important and helpful may be their supplications. Pray, dear Christian friends, that God may cause to rest upon His servants "the spirit of power, and of love, and of a sound mind;" that in all their deliberations, and especially in those critical circumstances

so frequently arising which require much wisdom, they may always have understanding to know what Israel ought to do.

We would, further, commend the missionaries themselves and their labours to the prayers of God's people.

Far away from their native land and the friends of their earlier life, living over again at this particular season, in pensive brooding it may be, the Christmas and New Year memories of the old home; alone, perchance, amongst a strange people in whose spirit there is little that is congenial, in whose habits much that is repugnant; will we not, whilst enjoying our many social and religious blessings, will we not think of our brethren; and thinking of them, pray for them—pray that their lives may be spared; that their moral health may be preserved; and that during this coming year the work of the Lord may in a signal manner prosper in their hands?

The past year's experiences on the Congo do indeed accentuate the request that prayer be fervently offered for the preservation of valuable lives. Had we been told twelve months ago that our losses would have been so severe, great would have been our dismay, and unbearable the prospect. It is indeed a merciful consideration which leaves the veil of futurity undrawn; both in relation to our individual concerns and to the wider interests of the Kingdom of Christ, "sufficient unto the day is the evil thereof."

We are well aware that prayer does not dispense with the necessity of using those means which prudence and common sense would suggest, but there are circumstances when it is not easy to determine what means are prudent and sensible. With respect to the Congo Mission it may, however, be stated that the recent losses have themselves furnished experience which, though so painfully gained, may, nevertheless, prove of the utmost service. There is reason to believe the knowledge the Committee have acquired will enable them to prosecute their work in Africa, with the probability of greater freedom from the calamities which have lately been so frequent and so distressing. Will, therefore, the friends of the Mission especially pray, that as the result of the steps now being taken, God will graciously interpose and grant during this New Year an immunity from those lamentable events by which the past year will be so painfully remembered?

And whilst we pray that their lives and their health may be preserved, let us not forget how difficult it must be for our missionaries, located where they are, to maintain that spirituality of heart so necessary to their vocation. On the return of the Rev. John Aldis from his visit as a deputation to India, he thus referred to the physical climate and moral atmosphere that land:—

"The glare and heat are so prolonged and so intense, that they make the parched earth seem to faint and pant, and all human energies and spirits are completely dried up. The air sometimes, as the breath of a furnace, seems stagnant, as if it never would move, and holds most tenaciously the last impure smell that has been flung into it, or is sometimes charged with vapour, and fever, and pestilence. How the head aches! the eyes grow dim; the very limbs cry out with weariness and pain, till life seems a burden, and work an impossibility. But there is another atmosphere of which we hear less, but which I dread more. It is the moral atmosphere, worse in itself and more dangerous in its consequences. It is less suspected, therefore less guarded against, but more fatal in its action, for it touches the hidden springs of action, and poisons the very fountains of character. I do not refer to direct contact with idolatry. That is mainly shut up to the temple or the mela. You need not see it, or if you do it is in its aspect so absurd and hideous that your whole nature revolts against it. I refer to the subtle and all-pervasive influence of the moral atmosphere. With Europeans nearly all is worldliness, frivolity, greed, superciliousness; with the natives subserviency, flattery, meanness. All the artifices of dissimulation and pretence abound, and all the activities of falsehood and of fraud are at work, till every word challenges suspicion, and the whole atmosphere seems to be poisoned with it. Thus body and soul are in peril with every breath and everywhere. Oh, brethren, pray for them! For this stands very closely connected with their work, and with their sense of the need of Divine help and guidance, and a prospering blessing on it."

And now as to the spiritual results of the work in which our missionaries are engaged. The results of former years are abundantly sufficient to inspire Christian faith and zeal; but there is a holy longing in many hearts for larger manifestations of Divine power and grace. The work in several parts of the mission-field is at the present moment full of promise. In India, China, and in Africa, as elsewhere, there are numerous inquirers who are seeking the way of life. Inasmuch as it is "God that giveth the increase," let our eyes be up unto Him and our expectations be from Him. In this most important service all disciples of Jesus Christ reading these pages may share. If only this year be a year of unusual prayer, then we may fully expect it will be a year of unusual blessing.

Once more, we would recommend the efforts that are being made amongst the churches for procuring larger pecuniary means to the prayers of the people of God.

The Lord is pleased to accept and use the gifts His servants cast into His treasury. It is true that He can work wondrously with the feeblest of instruments; that the measure of the material resources may not be the measure of His spiritual enrichment. But, given generous gifts, accompanied by large consecration of heart, and the Divine blessing may be more confidently anticipated.

At the present time special efforts are being put forth to induce the churches to give more systematically towards the support of the Society. As their annual meetings recur, communications with a view to this desirable end are being made. If these efforts prove successful, the income of the Mission will be greatly increased. We would earnestly ask our friends to pray that God by His Spirit would dispose the hearts of the pastors and officers and members of our churches to give these communications their favourable consideration. We are not unmindful of the advance in the contributions during recent years, but having in view the heavy responsibilities which the extension of the work has created, and which the present income is insufficient to meet, we feel it incumbent upon us to urge our friends to beseech Him whose is the gold and the silver to pour out upon His servants a greater spirit of missionary liberality. We have expressed our wish that this New Year may be a happy and prosperous one. What if God should reply, as He replied to His saints in the days of the Prophet Malachi: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

JOHN BROWN MYERS.

THE PENNY-A-WEEK SYSTEM.—Communications respecting this system have been made with the numerous churches which, during the last few months, have been holding their annual missionary meetings. As the secretaries are anxious to know to what extent their communications have been entertained, they would be pleased to hear from the pastors or missionary officers of these churches upon the subject.

The Congo Mission.

TIDINGS FROM THE UPPER CONGO.

THE REV. ROBT. D. DARBY sends the following from Lukolela (Liverpool) Station:—

"Liverpool Station, Lukolela,
"Sept. 6, 1887.

"DEAR MR. BAYNES,—It will be very cheering to friends in the home land to know that our first station on the Upper River is progressing very favourably. When Messrs. Richards and Biggs opened the station in November, 1886, they had many trials and difficulties to contend with. During the last five or six months, however, everything has been very cheering, and we are hopeful that, in a day not far distant, the people will be, many of

them, won for Christ. Once it was very difficult to get food. At the present time so much is brought for sale that we are obliged to send part of it away unbought. The people have confidence in us to a very great extent. They would have much more if they were less superstitious and less given to fetichism. Is it not strange that these people have such great faith in a piece of wood, or a few pieces of charcoal tied in a bush-cat's skin? If a person, on going away on a long journey, shut up his house and put a fetich over the door, no one would dream of stealing anything from that house. Our relations with the people are very satisfactory. Further, our bill of health is all that could be required. The station has been opened nearly a year, and there have not been ten days of fever during the time. Mr. Richards has not had a fever since January, and a few weeks ago I had two days' fever, which is all I have had since arriving here in January of the present year. This must be gratifying to you.

"The people were a long while before they could understand what we had come for. 'You are not Bula Mataddi?' 'No!' 'You have not come to sell cloth?' 'No!' 'Then who are you, and what have you come for?' 'We have come to tell you words about God.' Many did not know His name. All had a very meagre idea of what God is. But more is known now. Native traders passing up and down river have called to see us. Chiefs from up and down river have now and again visited. A chief from Bosendi wants us to go and build at his town. Ibaka, the great chief of Bolobo, has signified his willingness that we should build at his town. Bolobo is said to have a population of over 10,000. People from Ilebu and Ngombe have repeatedly asked us, 'When are you coming to build at our towns?' Ilebu has, perhaps, 15,000 inhabitants, and there are probably 10,000 more that could easily be reached from that place. So that, you see, our influence is spreading.

"Of course, our main efforts are directed to the language of the people among whom we are labouring. We are making very fair progress, we think. Every visit to the town is an occasion of saying something that will help to bring the people nearer to God. The people of Ilebu speak the same language as is spoken here. Our linguistic work, therefore, will, perhaps, be of some use to other brethren when we are able to establish at Ilebu, or somewhere near it.

We had been very eagerly looking for the *Peace*, as we heard that our dear brother Comber was coming to visit us. On August 6th she appeared round the corner. In a minute every eye was strained to see if the number of white people on board could be made out. As she drew nearer we observed that the flag was half-mast, and we could nowhere see our brother Comber. 'What is the matter?' we asked. 'Comber is dead!' Yes; he whom we were so eagerly looking for; he who was 'the loved of all'; he who could urge us all to more strenuous efforts by showing us the example; he who was the noblest of our pioneers, is departed to be with Christ. This is a heavy blow to our Mission. It is far better for him, but we sadly feel the need of him.

"On the 3rd instant the State steamer, *A. I. A.*, arrived. Again the hand of death has stricken down one of our number. Brother Whitley was on his way down country to catch the mail steamer for home. He is at home now. He reached it sooner than he

expected. Not his earthly home. No! But that home in heaven. Father and mother did not welcome him there, but the Saviour did, and said to him, 'Come in and receive thy reward.' God bless and comfort, sustain and cheer, the bereaved ones!

"Truly our Father is trying us. We who remain thank God for the lives and work of our brethren and sister. We thank Him that they were counted worthy to lay down their lives for the 'truth's sake.' We are willing to do likewise if the Father so wills. Our desire is, however, to labour for Him many years in Congoland; but, if He wants us up higher, we are ready for the call.

"AN APPEAL.

"These departures have left gaps in the ranks. They want filling up. They must be filled up if the Lord's work is to be done well. We repeat, we have been asked several times to go and build in other towns. But we can't go. The people want us to go. So far as can be ascertained they are healthy localities and full of people, deep sunken in sin and iniquity. *We want to open at some of them.* Where are the men? War breaks out! Immediately thousands of officers rally round the standard. Many fall, but there are plenty to fill up the gaps. We appeal to the young men of England. In Central Africa we have reared 'the blood-stained banner of the Cross.' Men have rallied round it. Many have fallen. There are many gaps. Young men! fill up the gaps. We can, by the help of God, hold on till you come to our assistance. We pray you come quickly. But holding on is not sufficient. We see, as we look ahead, *victory* in the distance. Heathenism is arrayed against us. Popery is spying out the land and seeking a convenient site to settle itself upon, and add further blackness to the night. 'Holding on is not sufficient.' WE MUST ADVANCE. Is there not one in each of our large churches—young, strong, and healthy—who is ready to join us? Do you hesitate? Delay is dangerous. Do you refuse to come? What! is the fight to be given up? Must we retreat? *Never!* He who is our Leader has promised us 'sure and certain victory.' We fully trust Him. Young men! the Lord has need of you. The Gospel is to be preached to the whole world. Listen to His call. You are comfortably sheltered in the fold, but remember that He has other sheep, and them, also, must He bring. What of toil? What of pain and sorrow? The darkness is thick, but what of that?

"Light after darkness, gain after loss;
Strength after weakness, crown after cross;
Sweet after bitter, hope after fears,
Home after wandering, praise after tears.

"Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain;
After long agony, rapture of bliss,
Right is the pathway leading to this.

"Brethren, remember *we can do no more than 'hold on* until you reinforce us.'

"'Come to the help of the Lord against the mighty.'

"Pray for us.

"Yours very sincerely,
"ROBT. D. DARBY.

"A. H. Baynes, Esq."

By the same mail Mr. Michael Richards writes:—

"Since writing you last, a real work has been begun here at Lukolela, that will continue, I trust, until all the people are won to Christ. I have always believed in medicine as a means to the great end of our work among these benighted people. The little knowledge I have of the art of healing was

obtained from our much loved and now greatly lamented brother Comber.

"Mr. Darby will be writing you by this mail; therefore let me as briefly as possible tell you how my practice began and its thus far results.

"In July the father of one of the chiefs died. I went into the towns not knowing what had taken place. Everybody was preparing for something great by either eating their full, decorating their bodies, adjusting gaudy pieces of European cloth, or 'trying on' hats of feathers, &c. 'My friends, why all this preparation?' I asked. 'The father of Mbuma Njokup is dead, and to-day we dance and cry.' I approached this chief's house with caution, knowing the people think white men are witches.

"What a sight! the like of which I had never before seen. Women yelling, with only a few leaves around their waist. Some rolling in the dirt, others sitting around an artificial arm-chair. Many had put charcoal on their faces and breasts, over which a little water had been sprinkled, to represent tears. The dead man was seated in the arm-chair —chalked all over, and spotted with black, yellow, and blue; on his arms long brass bracelets, on either side of him a flintlock gun, on his head a large cap of feathers—leaning back a little, like a gentleman at ease before his drawing-room fire. The women asked why I had come. I speedily told them. They were pleased, and invited me to a seat. Just what I was waiting for, and I was soon on the piece of burnt stick. People asked if we white men could give medicine to raise the dead. 'No; but we can give medicine to sick folk that may keep them from dying, and, if you wish it, I will come in the morning.

"The chief now came up, but he was too busy for many words. But something said 'Speak to him.' I waited my opportunity, then called him aside, and asked if any heads were going to be cut off. We had a short conversation, when he turned to the mourners (?), repeating what I had said. Silently the people looked at me, expecting further words; and, for the first time, I addressed the people of Lukolela, finishing by asking them to bury the dead without heads being cut off. The chief replied: 'No person shall be killed. The white man's words are good.' I looked at two women lying nearest the dead man. The chief saw my eyes fixed upon them, and said: 'You need not look at them, they are only crying. Have I not said no one shall be killed? Look at the people, and come to-morrow; you will then see if I tell the truth or not.'

"Soon after this dancing began, drums were beaten, and from every town came crowds of men, women, and children, clothed with skulls, branches of trees, old baskets, fetiches, &c., &c. They joined together and raced about like mad folk, shaking rattles, beating drums, waving fetiches, and twisting and turning themselves into all manner of shapes. Every now and then the five hundred got as close as possible together, and sang a song lustily. The din I leave you to imagine.

"I went to the towns the next morning and doctored fifteen persons. The people kept their promise, and I have certain reason to know 'no person accompanied the dead one on his long journey.'

"Up to now about fifty persons have been treated successfully.

"I think it wise for the present to go to the towns with medicine, rather than asking the people to come here, because I always get about thirty people around me, and, while doctoring the sick, I can teach the superstitious, and the better acquire their language.

"The influence has spread to several inland towns, and to these I go every four days—a stepping-stone to reaching the large tribe about a day's journey inland.

"After much prayer and hard study of the language, the door is now widely opened, and we are right among the people. Oh, for the time when we can write you of hundreds of souls saved! This is our only aim; we only live for this, and we shall not work in vain.'

From Wathen, Ngombe Station, Mr. Percy Comber writes:—

"I am thankful to be able to tell you that we have had no sickness at this station since our last letters left. Both Mr. Davies and I continue to enjoy first-rate health, and for this precious blessing our hearts are full of gratitude to our Heavenly Father.

"Since returning from the coast I have not had very many opportunities of going about among the people; but in the few visits made in the surrounding towns, I cannot help noticing that the interest of some of the people in the Word of Life is certainly deeper and much more real than it used to be.

"For some months past our brother Cameron has been labouring with us here, during which time he has visited the towns daily, unless prevented by station duties; and, although there have been as yet no professed conversions among the people, there is evidently a greater desire on their part to hear the message of love we are sent to teach. This has been coming on so gradually that it would hardly be noticed by anyone who was constantly among them; but having been away at Lukunga and at the coast for nearly four months, the change was very noticeable to me. Oh! may God send to us the promised showers of blessing; and may our hearts be cheered by seeing men turning from the darkness and ignorance of heathenism to the light and knowledge of the glorious Gospel of Christ! It is surprising to see how readily the people seem to accept our teaching and to acquiesce in all we say; but what we long to see is a truer spirit of earnest inquiry; a greater desire to know the things of which they are ignorant, and a real hungering and thirsting after the bread and water of life."

LETTER FROM A CONGO YOUNG MAN.

Mr. W. C. Parkinson, of Camden Road Chapel, has recently received the following interesting letter from William Mantu Parkinson, of Wathen (Ngombe) Station, a Congo lad well known to many of our friends in this country. By the kindness of Mr. Parkinson, we are able to present it to our readers exactly as received:—

"Wathen, Ngombe, Oct. 1, 1887.

"MY DEAR MR. PARKINSON,—It is now a long while since I wrote a letter to you. I have not been abel to write to you, and now I have the opportunity. Mr. Percy and I have been building a store at Lukunga to keep the cargo in; the last season there has been plenty of trouble to get carriers to go up to Ngombe, so Mr. Percy is obliged to build a store at Lukunga for transport business, and then the news came

that Mr. Comber was very ill, so he went down quickly to Underhill, but he did not meet him, he was taken to the coast, and as Mr. Percy was going down to the coast the bad news met him on the way to the coast. How very, very sorry I am for Mr. Comber's death and for Mr. Percy's sake, the people at San Salvador and Ngombe are very, very sorry to lose a very kind friend like Mr. Comber, they say that he was not only a kind friend, but he was a chief, he settled palvers in the town better than their chiefs do, and he told us good messages from God, and they ask, too, why has God taken Mr. Comber so quickly, and other white men who have died lately; and even I, I often wonder how is it God is doing this, one after another dying while other white men at other stations, American mission traders and State, are all well, I can't understand this at all; perhaps God is teaching us something which we do not know yet, but God knows every thing and what is the best for His work.

"This month all the missionaries are well. Mrs. Lewis has thirty girls in her school at San Salvador. The brick house is nearly finished, they are putting the roof together. The *Peace* has come back from the up the river and all are well. Mr. Percy is very well.

"My very kind regards to Mrs. and Misses Parkinson and to yourself, and to Willie, Louis, and Bertie. Please give my very kind regards to Misses Smith at Hilldrop Road.

"Pray for our Congo Missionaries that God may give them health and strength in their great work they came out to do.

"Yours affectionate friend,
"WILLIAM MANTU PARKINSON."

By the last Congo mail, Mr. Percy Comber, writing from Lukunga, under date of October 31st, reports:—

"I came down here from Wathen last week to set Mr. Silvey free from the transport work, and to place my late brother's personal boy, Mantu Parkinson, in charge of this store and of the transport work here. When I heard of Mr. Grenfell's coming out, I wrote and suggested this plan to him, and he has sanctioned it by letter. Mantu, who, you remember, came to England with my brother, and who was baptized at San Salvador last year, is a thoroughly reliable young man, and has won the respect of the natives by his upright manner of life and his fair dealing, as well as by his genial ways. Mantu has been with me the greater part of the past two years, and has proved himself of great service to the Mission. He knows all the various 'little ways' of the carriers here. He was with me at the commencement of our transport efforts; and when I left here, he remained to help Mr. Silvey.

"Wathen Station being only two days' march from here, I shall be able to run over frequently (say once every two months) to settle any palavers which may arise out of the carrier question. This arrangement will leave Mr. Silvey free for missionary and school work, which, I am sure, will be pleasant to him."

1888 Anniversary Services.

THE dates fixed are as follows:—

INTRODUCTORY MISSIONARY PRAYER MEETING, THURSDAY MORNING, APRIL 19TH.

QUARTERLY MEETING OF COMMITTEE, FRIDAY, APRIL 20TH.

MISSION SUNDAY, APRIL 22ND.

ANNUAL MEMBERS' MEETING, TUESDAY MORNING, APRIL 24TH.

MISSIONARY SOIREE, TUESDAY EVENING, APRIL 24TH.

ANNUAL MISSIONARY SERMON, WEDNESDAY MORNING, APRIL 25TH.

EXETER HALL ANNUAL MEETING, THURSDAY EVENING, APRIL 26TH.

MISSIONARY CONFERENCE BREAKFAST, FRIDAY MORNING, APRIL 27TH.

EXETER HALL YOUNG PEOPLE'S MEETING, FRIDAY EVENING, APRIL 27TH.

Will our readers and friends be so kind as to make an early note of these arrangements, with a view to their being present at some, if not at all, of these services.

Tidings from the Land of the Rising Sun.

(*See Frontispiece.*)

THE following letter from the Rev. Geo. Eaves, of Tokio, Japan, gives a deeply interesting account of the Mount Fuji pilgrimage:—

"DEAR MR. BAYNES,—One of the wonders of the world, and the chief glory of Japanese scenery, is Mount Fuji, a sacred peak some 13,000 feet above the sea-level. As I ascended it recently in company with some friends, I would like to tell the readers of the HERALD what I saw there of religious significance. At midsummer there are fifty days of pilgrimage to Fuji, during which no snow-storms touch the mountain, and while the remnant of last winter's snow lies only in the deepest gorges and the driest caves. Then do the owners of the little inns which are stationed at intervals on the upper part of the mountain, by the roadside, forsake their lowland winter homes, and convey provisions of food, candles, and straw sandals, in great quantities, each to his several inn—sometimes alas! to find that the winter snow has smashed his roof-tree. Then also do multitudes of the followers of Shintô (the doctrine of the gods) don white robes, assume the lowly demeanour of *dôsha* (pilgrims), append to their waists a small bell, which jangles as they walk, and take in their right hand a staff some five feet long. Then also does a *negi*, or Shinto priest, ascend with a wand, whereto is attached the paper symbol of the gods. He takes his station at the last inn before the summit is reached, wherein is a shrine sacred to the great God of Heaven; for amid

all the degradation of later Shinto, and the confusion of its mingling with debased Buddhism, Fuji seems to have been the means of preserving in the hearts of many Japanese some idea of God and of His unity.

"The lower part of the mountain, comprising perhaps two-thirds of the whole ascent, is adorned with a rich forest, and carpeted with moss and flowers. There is abundance of wild strawberries also, plants in every stage of existence, those at the base being past their fruitage, those higher up laden with pleasant berries, and those at the limit of vegetation being still in bloom. Thus for perhaps ten miles the path is gratefully enlivened, and is not hard climbing. The remaining five or six miles is, however, a steep and dreary climb over ashes and rugged lava.

"To me it was a significant sight as I watched the continuous stream of pilgrims, and thought of how this goes on for fifty days. Men of all ranks, and of all degrees of wealth and poverty, all clothed in the simple white garb, all muttering prayers, all performing this ascent, not for pleasure, but for religious purposes! The greater part of them are farmers and tradespeople. Near the top we met a woman coming down. Here we pass an old man bent almost double, but with a merry face, mumbling prayers, and dragging himself up with a short stick in each hand. Further on we notice a man going up on clogs, with a single high wooden stilt attached to each of them, on which it must be difficult and painful to walk. This man, however, has made it a study, and gets on as famously as that pilgrim to Loretto who boiled the peas prescribed by the priest for penance inside his shoes! To ascend Fuji under such conditions is supposed to win special favour from the God of Heaven! I know not what sins may not be purged by such a discipline. I hear that some devotees have aggregated the virtue of seventy separate ascents!

"A bitterly cold wind sweeps down the mountain. Far below us the clouds look like rifts of solid snow. Under our feet we crunch ashes that were flung from the crater when Fuji was an active volcano. Ash dust *saturates* our clothes. The lava, cut into sharp edges and deep rifts by the fierce torrents from centuries of melting snow, presents a prospect unpleasing to all but the makers of straw sandals and other foot-gear. Still the peak towers in mid-heaven above us. We take a siesta at one of the inns, where we pay a *high* price for provisions, and then push on to the top. The last part of the journey is especially trying; but we drag ourselves up, and then look down the grand crater, two miles and more in circumference, and then recommence our motion, glad to go down at a run in the dusty ashes. At the second cabin from the top we stay awhile to fix the last pair of sandals to our feet, and while there we see the priest go through a peculiar rite. A number of pilgrims have come in on their way up. The Negi tells them of the sacredness of the mount, of their duties on arriving at the summit, of their need to confess their sins and to be cleansed. Then they kneel before him while he stretches over them in a wavy motion the wand with the sacred symbolic paper, called *go-hei*, uttering a prayer to all the Shinto deities, and closing with a kind of absolution.

"Then we descend, and are overtaken by a heavy storm of rain; but the stream of pilgrims goes on in spite of rain and cold or of boiling heat, making a white streak up the grey mountain, jangling their bells, and

dragging weary feet upwards. They come from all parts of Japan to this strange mountain, that stands like the priestess of the sky, silent above the clouds and the din of the lower world.

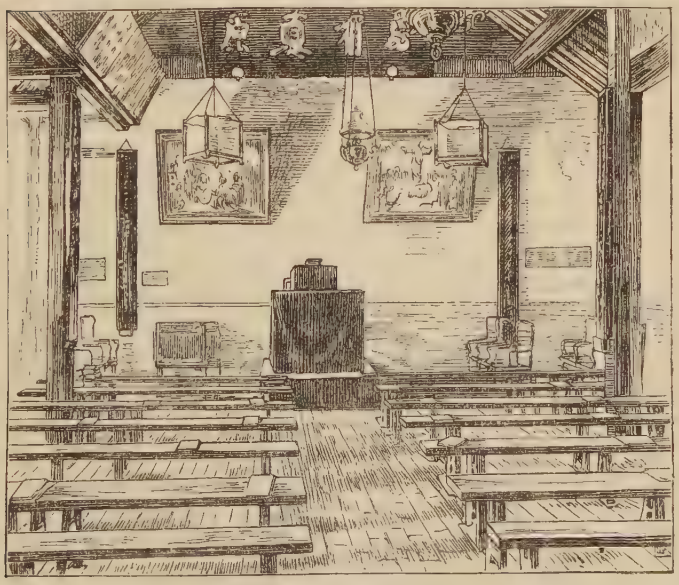
"Soon the autumn snow-storms will block the mountain till next summer, and Fuji will be robed in white, a vision of pure beauty long to be remembered. But those snows will melt, and next summer, also, the tribes will go up and pray, thinking 'that this mountain is the place where men ought to worship.' So they will think till they have heard and believed in Him who declared that 'neither in this mountain nor yet at Jerusalem shall men worship the Father,' but all shall worship Him—as alone He may be worshipped—'in spirit and in truth.' 'But how shall they believe Him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach except they be sent, as it is written: How beautiful *upon the mountains* are the feet of him that bringeth good tidings.'

"Believe me, dear Mr. Baynes,

"Ever faithfully yours,

"GEO. EAVES.

"A. H. Baynes, Esq."



INTERIOR OF TSING CHU FU CHAPEL, SHANTUNG.

Tsing Chu Fu Chapel, Shantung.

THE Rev. S. B. Drake sends us a photograph of the interior of the Tsing Chu Fu Chapel, and the above engraving is taken from it.

The Formation of a New Out-station in the Barisal Mission in 1887.

BY THE REV. J. H. ANDERSON, OF BARISAL.

ABOUT sixteen miles from the town of Barisal is the well-known village of Batajore, and several influential zemindars reside there. They are mostly related to each other. One of their leaders is an earnest Bhramo, and spends a good deal of his time in travelling over Bengal to propagate the tenets of Bhramoism. Two others were educated, one at the London Missionary Society's Institution at Bhowanipore, the other at the Free Church Institution at Chinwrah. These men are enlightened, and profess much regard for missionaries and their work; but they are obliged to work through the agency of men who have no sympathy with their enlightened views. Both their clerks and their humbler *employés* are orthodox Hindus or Mohammedans. Some of the shareholders in the landed estates are themselves firm adherents of Hinduism. Many of the tenants have complained of the oppression of these landowners, and have wished to be able to attain their legal rights. Some time last year, I believe, a large number consulted and agreed together as to how they might obtain their ends, but nothing then came of the combination. There was among them, however, an intelligent and very influential man of the name of Ram Krishno, who was to some extent acquainted with the Christian religion, and he had come to regard it as true. Another, at the head of a large family, had relations among the Christians at Chobikarpar, and these two, with five other householders, came to a firm resolution that they would embrace the Christian religion. They deputed Ram Krishno and a young man of one of the families to visit me at Barisal. They came twice for that purpose, but I was out in the district. They fell in with Mr. Kerry, junr., and he encouraged them.

On the third occasion of their coming to Barisal they found me at home, and, having heard their statement, I talked with them and prayed with them. I found them exceedingly apprehensive that they would meet with the strongest opposition if they were to become Christians. Having had this interview with me, they went back to consult further with their neighbours, and then after one or two more interviews with me it was arranged that a party of us should go and formally receive them as members of our Christian community. Mr. Kerry and Mr. Tregelles accompanied me, and one or two native preachers. Having reached Batajore by boat, we proceeded to the village of Choudrohar, where Ram Krishno and some of the others reside. We found that Ram Krishno had a very large and pleasant homestead. There were the four houses that usually enclose an open space in the midst of a respectable Hindu's dwelling, and a building outside the entrance to the quadrangle, where visitors not connected with the family are received; and there was a large tank surrounded by fruit and other trees. Below the homestead were the cultivable lands belonging to the family. After pausing awhile at Ram Krishno's house, we proceeded to the houses of three or four others of the party who had invited us. If I remember rightly, on the following day

we went to have worship together at Ram Krishno's house, and to talk with the converts and their neighbours; and on the third day, Sunday, met again morning and evening in the same place. We told those who had fully resolved to be Christians to take their seats among the worshippers. The others sat outside on mats. A feeling of enmity towards us began to manifest itself on the part of those outside. On the following day that opposition was fully organised. The zemindars' people came, and, after listening to our preaching, told us we had no right to be there, and some of the young men began to act rudely. Before our going there that day, they had gained over the brother who had promised to join Ram Krishno, and the aged father, who had been at times of unsound mind, and whom the brothers, we found, had not thought it requisite to consult. In this matter I think Ram Krishno erred. As the father seemed to be sane at the time of our visit, we had to give way and say if we had no right to be there we would go to another house. I may here remark that for years Ram Krishno had had entire management and control of the property, and he had made it what it was. But as the father had not willed it away to him, he had a right to dispossess him. The spirit of opposition increased, some of the neighbours joined with the zemindars' people, and they would like to have nipped this movement in the bud. The next day we went to the house of Chondro, whose sister was already a Christian at Chobikarpar. We found that this man also had a pleasant dwelling, and that he was the father of a large family, two of them interesting-looking young men. While we were there, Ram Krishno came to us, very excited and troubled, and at times he could not refrain from tears. On account of his having become a Christian, and of his having taken us to his house, he had been laid hold of by the zemindars' people, dragged away from his home; they had hit him, and torn his clothes, and taken him to the zemindars' office, where they wanted him to say he would give up Christianity. From that day until now he has had to give up all that he before regarded as belonging to him and his brother, and he was forbidden to enter the house. For a month or two he had to be parted from his wife and children, as he had no other home to take them to. During the seventeen days that I remained in the locality teaching and guarding the converts—in which work Mr. Kerry took part—it was very sad to see the mother and the wife standing on the edge of their tank, watching Ram Krishno and us as we went, morning and evening, to Chondro's house, to worship and to preach to the heathen there. Several times he went and spoke to them at the edge of the tank, or his mother would come into the field and speak to him there, a little way from where we stood waiting for him. His wife, a nice sensible woman, was naturally much distressed at the treatment her husband had received, and his being homeless, and entreated him to let her join him; but, as I remarked, he had no home to take her to. Then a sad calamity befell them. One of the two little boys they had fell into the fire, and died a few days after from the effects of it. Still the poor wife had to remain away from her husband. He himself did not want to leave his village, and we did not think it desirable to take him away. We told him to assure his wife that he would take her away as soon as he could get a home, and I am glad that they are now together in a house that belonged to Chondro.

Several of those who wished to become Christians were so afraid when they saw what had happened to Ram Krishno; that they went back, but there are sixteen persons belonging to three different families now with us.

While Ram Krishno was with me he read what I gave him to read very diligently, and he is now so far instructed as to be able to make known the truths of the Gospel to his neighbours and others. He was well known and respected in a very wide circle of people of his own caste, and we indulge the hope that through his instrumentality a good many will be brought to the knowledge of the Saviour. Up to the present we have baptized five of these new converts. One of them, Chondro, the father of a large family, died of cholera, telling his sons a little before his death not to leave us. He sometimes listened to me with great pleasure. I trust he was a true disciple, and is now in the presence of his Saviour.

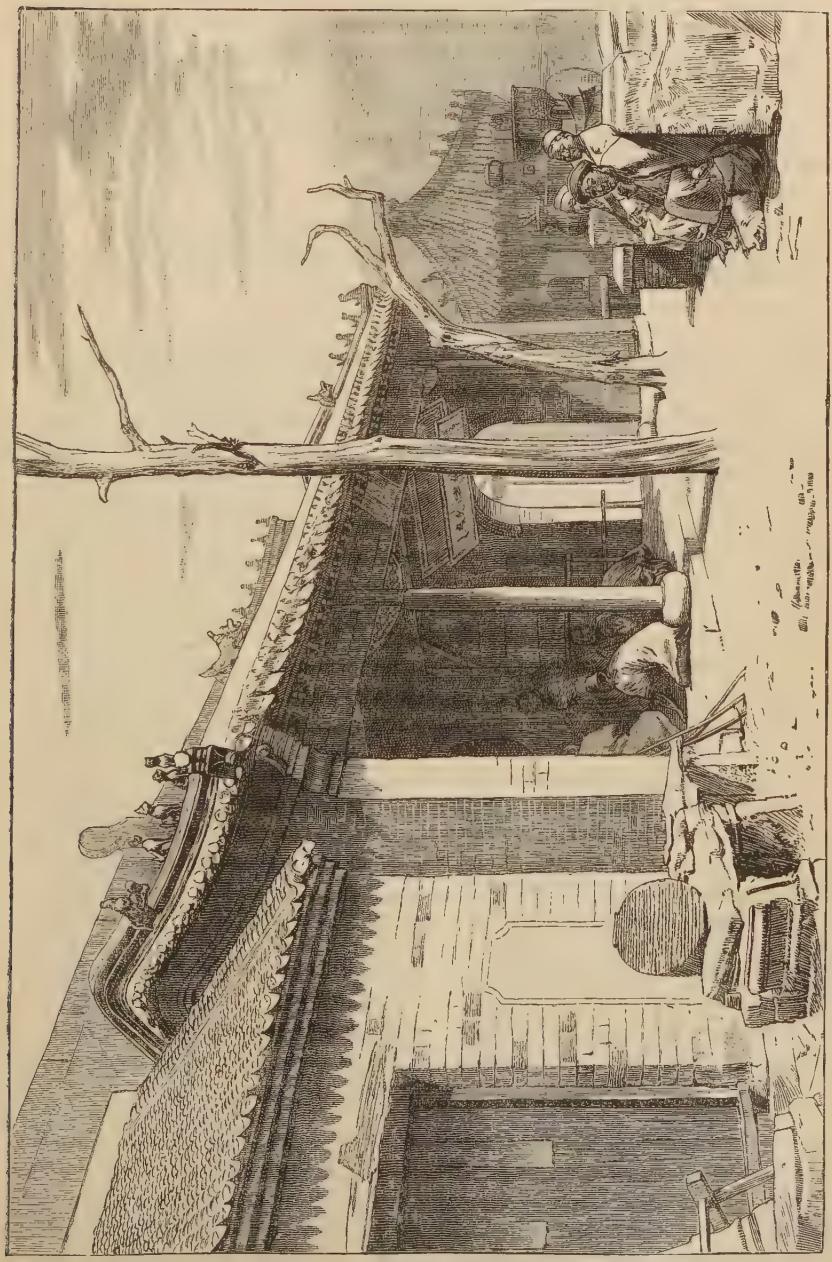
The village of Chondrohar is not far from two of our previously existing stations, and our native preachers are able to look after the new converts. I hope those who read this short account will pray for them, and will ask that many of the friends and neighbours of these people may believe and turn unto the Lord.

The Temple of the Goddess of Mercy at Tsing Chu Fu, Shantung.

THE Rev. R. C. Forsyth, of Tsing Chu Fu, writes:—"The temple shown in this picture is on the very top, just outside the walls, of a steep hill, some 800 feet high, of Tsing Chu Fu. At certain times of the year a good many people climb the hill to burn incense, &c., before the idols. In the picture there is a group of people who have just made their offerings, and are now sitting down at the temple door to gamble with the priests! This picture represents the dark side of life here, our fellow-men and women sunk in degrading superstition, seeking rest to their souls, and light and leading for their minds and hearts, at shrines where nothing but an empty form remains, and beyond blackness and darkness.

"This temple is situate in the Yün Men, or 'Door of the Clouds, mountain, just behind the city, much resorted to by pleasure-seekers in the summer on account of the fine prospect from the terraces round it; and at stated intervals by worshippers, largely composed of *women*, who come to worship at the shrine of the Goddess of Mercy. Here, as I suppose elsewhere, the stronghold of idolatry is to be found among the *women*. The men are simply indifferent, and are only actuated at times by fear, and more by habit, to pay any attention to their gods. The women, however, make long pilgrimages, and it is a painful sight to see old women, hobbling on their deformed feet, on rough roads and up steep hills, to sacrifice to their idols.

"The wives of the missionaries here do what they can amongst the



THE TEMPLE OF THE GODDESS OF MERCY, TSING CHU FU, SHANTUNG.—(*From a Photograph.*)

women, but household cares and ties prevent them from doing very much, and the *field* is practically unlimited. Will not the women of England, 'who sit at home at ease,' remember their benighted sisters in China, arise, and, laying aside every weight, give themselves to the work of breaking the bread of life to those who are now perishing for lack thereof, a work which it has been well said 'angels might covet,' and which eternity alone can fully reveal the importance of?

"R. C. FORSYTH."

Native Conference of Backergunge, Madaripore, and Furidpore Churches.

BY THE REV. ROBERT SPURGEON.

OF the eight annual conferences that have been held, six have fallen within the boundaries of the Madaripore district. This year the gathering was at Amgram, the nearest station to our new centre. The chapel there is one of the smallest; and had a temporary verandah not been put up all round it there would not have been room for half the people who came. Brother J. G. Kerry was chairman, and Rev. P. Biswas, of Furidpore, vice-chairman.

TOUCHING INCIDENT.

We all feel that the meetings this year have been in every respect the most remarkable we have ever held. Every sitting brought fresh cause for gratitude to our God. Again and again our souls were stirred to their very depths. At one of the evening meetings a brother was pressing the claims of Christ upon the idolaters present, and to enforce his plea he urged what the Saviour had done for him. Intense feeling was aroused, till at last it became unbearable. As by one impulse we desired him to cease, and Mr. Biswas fell upon His neck, and drew him out from the meeting. Earnest cries to God for his blessing upon the words of His servant brought the day's efforts to a close.

THE SAVIOUR'S SUFFERINGS.

Next evening Mr. Kerry was showing his magic-lantern representations of the life of Christ, and a still denser crowd was packed into the chapel. While Mr. Biswas described the pictures, I stepped outside to breathe a little fresh air. I found the people so crowded together that the tiniest child could not have found space to stand anywhere. Great attention was paid to the words spoken, and many a lesson was taught to both Christians and heathens. At last a picture of our Lord being set at naught by the soldiers appeared on the canvas. The speaker glanced at it for a minute to take in the subject, and then began to describe it. But, as he pointed to the pincers with which the soldier was placing the crown of thorns on the Saviour's head, he fell senseless against one of the wooden supports of the chapel. He told me afterwards that the thought of those huge thorns that the rough guards could not handle being pressed upon the Saviour's brow quite overcame him. As soon as we could, he was taken to the boat, and I had to take his place in the audience. Next day this incident was used by a brother in a most affecting way. We were discussing church discipline. He urged the Christians so to live that matters to be dealt with by the mis-

sionaries when visiting the churches should be of a more joyful nature. Then, in a graphic way, such as only Bengalis can attain to, he declared that to reserve all their most painful matters to bring up when we arrived was to plait a crown of thorns to press upon us as the soldiers did. It was a touching appeal. None will ever forget it. Even a reference to it in a few words I afterwards uttered brought tears to many eyes.

SUBJECTS DISCUSSED.

I cannot pretend to give more than a list of the matters brought before us for discussion. Three papers were read that Mr. Anderson had sent, and an enthusiastic reply was sent to him at Darjeeling. Mrs. Anderson also wrote a short note, in which she urged the people to do more for the education of the girls and women of our Christian families. Papers were read on the following subjects, and excellent discussions ensued :—"Self-knowledge," "Faith," "How to make the Gospel Fruitful," "Oneness with Christ," "Work for Young Men," "Needs of the Native Churches," "Heaven," "Church Discipline," "Maintenance of Zeal," "How Women behaved towards Christ in the Gospels," "The Present State of the Women of our Churches." The last was written and read by a native woman who three years ago read the first paper in public that had ever been read by a woman. I venture to give a translation of a few sentences. A Hindu gentleman present offered to print five hundred copies of it for free distribution ; and as he is a pleader here in Madaripore I shall give it him to do so.

A NATIVE WOMAN'S APPEAL.

"To-day," pleaded our sister, "this motherland of ours is being swept along by the flood of sin. Those who are in the boat of salvation are asleep. If anyone cries out, and says, 'Alas ! she is drowning. Take her into the boat,' then others, rebuking her, say, 'You break our rest. Keep quiet. Don't hinder our sleep.' No, sisters ! Come, let us leave our slumber, and with enthusiasm step forth to the place of duty. Let us put forth our utmost strength to draw and lift our land out of the sea of sin. Some say, 'Women won't go to heaven; what need is there for their education ?' According to my small mind, this is unscriptural and illogical. Christ says, 'Him that cometh to Me I will in nowise cast out.' He makes no distinction between men and women in that. After His resurrection He first appeared to a woman. Beside being born of a woman, He has freed for ever women from the stain, and glorified them. Paul's Epistles have many names of women in them. Christ said Mary had chosen the good part when she sat at His feet and heard His teaching. When the Sadducees tempted Him with the story of the woman who had seven husbands, how did He reply ? Jesus said, Ye do greatly err, not knowing the Scriptures or the power of God. In the resurrection they do not marry. They are like the angels. Now, if women won't go to heaven, Christ would not have said this. Woman is a part of man. How then can one part be in heaven and the other in hell ? The value of female education can be learnt from a perusal of the life of the saintly Monicha. Both her husband and son were bad. It was seventeen years before she gained them by prayer and exhortation and Scripture. Had she been unlearned this power could never have been in her. Education is necessary, but religion is more so. Yet those who hinder the uplifting of women destroy their spiritual life. In fact, they will have to give an account for the souls lost."—ROBT. SPURGEON, Madripore.

The Late Joseph Tritton, Esq.

THE following letter has been addressed by the Rev. George Kerry, of Calcutta, to Mrs. Tritton :—

"Intally, Calcutta,
"November 1st, 1887.

"MY DEAR MRS. TRITTON,—At the recently held Annual Conference of Baptist Missionaries in India the following resolution was, with sad unanimity, adopted by the brethren, and it is my duty to forward it to you as secretary to the Conference :

"'Since it has pleased the great Master to take to his rest and reward our much-esteemed friend and brother, Joseph Tritton, Esq., late Treasurer of the Baptist Missionary Society, we, the missionaries in conference assembled, desire to place on record our sincere appreciation of the work done by him for the Mission at large.

"'We speak of him in terms of affection and esteem, because he had in so many ways endeared himself to his missionary brethren. He made himself acquainted with their joys and sorrows, their encouragements and needs. In times of sorrow and bereavement he laboured to console them, in times of need to materially aid them.

"'His gentleness won all hearts that came into contact with his ; and his unswerving fidelity to the cause of Christ, together with the substantial and generous support — both of counsel and of means—which he so liberally tendered, will long call forth their gratitude to God for the manifold works and labours of love performed by him in connection with the Baptist Missionary Society.

"'Not more will he be missed by the brethren at home than by those of the brethren abroad, who, when returning to their native land for rest, found in him such a sympathetic friend, and enjoyed with him true Christian fellowship. Very many of those who knew him in years gone by, when he was the same generous, devoted servant of Christ, and the same sympathising, true friend of the missionaries—as we on our part, have always known him to be—are now enjoying with him, before the throne of God and of the Lamb, the bliss of the purified. May it be ours to follow in their steps as they followed the Master, until we also, with them, may join in singing the new song.

"'To the dear bereaved ones we tender our Christian sympathy, and pray that they may be ever graciously sustained and blessed. Nor would we let this opportunity pass without gratefully observing the generous spirit of the father already manifested by the children.'

"The above resolution, my dear Mrs. Tritton, is but a feeble expression of the great love and regard of my missionary brethren. We have all lost a dear friend, but only for a time. We have the 'blessed hope,' the comfort of which I pray may be ever yours.

"I am,
"My dear Mrs. Tritton,
"Yours sincerely,
"GEO. KERRY."

To this it should also be added that letters of a like character have been received from all parts of the great mission-field, indicating in tender and sympathetic terms the widespread and general affection and esteem with which our late Treasurer was regarded by the various brethren connected with the Society.

Work in Dacca, Eastern Bengal.

MR. BARNETT, of Dacca, sends the following account of recent movements in that important centre :—

"MY DEAR MR. BAYNES,—We have been having grand times here since I last wrote you. To begin with, we have had another 'sankirlton' similar to the one of which I told you. It was the anniversary of Krishna's birthday—an anniversary that is commemorated here on a very grand scale, at the cost of a fund which was provided for that festival many years ago by a wealthy Babu. The holiday lasted two days — Saturday and Monday. Thousands of people had flocked into the city from all parts of the Dacca division, and the native brethren thought that this was a splendid opportunity for another "sankirlton." We printed our hymns, practised the tunes, and made the necessary arrangements.

"FIRST DAY.

"On the Saturday, the first day of the festival, we placed our benches in the compound, close by the chapel gate, in the form of a quadrangle, with flags fastened to the four corners ; and in the middle of the square we spread a large carpet, which had been lent to us by a Brahmo for the purpose. Very soon after 7 a.m. the native Christians made their appearance ; and, as the streets were filled with people, we took our seats on the carpet in native style, and began with an overture on the drums and cymbals. Then we had a hymn. By this time the chapel grounds were crowded with students and villagers. After a short prayer by one of the native brethren, asking God's blessing upon the "sankirlton," we commenced to sing again, and from that time (8 a.m.) till 3 p.m. we continued to sing without an intermission longer than that which was required to change the hymns. I suppose we should have gone on longer had not the arrival of fifty or sixty elephants—some of them covered with silver and gold, telling us that the procession had begun—presented a counter-attraction. Of course, we sold a large number of Gospels and distributed hundreds of tracts. I did not deem it advisable to ask the superintendent of police to give us permission to sing through the streets on the days of the Hindu procession, but I secured permission to do so on the Sunday, the day when there was to be no procession.

"SUNDAY.

"Mrs. Ellison kindly sent us all the tracts she had. Miss Arnold was here on her way from Mymensing to Commillah, and she worked with a will. We left the compound at 8 a.m. and proceeded through the main street to the chouk, flying our flags, beating our drums and cymbals, and singing the name of Jesus. Miss Arnold and my wife followed in a garry, distributing tracts and hymns. You remember the narrow street. You have only to imagine such a crowd as you have in London at a Lord Mayor's show to imagine what a difficulty we had in getting along. Sometimes we could not move, and had to be content to stand at the side of the road and sing to the crowd as best we could. Sometimes the people would not allow us to move, but constrained us to stop and sing to them. And sometimes the sun beat down upon us so fiercely that we were compelled to refresh ourselves for a few

minutes by standing in the shade of a house. But even here the brethren would not stop singing. By 10 o'clock we were all streaming wet through and exhausted, and so we returned home, singing as before. There was a great demand for tracts, and my wife and Miss Arnold had a very active time of it in distributing the tracts to the great crowd that gathered around their garry. On the following Monday, the second day of the Hindu procession, we repeated the proceedings of Saturday, only on this occasion we interpersed the singing with the preaching of the Gospel. I need hardly say that we were all hoarse for a week. But it was truly a grand good time; the name of Jesus was widely proclaimed to vast multitudes, and we did not mind the soreness of throat.

"HINDU STUDENTS.

"I must write you a line about the Dacca students and of their movements in the interests of morality; for this is a matter that has got into all the daily papers. About a month ago a native theatrical company came here from Calcutta, bringing immoral women to play the female parts, which in native theatres are usually taken by boys. To make the matter worse, the most religious women in Hindu sacred lore were to be represented by these bad women, for the plays advertised were sacred dramas. On the 22nd of August the students, of whom there are about 6,000 in Dacca, called a meeting in the Northbrook Hall, and invited me to address them. I was not well. Mr. Jewson happened to be here, and he attended the meeting, and, together with the Brahmo missionary and others, addressed the meeting. The students formed themselves into an association, pledging themselves not to attend the theatre, and to do all in their power to persuade others not to attend. Their influence was so great that the theatre did nothing for three nights, and, finally, they had to go away. The excitement among the students was, and still is, very great, and they need wise counsel to keep them within bounds. The superintendent of police, needlessly fearing a riot or something of that sort, thought it necessary to swear in a number of special constables; and, to overawe the students, actually made constables of their native principals and teachers. No trouble, however, need have been apprehended. A word from their friends was sufficient to restrain their feelings.

"A GREAT MEETING.

"We have had great meetings in our chapel compound, which is the largest place we could get, and which, converted from a swamp into a well-kept compound since the building of the mission-house, is well adapted for meetings of this kind. The meeting last night was the largest and best. It was convened at 5 p.m. There were near upon two thousand persons present. The students sent a few benches for the principal men, and a table and chairs for the speakers. When it grew dark—for the meeting lasted till 7.30—my wife lent us lamps. I never saw such a representative meeting so far as speakers were concerned; and, perhaps, never shall again. Sitting at the table was a Mohammedan Moulvie, a Brahmo missionary, a Brahman, a Jogi, and a Christian missionary. I sat next the Jogi, one dressed in European costume, the other a man of dirty rags and tangled hair. We all addressed the students in the order indicated, begging them to eschew every form of vice and to live clean, moral lives. I do not know where all this will end.

It is extremely gratifying to find that one has not worked here these many years among the students for nothing. I wish I had the time and strength to keep the meetings going. Christian influence and work are telling, and if I had help, or had the time and strength myself, much lasting good might be done. I am thankful Mr. Hay is coming; and last night, at the meeting, I could not help saying to myself, 'Oh! if Mr. Hay were only here now. God speed him; and God speed our good work!'

"T. H. BARNETT.

"A. H. Baynes, Esq."

The Late Herschel Dear, Esq., of Monghyr.

THE following appreciative sketch is from the pen of Miss Leslie, of Calcutta, and is taken from the *Indian Witness*:—

"IN MEMORIAM.

"'The memory of the just is blessed,' and surely it is a good thing to remember those just ones who have been amongst us and who at the Master's call have hastened to their rest above. One such has just passed away, and the blank left by his departure will be very great. Herschel Dear, of Monghyr, a name honoured throughout India, has just entered into the Upper Sanctuary.

"Mr. Dear belonging to the House of Israel. He was, like the Apostle Paul, a Hebrew of the Hebrews. He came out from Poland to this country about 1823 to join his father who had preceded him. He was quite a lad then. My father, the Rev. A. Leslie, in introducing, thus wrote of him in 1834:

"'I have two objects in writing to you. First to introduce to your notice a young man of the name of Herschel Dear should he call on you. He is a Polish Jew by birth, but he has had his eyes opened to the truth of Christianity. I have had much to do with him in his inquiries into the truth of the Gospel. His character is strictly moral, and he has suffered for his adherence to the Gospel, and is now a sufferer. He is also a very intellectual character, has read much and thought more.'

"I remember my father telling of the delighted interest with which Mr. Dear read the New Testament for the first time. He said that Christians who had read it from their infancy had no idea of the effect on one who had never read it before. Some difficulties lay in the way of Mr. Dear's baptism, but they were overcome at last, and in 1840 he was baptized by my father. The following account of the baptism by the Rev. G. B. Parsons will now be read with interest.

"'It was our joy here yesterday to see six persons, five natives and one European, declare by baptism their allegiance to Christ. The European was a son of Abraham, a lost sheep of the House of Israel, restored to the fold, born of Jewish parents in Poland, now a sincere believer in the Messiah his fathers crucified. Of the natives, four were Hindus; one was returning from a pilgrimage to Juggernath, where he had seen the idol in his wooden glory, when the word and grace of Christ arrested his heart; and one was an aged Mussulman. Thus we saw Jew and Gentile, Hindu and Mussulman, bap-

tized into the one faith of our common Lord. Doubtless angels enjoyed the sight, and the Lord of angels. The scene was peculiarly impressive from the time selected for the administration of the ordinance. After our service on Saturday evening, which was especially adapted to the occasion, lamps were placed round the baptistery, which is outside of the chapel, and there under a clear starry sky, formed by the cool breeze of evening, the whole scene quite distinct, yet in what Wilton calls a dim religious light, our dear brother Leslie proceeded to obey the command of Him who has all power in heaven and earth, to baptize in the name of the Father, Son, and Spirit those who, by the preaching of Gospel, had become disciples of Christ.'

"Mr. Dear began business on a very small scale. But he was faithful and diligent, and from the beginning made it a rule to honour the Lord with his substance and with the first-fruits of his increase, and the promise was fulfilled to him, 'so shall thy barns be filled with plenty, and thy presses shall burst with new wine.' A tenth was always put aside for God, and extra occasions had their extra gifts. God prospered him, and he became a very wealthy man. But wealth did not hinder his heart; his hand was always open. God blessed him with the grace of liberality, and like Araunah of old, 'as a King he gave to the King.' Monghyr is full of his princely benefactions. All denominations shared in his benevolence; for though a Baptist he was a very large-hearted one, and loved all who loved the Lord Jesus in sincerity and truth. And these public gifts were far more than equalled by his private charities. Thousands and tens of thousands did he give away of which few know anything save himself and the receivers; but God kept a record, and each gift was a treasure laid up in heaven.

"Truly a great man has fallen amongst us this day. His benefactions will not only be missed, but his prayers. Mr. Dear was a man of much prayer. On one occasion, I spent several days in his house in Monghyr. I used to rise very early in the morning and go on the terrace. In doing this I had to go along the verandah past his study. However early I might be, I always found that Mr. Dear was up, his lamps lit, and I could hear his voice in prayer as I passed along. I heard that it was his custom to rise every morning about four, and spend an hour in reading the Scriptures and in prayer. At the family altar his prayers were most touching. I was always struck with their humility. He used to stand and pray, and he recalled to my mind Abraham of old pleading for Sodom, so humble and yet so bold. All those prayers are ended now, but they are not done with. There are answers yet to come.

"Mr. Dear was a very intellectual man. He had a large library, and used to read much and think still more. It was always a joy to converse with him.

"He has now gone home. He had spent the last few months at his beautiful home in Mussoorie, and had fixed on the day of his return to his beloved home in Monghyr. But God had fixed the day of his going to his eternal and more blessed home. The weight of nearly four-score years was beginning to tell on him, and those of us who saw him at long intervals saw that he was growing feebler. A sudden shock of paralysis came on him on Thursday last, and on the following Sunday, October 9th, he entered through the gates into the City of God.

"Thus the lost sheep of the House of Israel are being gathered in, one after

another. They are finding their true Messiah; but the time is drawing near when all Israel shall be saved, and then the fulness of the Gentiles.

"Mr. Dear was the friend of my father and my mother and my friend. All my life I have known him. It seems strange to think that I shall see him no more on earth. How many of the happinesses of my life were connected with him! How much he did for the family of his 'dear friend,' my father, as he loved to call him! And how delicately, as if he were receiving favours rather than giving them! My heart feels very sore at his loss, yet I feel a kind of pleasure in laying this tribute on his grave.

"MARY E. LESLIE."

RESOLUTION OF INDIAN CONFERENCE.

At the recent meeting of the Conference of our Missionary Brethren, held in Calcutta, on Monday, October 10th, the following resolution was unanimously adopted:—

Resolved.—"With feelings of deepest regret and sorrow, the Conference during its present Session has heard of the demise of our respected and beloved brother, Mr. H. Dear.

"Our dear friend was called home yesterday, whilst sojourning at Mussoorie.

"Born in the 'Chosen Race,' led to India in early youth, he here embraced Jesus as the Messiah and was baptized at Monghyr.

"Through the whole of his subsequent career, his faith was firm and strong, and his works of piety and love more abundant. Singularly successful in business, and continually increasing in wealth, he was to the last utterly free from ostentation and worldly-mindedness. With advancing years he became more thoughtful, gentle, spiritual, and beloved. A large number of friends in both hemispheres have lost a true benefactor, our Mission one of its most enthusiastic sympathisers and munificent supporters, whilst to the whole Church of Christ he was a bright example and witness to the power of God's grace. We mourn our loss, we rejoice at his release.

"To his bereaved family we offer our affectionate sympathy and condolence, and to our Heavenly Father supplications for them, praying that the consolation of God may abound to them, and that they mourn not as those who have no hope."

MINUTE OF HOME COMMITTEE.

At the last meeting of the Home Committee, it was unanimously resolved, in connection with the foregoing minute of the Indian Conference:—

"That the Home Committee sincerely sympathise with the resolution of their brethren in India relative to the lamented decease of their beloved colleague and friend, the late Mr. Dear, and request their Secretary to forward to the widow and sorrow-stricken family a very respectful expression of sympathy and solicitude, with the assurance of the earnest prayers of the Committee for their support and solace in this season of sore trial and bereavement."

A Plea for the Zenana Mission.

MY DEAR MR. BAYNES,—Will you allow me a little space in your New Year's HERALD, while I fulfil a commission entrusted to me by the Ladies' Committee I represent, in order to bring the claims of our Zenana Mission Association before the many churches—the members of which are warm

supporters of your Society, but apparently know little or nothing of this, its most useful auxiliary? We need not repeat the old and oft-told statement, that your missionaries cannot reach the women of India, in order to show the necessity for female missionaries; but we believe we are quite safe in asserting that there is no agency which the missionaries and their wives deem more valuable, or would more reluctantly be without.

The wives and mothers of India must be visited before the families can be brought under the power of the Gospel, and this can be done only by the agents of the Zenana Mission. All the stations of your Society are not yet supplied with this agency; and where they are so, the number of workers might be multiplied, for there is no straitening in the sphere of labour; "the fields are white to the harvest;" the doors stand open everywhere; and the few labourers might be many more if only the funds put into our hands were larger. We would like to take this opportunity to appeal very earnestly to those churches who at present take no part in this work, and entreat for some expression of sympathy and goodwill in the coming year.

Yours sincerely,

To A. H. Baynes, Esq.

AMELIA ANGUS,
Hon. Secretary.

Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—"One of the Least," three silver bracelets; a Sister in Christ, 2s.; Mr. F. J. Binnington, £1 1s.; Mr. Straw, Newbury, 15s; Mrs. Stocker, St. Austell, collecting card, £1; Mrs. Munro, Inverness, a large box of jet jewellery; Misses E. and L. James, 2s.; "A Tenth," Stockwell, 10s.; Miss Innes, Edinburgh, second collecting card, £1 10s. 8d.; a Friend, per Miss Cæsar, £2s.; Miss Innes, Edinburgh, third collecting card, £1; Mr. J. S. Mack, Edinburgh, £1; a Friend, 2s. 6d.; H. H., Halesworth, 1s.; Mr. J. M. Haward, Halesworth, 5s.; Miss Innes, Edinburgh, fourth collecting card, 9s. 1d.; Miss Watson, Rochdale, £5; Mrs. M. Lawson, Lancaster, £1 2s. 6d.; Miss Dorothy Stephens, Whitby, collecting card, 3s. 6d.; A. M. C., West Mersea, 5s.; by sale of jewellery, 7s. 6d. Collecting cards may be had on application to Miss Pewtress.

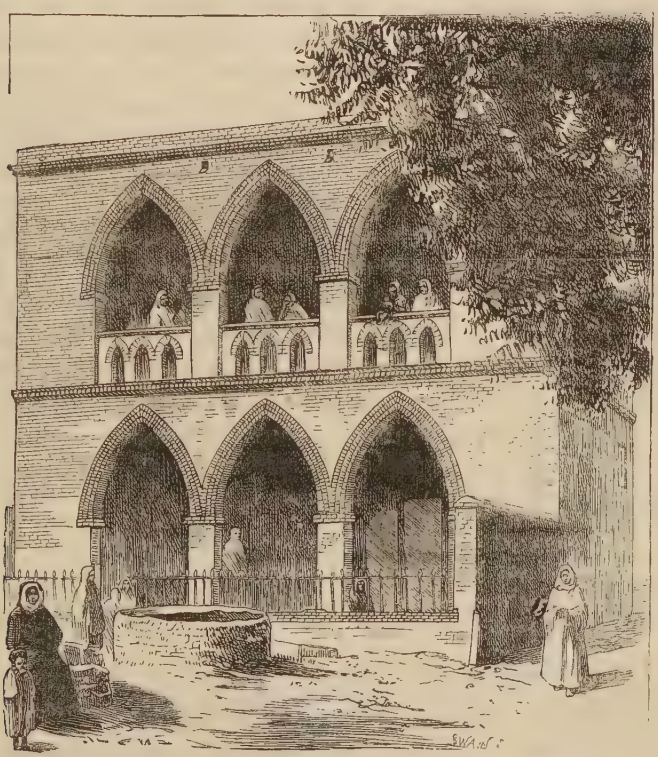
Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to 12th December:—A box, containing illustrated magazines and coloured prints, for Rev. R. Spurgeon, Barisal, from Victoria Sunday-school, Wandsworth-road; rug and books for Rev. Geo. Grenfell, Congo, from Mrs. Hunt, Bournemouth; a parcel for Mrs. Wall, Rome, from Miss Harris, Reading; a box, containing toys, picture books, &c., for Messrs. Graham and Phillips, Congo, from Miss Dafforne and pupils, London.

Chumarni School, Delhi.

BY THE REV. JAMES SMITH.

CHUMARNI is the feminine of Chumār, and means literally the wife or daughter of a worker in leather. The name, however, is of wide import, and is applied to masons, bricklayers, plasterers, wellsinkers, field-labourers, roadmakers, and labourers of every kind. It will be seen at once that the caste of Chumārs embraces a large portion of the working-



CHUMARNI SCHOOL, DELHI.—(*From a Photograph.*)

classes of India, and hence their numbers are very great. The Hindus worship the cow, and look upon all connected with the slaying or using of any part of the sacred animal as unclean; hence shoemakers and tanners are viewed with peculiar disgust and contempt. Delhi and the district is the Northamptonshire of India, and supplies a large portion of the people with shoes. It was ascertained officially some years since that the leather business in its various branches was the staple trade of Delhi. After the Mutiny large numbers of this class were attracted by the Gospel; and as there were

no readers among them, and they were excluded from Government schools, it became necessary to provide for them some means of education. Thus the boys' schools were commenced, and a goodly number have received a fair education. It is a gratifying sight to witness a gathering of this despised class, many of whom have risen to positions of respectability, and are fast coming into competition with the higher castes. It is a fact that in not a few instances the Brahmans are descending in the social scale, and the Chumārs are fast occupying their positions.

The building represented in the picture opposite has been erected on a piece of ground adjoining the compound of the Ladies' Home, and as the neighbourhood abounds with Chumārs' families, it is well situated for gathering a large school of their daughters. The erection of the building has been carefully superintended by Miss Thorne, and does her great credit. The children were in the habit of assembling in one of the Bustees, but they recently were moved to their new home, where they occupy the lower story. In the upper story Miss Rooke has been able to commence a Mohammedan school for Purda Nisheens; a similar one, under the charge of Miss Angus, for Hindus, being already in operation. A class for Bible-women and others is held daily; a women's prayer-meeting and other religious services are held on Sunday evenings. Thus the new building is fully occupied with all kinds of work connected with the women's department, and only needs the Master's approval and blessing in order to its being a centre of great usefulness and a diffuser of great religious knowledge among the long-neglected and oppressed women of Delhi.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to L. J. H. for ten old English coins and two foreign ones for the Congo Mission; "A Poor Young Man," for one pound; "A Friend," Cardigan post-mark, for two silver bracelets for the Congo Mission; the Rev. F. B. Meyer, Leicester, for a small gold coin, the gift of a friend; an Old Sailor, for a silver coin for the Congo Mission; to Mr. William Jones, of Wallingford, aged eighty-four, for ten shillings Jubilee offering, and ten shillings in undying admiration of the great missionary, William Knibb; the Rev. D. B. Richards, of Pisgah, Talywain, who sends six shillings, and writes: "One of our Sunday-school scholars, a little boy, fourteen years of age, who recently died, had managed to save fourteen three-penny pieces, and a few days before his death, being resigned to the will of his Heavenly Father, he expressed the wish that they should be counted, and that, in the event of his not recovering, they should be given to the Missionary Society. He had six shillings in all, which I have pleasure in sending you, hoping his youthful soul is a rest, and that more of our young people will be like him in spirit." A Friend

Newbridge, Mon., writes, sending £7 3s. 11d. for the Congo Mission: "With feelings of much pleasure and thankfulness in being favoured and enabled once again to help our dear Congo Mission, I now enclose to you £7 3s. 11d., the result of the sale of preserves and work for Congo, which I have had very much pleasure in doing, although with considerable labour; for, I assure you, I regard it as a peculiar privilege to be, in some way, a co-worker in such a glorious enterprise as that of winning Africa for our dear Redeemer. The glorious Gospel of God's grace is the one and only remedy for all sin and misery and error that can be in this fallen world. The promises are all secured and certain. I rejoice to read in the HERALD of the much success already granted in some parts—a token of what will yet follow. I earnestly trust that all the faithful labourers shall be preserved and greatly upheld by the Master's own presence. It does seem wonderful that, although so many of our dear young missionaries on the Congo have so soon gained the victor's crown, yet so many are still ready and wishful to give themselves to the glorious work. It shows plainly that it is a Divine work—the will and pleasure of God. May all His redeemed people now feel that this is a grand opportunity to manifest our love, loyalty, and fidelity to Him who has bought us with such a price as His own precious blood on the Cross of Calvary. We are now not our own, but His, and all we have. May there be a great pressing forward, 'until the day break, and the shadows flee away.'" Five shillings from "one who longs to help the Congo Mission, but who 'having no gold or silver,' can only give earnest prayers and true sympathy." "A Sick Sunday Scholar," for a small silver pencil-case for the Congo Mission; "A Hospital Nurse," for a pair of silver earrings for the Congo Mission; "An Orphan Governess," for a silver bracelet for the Congo Mission; and "Two Sisters," for various articles of jewellery, also for the Congo Mission.

The sincere thanks of the Committee are also given to the following generous friends for most timely and welcome contributions—such HELP BEING NEVER MORE URGENTLY NEEDED BY THE MISSION THAN JUST AT THE PRESENT TIME:—Mr. F. Illingworth, for *China*, £100; Mr. J. S. Blackwell, £10 10s.; "Father, Mother, and Children," £10; Mr. G. S. Stowe, £10; "Bootleite," £10; Anon., Taunton, £10.

Recent Intelligence.

WE are glad to announce the safe arrival in India of the Revs. Jas. and Mrs. Smith, G. H. and Mrs. Rouse, R. Wright, and Mrs. Hay, Mr. Arthur West, and Miss Hayward, of the Zenana Mission.

The Rev. John Stubbs, of Bankipore, Patna, N. W. P., writes:—"DEAR MR. BAYNES,—Recently from one of the mud huts in the bàzàr, a man came out with a little baby, apparently blind, in his arms, and said to my wife, who was inviting the people to our vernacular service: 'Mem sahib, can you give me any medicine for this child's eyes?' Such incidents are of constant occurrence in this country, so that we are often constrained to cry: 'Lord Jesus! if we are to do any good here, we must have Thine ancient healing power.' But as we do not possess that,

do you think, dear Mr. Baynes, any of the readers of the HERALD would give me a medicine chest in which should be included a supply of 'Pain-killer,' 'Chlorodyne,' and 'Golden Ointment'? If any one would thus help me, I am sure they would give me a key to open the hearts of the people to receive our message."

We are glad to learn that the Camden Road Chapel Congo Mission Sale was a most successful one, the proceeds being larger than on any previous occasion. The Treasurer, Mr. Bishop, writes :—"Surely, if trade must advance and national glory go forward, the banner of the Cross must not stand still because the triumph costs money and men."

THE LATE MR. J. E. BIGGS.—In connection with the recent decease of Mr. J. E. Biggs, of the Congo Mission, it will interest many of our readers to read the following minute, just received by the bereaved family from the Baptist Church of St. Paul, Minnesota, U.S.A. :—

"MINUTE RELATING TO BROTHER J. E. BIGGS.—The First Baptist Church of St. Paul, Minnesota, U.S.A., desires to record their gratitude for the privilege of having numbered among its membership our departed brother, John E. Biggs, and also for the valued services he rendered this church, especially in connection with our Fort Street Mission. From his first coming among us, his kindly spirit, his deep interest in all that pertained to the spiritual welfare of the Church, the consecration of his life and powers to the cause of Christ, won for him high esteem, and served to endear him to the hearts of those who were more closely united with him in the fellowship of Christian labour.

"He had ever been deeply and intelligently interested in the Congo Mission from its inception, and in February, 1885, he made a complete and joyful surrender of himself to God for work upon that promising field. His heart seemed burning with strong desire to go at once to his chosen work. He bade us goodbye, March 31st, and returned to his home in England for the purpose of offering himself as a candidate for mission work on the Congo to the English Baptist Missionary Society. He was accepted, and sailed from Liverpool, August 19th, 1885, in company with five other missionaries, for that field. His death occurred August 26th, 1887, at N'shasha, after a brief illness of nine days.

"Whereas an All-wise Providence has called our dear brother, John E. Biggs, from his chosen field of labour amongst the natives of the Congo, in the Dark Continent, to higher and holier service for Him in the bright glory of the celestial world. Therefore—

"*Resolved.*—That, as a Church, we hereby extend our sincere sympathy to each member of the family of our lamented brother, praying that God's all-sufficient grace in which they are trusting, may in this, their first affliction, be to them their stay and comfort through Jesus Christ our Lord.

"*Resolved.*—That we also express our profound sympathy with the Baptist Foreign Missionary Society of our English brethren in this loss, and the many other recent and severe losses by death of so many valuable missionaries in connection with their Congo Mission, and that with them we also recognise in these mysterious Providences, not disaster, but fresh calls to duty and fresh inspiration to more unselfish service.

"'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it shall bring forth much fruit.'

"(Signed) { J. H. RANDALL, W. C. STANTON, JOSEPH GREGORY, } *Committee.*

"November, 1887."

PREMISES IN ROME.—The Committee have just executed a provisional agreement for the purchase, for the sum of £10,000, of the central premises in Rome, at present partly occupied by the Rev. James Wall, as chapel and residence.

Towards this sum Mrs. Kemp, of Rochdale, has very generously promised £2,000, and it is proposed by the Committee to raise the balance of £8,000 in the following manner:—

To divide the £8,000 into sixteen shares of £500 each. Each share to carry annual interest at the rate of five per cent. during the lifetime of the first holder of such share, on his death the £500 becoming the absolute property of the Society, without any claim or charge thereupon whatsoever, the payment of five per cent. on the £8,000 annually being more than covered by the present rents received by letting off a portion of the premises.

By this arrangement, in course of time, as shareholders decease, the premises would become the absolute property of the Society, free from all charge or liability of any kind.

It is further proposed to divide each share of £500 into fifths of £100 each, so that any friend may take one, two, or more fifths of £100 each, or one entire share of £500, as may be most suitable.

Upon all these amounts, during the life of the first holder, the Committee undertake to pay interest at the rate of five per cent. per annum, by two half-yearly payments; and the Committee very earnestly appeal to friends and supporters to assist in this very important undertaking by taking up some portion of the sum required.

As many of our readers know, these premises are situated in the Piazza San Lorenzo, in Lucina, opposite the church of San Lorenzo, a few steps off the most central part of the Corso—the most important thoroughfare of the city. The position is in all respects admirable, as experience has abundantly demonstrated, and to-day probably no better could be found in any part of Rome. Should the Society be able to secure these premises as their own property, they would be in a position at any time to effect such alterations as would very greatly add to their usefulness, and secure accommodation that would very fully meet all the requirements of the work as to position, frontage, approach, and size.

Two friends have already undertaken to take one share of £500 each under this scheme, leaving £7,000, or fourteen shares of £500 each, still unappropriated.

Communications relative to this should be sent to Mr. A. H. Baynes, Mission House, 19, Furnival Street, Holborn, London, E.C.

We are thankful to report that the Rev. Thomas Martin, late of Barisal, who very kindly undertook the superintendence of the work of the Mission in the Port of Spain District, Trinidad, during the visit of the Rev. W. H. Gamble to

England, has returned to this country, Mr. Gamble having resumed his work in Trinidad much refreshed by a season of rest and change.

We are anxious to inform our friends that the financial year of the Mission will close on March the 21st, and we earnestly appeal to Treasurers and Secretaries to send in to the Mission House all remittances by that date. Inasmuch, however, as several meetings are already arranged for the early part of April, and with a view to meet this special difficulty, the books will be kept open until April 15th, after which date no sums can possibly be included in the current year's account.

The Committee of the Young Men's Missionary Association invite officers of all Baptist Sunday-schools to send in replies to the following questions during January, 1888, addressed, "The Secretary, Y. M. M. A., 19, Furnival Street, London":—

1. Name and situation of the school. 2. How many teachers? 3. How many scholars? 4. How much is annually sent to the Baptist Missionary Society? 5. How often, and by what system, are the collections made for it? 6. Do the teachers and scholars contribute regularly and systematically? 7. Are missionary collecting books (or cards) used for the halfpenny or penny-a-week system? 8. How many missionary boxes are in the scholars' homes? 9. What is the average yearly sum found in them? 10. Will you favour us with any information or suggestions which, from your own experience, would be helpful to other schools?

We are thankful to report the receipt of very cheering tidings by the last Congo mail, received in London just as these pages are passing through the press.

Contributions

From 13th November to 12th December, 1887.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Aubrey, Mr G.	1	0	0
Barrett, Mrs T.	3	3	0
Bennett, Mr E.	1	1	0
Blackwell, Mr John S., Northampton	10	10	0
Compston, Mr J. W., for *Congo*	0	10	6
Cooper, Mr Thos.	0	10	6
Davies, Mr E. W.	10	0	0
'E. G.," Hertfordshire	2	0	0
Gurney, Mrs Jos.	20	0	0
Higgs, Mr F.	3	3	0
Holroyd, Mrs, for *Mrs Wall's Work*	5	0	0
Pearce, Mr W., Gunnersbury	0	10	0
Poole, Mr S. F.	0	10	0
Pulsar, Mr L.	2	2	0
Rainbow, Mrs M.	0	10	0
Thorn[illegible], Mr E. B.	1	0	0
Webster, Mr J. W., the late	5	0	0
Wicks, Mr Thos.	2	0	0
Winter, Mr T. B.	2	0	0
Under 10s.	0	10	0

DONATIONS.

"A Lover of the Cause in Rothesay," for *Congo*	1	0	0
A Seamstress, Thank-offering for the conversion of a friend, for *Congo*	0	10	0
Bailey, Mr S. C., Upton, for *support of "Mansendo," under Mr Richard, Congo*	0	17	
Bible Translation Society, for *T*	200	0	0
Carow, Mr John	3	0	0
Do., for *Rome*	2	0	0
Father, Mother, and Children	10	0	0
"H. B."	0	10	0
Illingworth, Mr Fredk., Bradford, for *China*	100	0	0
"L.," Clapton, for *Congo*	0	10	0
"M. N.," for *Congo*	1	1	0
Macalpine, Rev C. S., B.D., Manchester, Special Thankoffering for *Congo*	0	10	0

Morgan, Mr R., Birkenhead, for *Congo*	4	0	0
Perry, Miss E.	10	0	0
Procter, Mr R. J.	10	10	0
Pumphrey, Mr H., Lewes, for *Congo*	0	10	9
Scrivener, Mr J. C., for *Congo*	1	10	0
Simms, Miss F., for *Congo*	0	10	0
"Thankoffering"	5	0	0
Under 10s.	0	7	0
Do., for *Congo*	1	6	6
Do., for *Mrs Wall's Medical Mission*	0	5	0

LEGACY.

Myland, the late Mr C., of Reading	5	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch.	33	0	0
Bermondsey, Drummond-road	9	0	0
Brondesbury Sunday-school, for *support of Congo boy—Lozemba*	5	0	0
Camberwell, Denmark-place Ch.	8	4	1
Charles-st., Camberwell New-road, Sun.-sch.	1	4	9
Dalston Junction Sun.-school	20	0	0
Islington, Cross-street	8	11	6
Do., Sunday-school	7	12	3
Kilburn, Canterbury-road	1	9	0
Kingsgate Ch.	3	5	11
Mill-hill School Ch., for *W & O*	2	2	0
Peckham, Park-rd. Ch.	14	1	6
Peckham Rye-lane, for *support of N P under Mr Wenger*	15	0	0
Do., for *support of N P under Mr Wills, China*	15	0	0
Putney, Union Church Sunday-school, for *support of "Tuphorn" in Mrs Kerry's School, Intally*	4	0	0
St. Peter's Park	3	10	6
Stoke Newington, Devonshire-sq. Ch., per Y.M.M.A.	6	0	0
Do., per do., for *Delhi Medical Mission*	5	0	0
Upper Holloway	100	13	1
Do., for *Mrs Kerry's School*	8	0	0
Vernon Ch., Y.M.M.S.	30	0	0
Walworth-road Ch.	12	11	10
Do., for *Congo*	5	7	6

BEDFORDSHIRE.

Cotton End	3	2	9

BERKSHIRE.

Wallingford	1	0	0

BUCKINGHAMSHIRE.

Wraysbury	25	19	0

CAMBRIDGESHIRE.

Thetford, near Ely	0	2	7

N.E. Cambridge.

Mildenhall	9	10	0
West Row	7	14	0

CHESHIRE.

Altrincham	3	5	8
Hyde	2	11	0

CORNWALL.

Helston	10	0	0

CUMBERLAND.

Great Broughton	1	1	10
Maryport	25	12	0
Do., for *Congo*	6	5	9
Millom	0	11	6
Workington	9	0	5

DEVONSHIRE.

Bampton	4	0	0
Devonport, Hope Ch.	4	4	1
Do., Pembroke Ch.	1	0	0
Great Torrington	4	3	3
Hemyock and Sainthill	3	10	0
Plymouth, Mutley Ch.	49	17	2

DORSETSHIRE.

Poole Sunday-school	2	12	8
Sherborne, for *Congo*	0	5	0

ESSEX.

Halstead	24	10	0

GLOUCESTERSHIRE.

Arlington	2	18	2
Avening	1	19	1
Do., Sunday-school	3	2	9
Milton Y.M.B.C.	1	0	0
Naunton and Guiting	5	0	4
Stow-on-the-Wold	8	0	0

HAMPSHIRE.

Andover	5	10	3
Brockenhurst	1	6	6
Do., Sunday-school	4	2	6
Broughton	12	13	7
Do., for *Simla*	1	0	0
Romsey	8	0	0
Do., for *support of Congo boy under Mr Lewis*	5	0	0
Southampton, Portland Ch. Sunday-school	8	17	8

ISLE OF WIGHT.

Wellow	2	12	8

HERTFORDSHIRE.

Boxmoor	6	9	6
Hitchin, Salem Ch.	32	5	3
New Bushey	3	15	5
Watford	80	0	0

KENT.

Ashford Sunday-school	1	5	8
Canterbury	8	4	7
Do., for *Congo*	6	0	0
Dartford	4	6	0
Do., Sunday-school	2	11	6
Forest Hill, Sydenham Ch.	5	7	3
Lee, for *Congo*	0	5	0
Orpington	31	9	5
Tunbridge Wells	16	16	1
Do., Sunday-school	3	11	9
Woolwich, Parson's-hill	5	0	0
Do., for *Congo*	3	0	0

LANCASHIRE.

Bacup, Irwell-terrace	5	10	0
Barrow-in-Furness, Abbey-road	5	4	0
Burnley, Mount Pleasant	10	16	0
Do., Haggate and Angle-street	27	11	3
Coniston	2	4	8
Haslingden, Trinity Ch., Blackburn-road	16	8	10
Liverpool, Myrtle-street Juv. Association, for *school work under Mr East, Kingston, Jamaica*	10	0	0
Do., do., *Mr T. C. Hutchins, Malden, Jamaica*	10	0	0
Do., do., *Mr W. M. Webb, Trelawny, Jamaica*	10	0	
Do., do., *Mr Wall, Rome*	5	0	0
Do., do., *Mr R. W. Hay, India*	5	0	0
Do., do., *Miss Dawbarn, Japan*	5	0	0
Liverpool Auxiliary, per Mr John Cripps.			
Tue Brook Sun.-school	2	16	0
Old Swan	2	4	7
Do., Sunday-school	3	11	7
Soho-street	19	16	3
	28	8	5
Less district expenses	7	19	6
	20	8	11
Lumb	13	3	5
Manchester, on account per Mr T. Spencer, Treasurer	55	0	0
Do., Union Ch., for *Shri Nath for rebuilding*	5	0	0
Oldham, Royton	11	3	3
Oswaldtwistle	6	0	0
Padiham	6	13	0
Preston, Fishergate	24	12	6
Do., Sunday-school	7	15	11
Rawenstall	2	15	0
Rochdale	295	7	0
Waterfoot, Bethel	3	16	11
Wigan, King-st. Sun.-school, for *Congo*	1	10	0

LEICESTERSHIRE.

Arnsby	19	6	8
Countesthorpe	9	17	6
Do., for *W & O*	0	9	0
Leicester, Victoria Ch.	27	10	0
Sheepshed	6	11	0

NORFOLK.

Necton	2	15	6
Swaffham	25	0	0
Yarmouth, Park Ch.	69	1	8

NORTHUMBERLAND.

Berwick-on-Tweed	10	0	0
Broomhaugh and Broomley	21	11	9
Do., for *Congo*	2	10	0
Ford Forge	1	6	0

NOTTINGHAMSHIRE.

Collingham	1	0	0
Nottingham, Derby-road	40	0	11

OXFORDSHIRE.

Caversham	5	0	0
Do., for *Brittany*	5	0	0
Do., for *Girls' School, China*	10	0	0
Do., for *Girls' School, West Africa*	10	0	0
Do., for *Girls' School, Intally*	10	0	0
Chadlington and Charlbury	7	8	9
Coate	30	0	0
Little Tew, &c.	19	18	0
Do., for *W & O*	0	10	0

SOMERSETSHIRE.

Bath, Manvers-street Sunday-school	7	0	0
Bridgwater	23	0	0
Minehead	15	0	0

STAFFORDSHIRE.

Burton-on-Trent, Guild-street		3	4

SURREY.

Sutton Sunday-school, for *N P, Delhi*	1	11	5

WARWICKSHIRE.

Birmingham, on account per Mr Thos. Adams	172	5	
Coventry, Lord-street Sunday-school Sewing Class	0	10	0
Stratford-on-Avon	21	5	4
Do., for *Japan*	3	6	3
Do., Sunday-school	5	6	8

WESTMORELAND.

Kirkby Stephen	0	4	0

WILTSHIRE.

Calne	11	1	6
Corton	0	3	0
Downton	42	11	8
Do., Sunday-school	3	12	7
Do., Redlynch do.	2	6	9
Salisbury	51	0	4
Do., Sunday-school	80	13	4

YORKSHIRE.

Gildersome	3	6	7
Harrogate	41	2	6
Leeds District—			
Armley	2	2	6
Crigglestone	0	17	0
Leeds, South-parade	86	16	10
Do., Annual Meeting (less expenses)	26	16	0
Do., Burley-road	3	18	6
Do., Meanwood-road	2	5	6
Do., Hunslet	24	13	5
Middlesboro', Boundary-road	9	13	3
Morley	1	5	1
Ossett	1	0	0
Scarborough	1	1	0
Do., Albemarle Ch.	10	9	1
Sowerby Bridge and Norland	2	13	6
Stanningley	8	1	0
Steep Lane	9	5	7

NORTH WALES.

DENBIGHSHIRE.

Wrexham, Chester-st.	0	5	0

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Tredegarville	1	10	6
Do., Penarth, Stanwell-road	10	0	0
Maesteg	1	5	0
Neath, Orchard-place	8	16	4
Pontypridd, Carmel	2	18	6
Do., for *N P*	3	8	9
Treforest, Calvary	0	5	0

MONMOUTHSHIRE.

Abergavenny, Bethany	18	9	4
Magor	12	5	0
Newbridge	7	3	11
Raglan	5	4	0
Redwick	0	8	2
Talywain, Pisgah	0	6	0
Usk	4	10	0
Whitebrook and Llandogo	2	0	0

PEMBROKESHIRE.

Mynachlogddu, Bethel	9	18	5
Pembroke Dock, Bush-street	26	15	9
Pennar, Gilgal	0	13	9

RADNORSHIRE.

Moriah	0	13	0
Painscastle	0	14	0

SCOTLAND.

Coatbridge	0	13	0
Edinburgh, for *Mrs Wall's Medical Mission Work*	13	0	0
Irvine, for *Congo*	0	5	0
Fortrose, for *N P*	1	2	6
Glasgow, for *Italian Mission*	40	0	0
Do., Adelaide-place	12	0	0
Kirkcaldy, Whyte's-Causeway	1	16	4

FOREIGN.

FRANCE.

Cote du Nord.

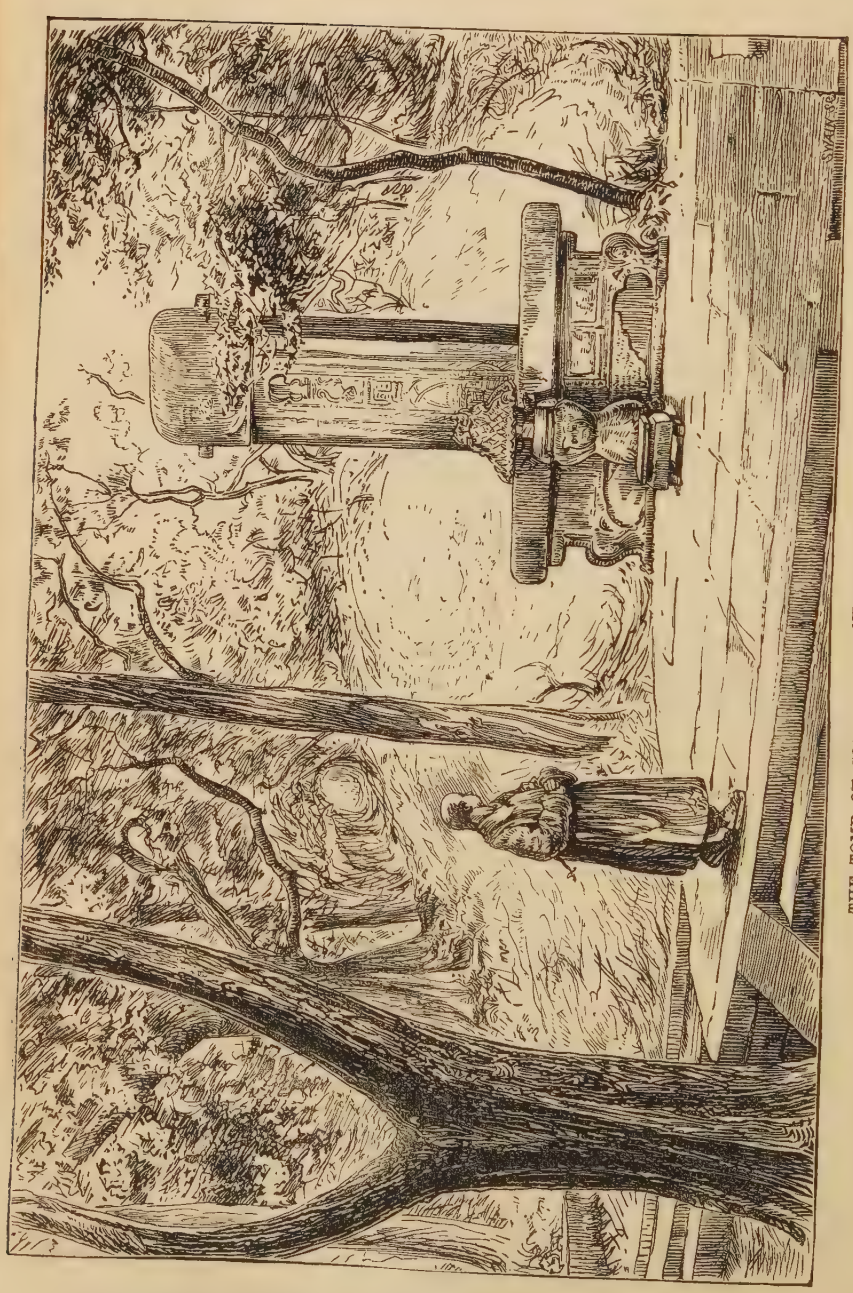
Croix pres Roubaix Sunday-school	3	0	0

CHINA.

Swatow, for *Congo*	5	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*



THE TOMB OF CONFUCIUS.—*(From a Photograph.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The Congo Mission.

CHEERING NEWS FROM SAN SALVADOR.

BY the last Congo mail we received the following letters. The first is from the Rev. Thos. Lewis, and is dated San Salvador, December 6th, 1887:—

"My dear Mr. Baynes,—I am sure you and all friends of missions at home will rejoice with us at times of blessing at San Salvador. It was my great joy and privilege last Friday morning (Dec. 2nd) to baptize five of our people on the profession of their faith in Jesus Christ. It was, indeed, a happy and glorious day, and I never felt so full of joy as when leading them down into the waters of baptism. Mr. Graham, I think, has written in full about it, and I need not add particulars, but I cannot allow this opportunity to pass without giving expression to my joy.

"Perhaps the friends at home will wonder that we have baptized so few. These are by no means the only people who enquire after the truth. We believe it is best to be very careful in admitting candidates into church membership. A little delay will not do harm to those who are real, and it will help us considerably in distinguishing between the true and the false. The Africans, as a rule, like to go in flocks. What one or two will do, the others follow, thinking it is the right thing; and this is our reason for baptizing so few just now. Those I baptized last week are not new converts, but they have been living consistent Christian lives for some time. Unless we are sorely disappointed in many of them, I think it will be our pleasure to baptize many more very soon.

"I have been deeply interested in the different ways these were brought to the Saviour. One, a personal boy of our late brother Hartland, and who can read English well, was touched by reading the Parable of the Ten Virgins. Another evidently was brought to Christ through the instrumentality of our late brother Darling. How would

these brethren rejoice to have been with us last Sunday evening, as we sat together for the first time at the Lord's Table! They have passed away, but their work is still to be seen in Congo; nay, more, it is felt in the hearts of many of the natives. So, my dear Mr. Baynes, 'one soweth and another reapeth.' We now 'bring in the sheaves' with great rejoicings; but we cannot forget those who tilled the ground, so terribly hardened by sin and superstition, and who took so much pains and care in sowing the seed of the Word. And, above all, we remember Him who 'giveth the increase,' and blesseth the labours of His servants. May we who are now working in the field 'toil on, knowing that our labours are not in vain in the Lord.

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

The second letter is from the Rev. R. H. Carson Graham, of San Salvador, and is dated 7th of December:—

"MY DEAR MR. BAYNES,—This season (the shorter rains) seems very trying even to the natives themselves, and I have a great deal to do in the medical department.

"We have had good success in the treatment of bad ulcers which are so common here, and at present I have five or six cases which are progressing very favourably.

"You may have heard of a man named Dom Manwele Mpevo, one of the king's nephews, the brother of the heir to the throne. This man was very ill, and he came to us for medicine. He lived in the king's 'lumbu,' and I used to go and see him every day, after it became impossible for him to come to us. I told them at first that I did not think he could recover, but the king asked me to do all I could for him, so I attended him constantly till he died about three or four weeks ago.

"I have had several conversations with him about his soul's salvation, and on two or three occasions, when it was not my turn to conduct the Sunday evening service, I have taken a boy in to translate portions of Scripture to him. He constantly adhered to his profession of faith in the work of Christ. I think we have good cause to believe that he died a Christian.

"On two occasions before his death I was sent for, as the people believed he was about to die. On arriving, I found the house full of women, and quite a number of men outside. After relieving the immediately distressing symptoms, I asked him to tell those who were present in what he hoped for salvation. He told the people that he did not believe that either we or the padres or the witch-doctors could take away his sins, only Jesus could do this, that he was not afraid to die, because Jesus was his Saviour.

"I do trust his testimony may be blessed to many who heard it.

"You will be glad to know that on Friday last Mr. Lewis baptized five of those who profess to believe in Christ. We have long observed these, and the consistency of their lives is undeniable testimony to the sincerity of their profession. We trust there may be many others also, but we cannot be too careful.

"The names of these five you will doubtless know. They are:—Matoko, who was one of the first of Mr. Comber's friends here; Dom Miguel, the blacksmith; the other three are our own boys—Kiritidi, who was at first Mr. Hartland's boy, Nlekai, whom many of the friends will remember seeing

with Mr. Weeks in England, and Luzemba, who came up from Tunduna to visit his family here.

"The baptismal service was very impressive. Quite a large number of people gathered to witness the ordinance, and both candidates and onlookers behaved exceedingly well.

"We all felt it to be a great joy yesterday evening to sit down at the Lord's Table for the first time with native Christians in Congo.

"It seems rather strange that it was just twelve months on Saturday since Mr. Phillips and I came to San Salvador. We could scarcely have hoped that in one year we should enjoy the privilege we had yesterday.

"As we intended to organise a church, we called together these five, who were to be its first members, a little earlier than our usual time for the Communion Service, that we might explain matters to them.

"Mr. Phillips told them the nature and some of the principal laws of a Church of Christ, after which we each gave them the right hand of Christian fellowship. As it was my turn to preside at the Communion, I said a few words on the nature of the ordinance before we proceeded to the observance of it. It was indeed a season of hallowed joy.

"Yours faithfully,

"R. H. CARSON GRAHAM.

"A. H. Baynes, Esq."

The third letter is from the Rev. J. G. Brown, only recently arrived in Africa, and is dated "Stanley Pool, Nov. 28th, 1887":—

"I intended writing you from Underhill. The losses which we have sustained in the deaths of brethren Whitley and Biggs necessitated someone going to Stanley Pool without delay, and, it having been hurriedly decided that I should undertake the journey, I was prevented from writing owing to the bustle of arranging caravan. Last month, also, I had hoped to write from Wathen, but, when mail day arrived, I was prostrate with a fever, which kept me six days in bed; and writing was out of the question. Mr. Davis attended me in my fever, and was most unremitting in his attention; and, by God's blessing, I was speedily restored to good health.

"THE JOURNEY.

"All our journeying, after entering the Congo, has been pleasant. From Banana to Noki-noki we sailed in the steamer of the British Congo Company. The first day we sailed through quite a paradise of lovely islands, and were not aware of sighting both sides of the river till late in the afternoon. The second day, from Boma, the river narrows and the current becomes much swifter, in places approaching almost to rapids. The scenery, also, becomes more rugged, the mountains are almost barren; and, excepting at the riverside, and at the bottoms of ravines, no sign of cultivation is visible. On the third day (Sunday), we reached Noki-noki at 10.30; and in half-an-hour more we leaped on shore at Underhill, and received a hearty greeting from brethren Moolenaar and Scrivener.

"I cannot refer to the feelings which we had on arriving at Underhill. We looked round the station and saw the most that was to be seen. We visited the little graveyard, and saw the resting-places of many of the brethren whose names must ever be associated with the station. Some of these we knew and loved. Young men full of life and full

of promise, whose hearts yearned towards the people among whom they were placed—and yet they are gone. The little wooden monuments with the bare initials seemed each to have voices pleading for Africa.

"SUNDAY MORNING.

"We started for Stanley Pool on the fourth day after our arrival. Our caravan numbered twenty-five in all, composed chiefly of Loangoes. James Showers, one of Mr. Grenfell's well-tried men, was in charge, which relieved me considerably; and, from his acquaintance with the language, both of the carriers and the people through whose towns we passed, there was no difficulty in communicating with either. I stopped at all the stations of our own Society and of the A.B.M.U. which we passed on the way, and where we had the pleasure of seeing the brethren at work, and having fellowship with them. I rejoiced greatly on seeing evidences of the Spirit's working in several places. We enjoyed excellent health while on the march, we were able to have a good sight of the country through which we passed, we were privileged very early to get an insight into the methods of land travelling in Congo; but nothing was of equal interest, or caused us such joy as to gather—as we did the first three Sundays in Congo at different mission stations—around the Table of the Lord to commemorate the Saviour's dying love. With as many as we have seen who profess to have commenced the heavenward journey, we may well be encouraged in the work of the Gospel here. We reached Manteka on Sunday just as the bell was ringing for morning service. We thought the solitary tolling of the bell especially sweet as we ascended the height on which the station is built, and it made us think of bygone days in the dear home country. Still more cheering was the sight which greeted our eyes when we reached the top. Between four and five hundred people were already gathered for worship, seated under the roofs of two grass houses in course of erection. As yet they have no church, and these were kindly lent by their owners that the worshippers might be shaded from the heat of the sun. In the evening we assembled again, when the Lord's Supper was observed. We did not understand the services farther than to join in the tunes of some well-known hymns which were translated into their language, and which seemed to have a peculiar charm as sung by a large gathering of Congos; but we needed only to see the large gatherings and the rapt attention; to witness the heartiness of their singing and the earnestness with which they prayed, to be convinced that a work of grace had been begun in their hearts. No formal service would accomplish such a change as has taken place, or make the Congos walk six or eight miles, as many of these had done, to be present at the services. That station alone ought to satisfy, by the change effected, all dubious inquiries as to whether the preaching of the Gospel may be effectual here. How glad our hearts might well be if at every station of both missions like churches were formed from native converts!

"STANLEY POOL.

"I arrived here safely a fortnight ago, and am in excellent health, and trust I may be spared long, and be permanently settled here. The language of the Bi-tekes has to be acquired before I can do much in direct mission work. I understand it is much more difficult to acquire than Kixi-Congo, but am hopeful that I may be able so to acquire it so as to tell th

people living around the Pool the 'story of the Cross.' Mr. Biggs devoted considerable time to the language; and, had he been spared, he would have been a great help to others beginning its study; but he is away, and we must do the best we can, 'looking up' for all needful grace.

"I am glad that Mr. and Mrs. Bentley are here still. They are very anxious to do everything to make 'Arthington' effective in reaching the people.

"I thank you heartily for your very kind letter, which I received on my arrival at the Pool, and assure you I shall endeavour to carry out your kind suggestions to the utmost of my power. I already find the difficulty, when there are a number of workmen to superintend, in the matter of exposure to the sun; but in that also I shall endeavour to be careful.

"Yours sincerely and gratefully,

"JOHN G. BROWN.

"A. H. Baynes, Esq."

Mr. W. Holman Bentley's New Book:

THE GRAMMAR AND DICTIONARY OF THE CONGO LANGUAGE.

AT a special audience on the 5th of last month at the Palace, in Brussels, the General Secretary of the Mission had the pleasure of presenting to His Majesty the King of the Belgians the first copy of Mr. Holman Bentley's great work, "The Grammar and Dictionary of the Congo Language," dedicated by special permission to His Majesty, which was very graciously and heartily accepted by the King.

Mr. Baynes, in reporting this to the Committee, writes:—

"I was commanded by the King, in the first place, to convey His Majesty's grateful acknowledgments to the Committee of the Baptist Missionary Society for this 'valuable and most welcome gift'; and then, in the second place, to assure Mr. Bentley that, in the judgment of the King, it was an undertaking 'fraught with the richest promise of good to the peoples of the Congo region.'

"His Majesty also specially charged me to communicate in his name with Mr. Bentley, and gratefully thank him, on behalf of the Government of the Congo Free State, for 'this noble contribution to the progress and development of civilisation in Central Africa, and the material improvement and uplifting of the Congo peoples.'"

We hope in our next issue of the HERALD to call special attention to this important work, giving further details as to its value in connection with the future of the Congo Mission.

At the last Quarterly Meeting of the General Committee on January 18th, it was unanimously resolved:—

"First,—That the Secretary be requested to convey to Mr. and Mrs. Bentley the cordial congratulations of the Committee upon the successful completion of this important undertaking, which, by the blessing of God, the Committee confidently trust will prove a great boon to all present and future missionary workers in the Congo district.

"Second,—That the cordial thanks of the Committee be given to the Misses Bessie and Flossie Payne, of Clapton, for the willing and valuable assistance they have rendered during the progress of the work through the press; and further, that the Secretary be requested to forward these ladies presentation copies."

OUR FINANCES.

AN URGENT APPEAL.

WE desire very earnestly to ask special consideration for the following facts:—

THE ACTUAL RECEIPTS of the Mission for the nine months of the current financial year, ending the 31st of December last, compared with the receipts of the previous year, show an increase of **£985 6s. 9d.** For this we are devoutly thankful. But then

The ACTUAL EXPENDITURE for the same period, compared with that of the previous year, shows an INCREASE of **£1,990 18s. 1d.**, while it is certain that owing to recent and large extensions the actual expenditure of the remaining three months of the current financial year, 1887–8, will very considerably exceed that of the last three months of 1886–7.

It is well that our friends should have plainly set before them the full meaning of these figures.

The expenditure of last year, 1886–7, as shown by the balance-sheet, exceeded the receipts by **£4,385 2s. 8d.**, which large sum would have been still further increased by **£1,943 0s. 9d.** but for the balance of the special Congo Fire Fund contributions carried to the credit of ordinary Congo expenditure.

This gives a total deficiency of **£6,328 3s. 5d.**

From this it follows that there is the prospect of a very heavy debt on the 31st of March next, unless the gifts of the churches are very largely increased during the next two months.

The actual figures up to the 31st December show that, after deducting the increase of contributions from the increase of expenditure, there is still an adverse balance of **£1,005 11s. 4d.**, which must still further augment the large actual deficiency between income and outgoings of last year.

We are thankful to know, however, that this large deficiency may yet be averted by the generous sympathy of our friends between now and the close of the current financial year on March 31st next.

With this in view, we desire urgently to appeal to the churches. The prospects of our work in many parts of the field were never before so promising. In India, the seed so diligently and lovingly sown has not only taken root, but is rapidly ripening to harvest; in China, already, many of

the sheaves have been gathered in, while on the shores of the vast Congo, after much of pioneering and preliminary work, the devoted toilers are freshly inspired by encouraging spiritual result.

In view of such prospects, this, surely, is not the time to slacken or draw back! And yet, in view of present financial facts, we cannot but be very anxious.

By the last mail, Mr. Bentley pleads:—

"Help, further help, is what we most fervently need, not so much medica advisers to diagnose fevers, but colleagues to help us to avoid falling into them through overstrain and anxiety. Unless we get further helpers speedily, more of us will go down in fever I feel sure. The prospects are clearing all round; much of the pioneering accomplished. Now we long to devote ourselves altogether to the one great work of our lives—the preaching of the blessed message of life and light through a crucified, risen, and sympathetic Saviour. But we are so short-handed, so crippled for colleagues. Do, we pray you, send us reinforcements."

At their last meeting, the Committee unanimously resolved to send out, at the earliest practicable moment, THREE ADDITIONAL BRETHREN to the Congo, to fill the places rendered vacant by recent removals to the better land.

Who will go? In the words of one of our Congo brethren:—

"Surely there must be many gifted, earnest, capable, devoted young men at home who, counting it all joy to engage in such a noble enterprise, will come forward, saying, 'Here am I, send me.'"

We venture to appeal to our better circumstanced friends for special donations to meet the cost of outfit and passage of new missionaries. Already, during the past nine months, we have sent out three brethren to the Congo, three to India, and two to China. The outfit and passage-money of the two brethren sent to China has been already generously provided for by the special "Wathen Fund." But who will help to meet the expense of outfit and passage of the remaining six—£100 each for the three brethren to India, and £120 each for the three to the Congo? Are there not six friends who will each contribute the cost of one missionary, and so largely relieve the general expenditure of the Mission?

In the words of the late Thomas Comber:—

"Surely the work of the Society—now so full of hope and promise—will not be crippled for lack of funds! When I think of the bare possibility of this, I long to be rich that I might give a fortune to help on a work that grows dearer and dearer to my heart as I know it better. As it is, I can only give myself; yet I know the dear Lord will accept even this poor offering. Oh, for more practical daily sympathy with His self-sacrifice, who, 'though He was rich, for our sakes became poor.'"

A Visit to the City and Tomb of Confucius.

THE Rev. R. C. Forsyth, Tsing Chu Fu, Shantung, sends the following interesting letter :—

"DEAR MR. BAYNES,—The readers of the HERALD may be interested in an account of a trip which Brother Couling and I undertook in the months of May and June last.

"We set 'out to visit the famous mountain called 'Tai-yan-shan' in this province, which is, as you may know, one of the five famous mountains in China, having a history dating back more than 2,000 B.C., and is accounted one of the most sacred spots in the Empire. Our plans also included a visit to the city and tomb of Confucius, which is two days' journey south of the sacred mountain.

"QUESTIONS.

"We started on our wheelbarrow, but had not got more than a few miles before it broke down, and our men had to go back for another. We stayed in a roadside inn till their return, and, while there, some students from the Manchu city close by, who were curious to see our foreign books, &c., came in, and entered into conversation with us ; but owing to our limited knowledge of the language the conversation was somewhat onesided. They asked us what we had come to China for ; what our books taught ; if Jesus was our 'holy man ;' if the French were Christians, and, if so, why had they come to steal their land and fight with them ; how much we were paid for preaching, and so on, all of which we answered with the best grace possible and to the best of our limited vocabulary.

"All that day and part of the next we kept on the high road to the provincial capital, and on the third day after leaving home we reached a large city called Po-shan. The city was full of life and bustle, as it is the centre of a large mining region, coal being the principal article of export. It is carried on camel back and transported on wheelbarrow to all parts of the surrounding district. There was a large fair being held, and the presence of two 'foreign devils' was enough to cause a great stir among the crowds of villagers who happened to be there. We walked through the city with an immense throng at our heels, who were for the most part merely curious, while some were evidently unfriendly. We could not get any lodging there, so were compelled to go some miles out of the city to a neighbouring village.

"The next day we passed through a mountain gorge of about five miles long, and were astonished to find it thronged with men pushing and pulling heavily-loaded wheelbarrows over ground so difficult to travel that the mere walking it under a hot sun would be sufficient to try the strength of a strong man. This was the only outlet, however, for the trade of a large district, and the unfortunate men who have to struggle over this toilsome road are, indeed, much to be pitied. No effort appears to be made or thought of to lighten their labours by making a road.

"The two days following were uneventful except that we passed through country where the opium poppy was largely cultivated. Although it is against the law of China, yet it is openly and unblushingly produced, and not only in this district, but generally throughout the country the deadly drug

is made, and it is only a question of a few years and the whole supply will be raised in this country itself.

"All the time, after passing through the gorge at Po-shan, we were in sight of the mountain range which includes 'Tai-shan,' and passing this, a long, narrow plain, beheld the peak towering above its surrounding heights.

"TAI-YAN-SHAN.

"After passing through the city of T'ai Ngan, a sleepy, dull place when we saw it, we at last found an inn in the suburbs. When we had had some rest and refreshment we hired mountain chairs, each borne by two men, and began our ascent of the mountain. It was not the pilgrim season, so we saw very few on the road, but we were told that at certain times the ascent is made by thousands of pilgrims every day. The ascent is made by a broad-paved road with handsome stone steps in flights at various intervals, right up to the very highest pinnacle of the mountain, a distance, as Brother Couling afterwards ascertained, of 4,700 feet above the sea level, or several hundreds of feet higher than Ben Nevis in Scotland.

"At various stages on the road are large and handsome temples, filled with idols, before which devotees are constantly prostrating themselves, while the gong is struck by a boy to *arouse* the gods. On the summit of the mountain is the largest and finest temple of all. On looking through a wooden grating in front of the principal idol we observed that the whole floor was covered with packets of sweetmeats, rice, trinkets, new shoes, &c., &c.; and, on inquiry, we found that these were the offerings of pilgrims for the benefits they supposed themselves to have received. It was a sad spectacle, the childish nature of the offerings and the ignorance, dense and dark, which could thus degrade reasonable beings and delude them into the belief that their worship was effective and that any good could result.

"We beheld this just as the sun was declining, and its slanting beams tinged with a glorious hue the gilt of the temple's fanes and ornaments, and flooded all the landscape with its radiance. It suggested the time when the Sun of righteousness might, by being brought to the level of the intelligence of the people, yet flood their minds with a new and diviner light which would dispel the gross darkness of superstition, and transform the worship of the seen and the material into the true and spiritual worship of Him who is unseen and eternal.

"OUR SERVICE.

"We passed the night on the mountain-top in a small inn, which is kept by an enterprising, shrewd man, with whom we had some conversation, and who supplied our wants at a moderate cost considering the difficulty of maintaining communication with the city below. Next morning we got up to find the mountain encircled by a blinding mist, which shut out the sun above and the plains below, and chilled us to the bones by its clammy dampness. Before descending we held a short service in our room in the inn with the two Chinamen who were with us. We considered it would be unwise to attempt anything more openly, as a tumult might have arisen, which, with our imperfect knowledge of the language, would have been difficult, if not impossible, for us to allay, and which it would have been folly to excite. We had, therefore, our little meeting in our own room, and there, united in the worship of the only loving and true God, and together bowed the knee in the earnest suppli-

cation that soon the evidences of the worship of the false, which were all around us, might give place to the love and service of God as revealed in our Saviour Jesus Christ. Thus was held what in all probability was the first Christian service ever attempted on that mountain, which has been for thousands of years the centre of idolatry and superstition.

"CONFUCIUS.

"The next two days' travel brought us to the birthplace of Confucius, the city of Chin-fu, where the lineal descendant of China's greatest sage still lives in a manner befitting his high position and illustrious ancestry. It is of the usual type of Chinese cities, high, massive walls, lying four-square, with gates to the four points of the compass. Outside the north gate is the burial-place of Confucius and his descendants. It is several miles in circumference, enclosed with walls and planted with fir trees. In the centre is a smaller enclosure, also surrounded by a wall and with a small temple in the front. In this smaller enclosure is the simple mound—a photograph of which, taken by Mr. Couling, I enclose herewith—in which the body of the illustrious sage of China was laid, and which, through all the convulsions and revolutions through which the kingdom has passed, still remains in its original simplicity and integrity.

"The scene is one which might well stir the heart and exercise the mind. Here is a relic of the dim and hoary past which has survived the shocks of time, and has still a most potent hold on the imagination and reverence of this great nation, in whose midst it is found. This grave is still a stumbling-block of offence in the way of multitudes, who are prevented by the teaching of him who was buried there from entering into the kingdom of God, and who, in this grave of the past, bury their hopes for the future. We hope and pray that the time is not far distant when on this Golgotha, which represents the dry bones of a dead materialism, may arise all that is symbolised by the living, vitalising influences of the Cross of Christ. Then shall this nation be found, instead of wandering among the tombs, sitting, clothed and in her right mind, at the feet of Jesus.

"We visited the temple of Confucius, one of the largest and most magnificent structures to be found in China, and where the sage is represented by a wooden image, about thirty feet high, and worshipped as a god, and where everything is done in the way of ornamentation to show the high place he has held, and still holds, in the estimation of the people.

"We left the next day, and, in due course, got safely home after an absence of about three weeks.

"Yours faithfully,

"R. C. FORSYTH.

"A. H. Baynes, Esq."

The Voyage to India.

THE Rev. R. Wright Hay, writing on board the s.s. *City of Calcutta*, the day before his arrival in Calcutta (December 13th), says:—

"MY DEAR MR. BAYNES,—Mr. Rouse, who wrote you from Port Said, has asked me to complete the account of our voyage; and as I am wishful to post as soon after our arrival in Calcutta as possible, I will write you

now. All our party are well; and we are thankful to our Heavenly Father for having brought us safely, and in such comfort, so near the end of our journey, and the land to which, as ambassadors of Christ, He has sent us.

"CEYLON.

"After leaving Port Said we did not again touch land until we called at Colombo. This gave us an opportunity, unexpected when we left England, of seeing some of our missionary brethren and something of their work there. We landed about three in the afternoon, and went to the office of the *Ceylon Observer*, where Mr. Ferguson kindly supplied us with a guide to conduct us to the Mission House. There we found Mr. and Mrs. Pigott and two of their daughters, Mr. Durbin (the recently appointed pastor of the Cinnamon Gardens' Church), and also several missionaries of the London Missionary Society, who had arrived in the morning on their way to India. We spent a pleasant hour with these friends; visited Mrs. Waldock's Girls' School, and saw the dusky maidens busy at needlework, all looking so happy; saw the pretty little chapel where services in English and Singalese are held; and were rejoiced to hear that God had been granting His manifest blessing on the labours of His servants, as many as thirty-four converts having been recently baptized on one occasion, and several others being on the eve of thus testifying to their faith in Christ. With Colombo itself we were delighted. The afternoon was only comfortably warm, and the profusion of green, in palms, plantains, papaws, mangos, and other tropical growths, interspersed with the white walls and red roofs of the houses, made a picture that was most restful to the eye and grateful to the mind after the desert-wastes of Suez and the grey cliffs, seen only in the distance, of Aden. We rejoined the vessel about six o'clock, and not long after, the operation of coaling having been completed, we weighed anchor and commenced the last stage of our voyage. We have had a very pleasant passage.

"ON BOARD.

"To us juniors it has been a great privilege to have as 'guide, philosopher, and friend,' Mr. Rouse, who has been unwearied in his efforts to acquaint us with the rudiments of the Bengali language, and who, *en rapport* with all pertaining to work in India, has been able to give us much useful information and advice. Personally, I feel deeply indebted to Mr. Rouse, and am thankful that it was arranged that we should travel with him. Then we have had frequent opportunities of bearing witness to Christ and seeking the good of those travelling with us. Mr. Rouse, Mr. Taylor (a clergyman going to Calcutta), and myself, have conducted worship alternately every morning and preached every Sabbath, nearly all the passengers attending the services. We have had some specially interesting work among the sailors, most of whom have readily come to meetings arranged for them, taking part interestedly in the singing, listening attentively to the preaching, and accepting thankfully tracts and text-books, and not a few allowing us to converse with them personally about the things pertaining to the Kingdom of Christ. I was particularly pleased at the result of several talks which I had with one man, an intelligent fellow with infidel notions, who at first expressed something like contempt for what he admitted was the religion of his 'good old mother,' but who at last accepted a Bible and

promised to read it and pray over it, I promising to pray for him that he might be led into the truth as it is in Jesus; and we cannot but believe that in other cases our efforts have been similarly owned and blessed of God. Mr. and Mrs. Rouse, Miss Hayward, Mr. West, and my dear wife join with me in wishing you a joyous and good New Year.

"Yours affectionately,

"R. WRIGHT HAY.

"13th.—Just arrived in Calcutta. All well."

Allahabad Chapel.

THESE pictures show the inside and outside of the Baptist chapel at Allahabad. It was built by the late Robert Carr, who also himself contributed largely towards the amount expended on it. A memoir of Mr.

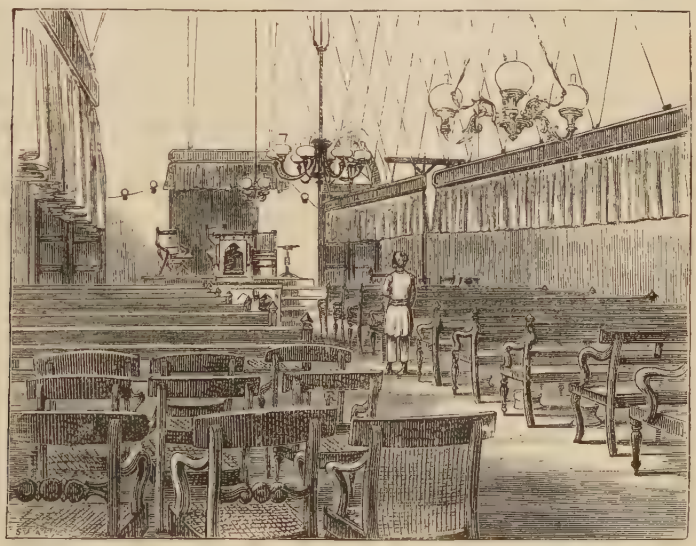
BAPTIST CHAPEL, ALLAHABAD.—(*From a Photograph.*)

Carr has been recently written by his son-in-law and published by the Baptist Missionary Society. It traces the career of a self-made energetic Christian business man in India. Would that we had many such!

The chapel was erected about twenty years ago. Like most Indian buildings, it stands in its own grounds, surrounded by a number of trees, which give a refreshing shade in the hot Indian sun.

Inside are seen the punkahs which are so universal in Indian houses inhabited by Europeans. They consist of a long pole, with a cloth fringe some feet wide. The pole is suspended by ropes from the ceiling so that the fringe comes down to a few feet from the floor; other ropes are attached to the pole sideways, and these are pulled backwards and forwards by men

employed for that purpose. A breeze is thus created, which makes the heat much more bearable than it would otherwise be. During the hot weather we have the punkah going during the greater part of the day and of the evening, and in a great many houses it is pulled incessantly night and day by relays of "punkawallas," as the men are called who pull these punkahs. It is rather trying to a preacher, until he gets accustomed to it, to see half-a-dozen or more punkahs moving before him in different directions and at different rates. But if he tries to correct his nervousness



INTERIOR, BAPTIST CHAPEL, ALLAHABAD.—(*From a Photograph.*)

by using notes, he may find, if he is not careful, that the punkah over his own head scatters his notes to the four winds of the chapel.

Calcutta. G. H. ROUSE.

Zenana Mission.

MISS THORN, of Delhi, has written requesting that sincere thanks for herself and the other ladies may be sent to the kind friends who have favoured them with Christmas gifts for the school children and Zenana pupils. Grateful thanks are due to :—Mrs. Whereat and Friends, Clevedon ; Miss E. A. Smith and Friends, Watford ; Mrs. D. J. Crossley, Hebden Bridge ; Mrs. Philp, Gosport ; Mrs. Wright, Kingston-on-Thames ; Mrs. Horton, Kebworth ; Mrs. Garland and Friends, Clapton ; Mrs. Polghese and Friends, Bristol ; Miss Jenkins, Newport ; Mrs. Lyon, Hampstead ; Mrs. Toone, Bath ; Mrs. Wright, Bristol.

The financial year of the Zenana Mission will close on March 31st. Mrs. Angus will be glad to have all moneys paid in by that time, but the account will be kept open until the 7th of April, and then closed finally.

Ninety-sixth Anniversary of the Baptist Missionary Society.

WE have much pleasure in reporting that the following arrangements have been made in connection with the services of the approaching Ninety-sixth Anniversary of the Society:—

THURSDAY MORNING, APRIL 19TH, 1888.—**INTRODUCTORY PRAYER-MEETING**, in the Library of the Mission House. Rev. J. T. Wigner, of New Cross, to preside and give an address. Service to comence at 10.30.

LORD'S DAY, APRIL 22nd.—Services in the various Chapels of the Metropolis.

TUESDAY MORNING, APRIL 24TH.—**ANNUAL MEMBERS' MEETING**, in the Library of the Mission House, at 10.30. Chairman: Charles Townsend, Esq., J.P., of Bristol.

TUESDAY EVENING, APRIL 24TH.—**PUBLIC MISSIONARY SOIREE**, Freemasons' Hall, Great Queen Street, Holborn, W.C. Tea and Coffee from 5.30 to 7 o'clock. Public Meeting at 7 o'clock. Chairman: Edward Rawlings, Esq., of Wimbledon Common. Speakers: Rev. George Cameron, of the Congo; Rev. G. H. Heynes, of Bolton; Rev. Hugh Price Hughes, M.A., of London; Rev. H. Wilkins, of Cheltenham.

WEDNESDAY MORNING, APRIL 25TH.—**ANNUAL MISSIONARY SERMON**, Bloomsbury Chapel. Service to commence at 12 o'clock. Preacher: Rev. J. Monro Gibson, M.A., D.D., of St. John's Wood.

THURSDAY EVENING, APRIL 26TH.—**ANNUAL MEETING IN EXETER HALL**, at 6 o'clock. Chairman: Hugh Matheson, Esq., of Hampstead. Speakers: Rev. Fredk. W. MacDonald, M.A., D.D., President, Wesleyan College, Handsworth, Birmingham; Rev. Francis James, of North China; Rev. R. H. Roberts, B.A., of Notting Hill.

FRIDAY MORNING, APRIL 27TH.—**MISSIONARY BREAKFAST CONFERENCE**, Exeter Hall, at 9 o'clock. Chairman: Wm. R. Rickett, Esq., Treasurer. Introductory Paper by Rev. James Owen, of Swansea.

FRIDAY EVENING, APRIL 27th.—**YOUNG PEOPLE'S MISSIONARY MEETING**, Exeter Hall, at 7 o'clock. Chairman: Alderman Belsey, J.P., of Rochester. Speakers: Rev. Wm. Cuff, of Shoreditch; Rev. Ossian Davies, M.A., of Tollington Park; Rev. Arthur Jewson, of Barisal: Rev. David Charters, of Stanley Pool, Congo River.

Good News from Delhi.

OUR veteran missionary, the Rev. Jas. Smith, writing from Delhi, for so many years the scene of his devoted labours, under date of December 27th, 1887, says:—

"DEAR BROTHER,—Here we are, once more, in dear old Delhi. The reception we have received is worth far more than all our journey from London. All sections

of the community appear glad at our return, and it is the most difficult thing possible to get quiet enough for writing a letter. At Shahdura the native Christians crowded the railings of the station, and at Delhi, both within and without, we were beset by large numbers, both of Christians, Hindus, and Mohammedans, anxious to give us a truly warm welcome back. The mission staff were also waiting the arrival of the train, and we were soon engaged in warm conversation, like times of old. It appeared but as yesterday when we bid all good-bye on our way to England, and some of the people looked so unchanged that they might have remained standing on the same spot ever since we left.

"SUNDAY MORNING.

"On Sunday morning, between 400 and 500 assembled in the new building, and our young missionary, Mr. Stephen Thomas, preached a most practical and idiomatic sermon in good Hindustani, whilst Mr. Herbert Thomas, in good vernacular style, conducted the service, and I closed by a few words of greeting and encouragement. On Monday we had a grand day, more than eight hundred attending the services. The scene was gay with the bright colours of the native dresses. The place was decorated with flags and mottoes in Hundustani and Hindi, and such a lot of flowers and shrubs in pots as only our Indian winter could produce in the open air. Men and women from all parts of the district, for forty miles round, had come in for the annual meeting; and the village choirs, with their grotesque instruments, rendered the whole atmosphere lively if not musical. The Shahdura brethren, with their pastor Khushi Ram at their head, rendered some native bhajans in the best style I have ever heard. It was, indeed, a grand and truly memorable gathering. What a multiplicity of agencies are at work in Delhi, the Zenana mission, with its leading spirit, Miss Thorne, is carrying on a wonderful series of labours. Zenana visiting, large girls' boarding school, Purdah women's school, Chumarni girls' school, village schools, widows' home, dispensary for women and medical work outside. The ladies and native helpers are a complete hive of working bees, scattering honey through hundreds of homes. The male department is not less busy, and Mr. Herbert Thomas, with Mr. Stephen Thomas, are, I believe, sending streams of healthful light and influence into the very heart and life of this great city. In the city, Bazár preaching, Busti meetings and schools, various Sabbath services and church work, boarding schools for boys of Christians, and the Theological Institution and Normal School, preparing a noble Christian agency for church and evangelistic work in the future. From the bottom of my heart I thank God for the faithful work carried on by our brethren at Delhi, and pray for showers of blessing to descend upon it. My wife and self go out into the district on Monday, and hope to spend two months in itinerating among the rural population.

"Our united Christian love,

"Affectionately yours,

"JAMES SMITH.

"A. H. Baynes, Esq."

Itinerant Chinese Sewing Woman.

ONE of the institutions of China appears to be the itinerant sewing women, whose usefulness may be admitted to exceed their beauty. They are seen in numbers in the portions of the foreign settlements of Shanghai which have become peopled by natives, and their employment gives one the idea that the females of the shopkeeper class are but little skilled in the art of mending; for all along the streets these itinerant women are seen wandering in search of work, or busy on their low stools, which, with a basket containing their threads, needles, &c., are their entire stock-in-trade. In reality, a very large proportion of the Chinese tradesmen in Shanghai are natives of other disticts, and have left their wives at their own homes, so that they are without those whose duty here, as elsewhere, is to look after the family wardrobes. These sewing women bear a good reputation, and are usually the wives of boatmen, or men of that class, and have their residence in the stationary boats that line the creeks, used as simple dwellings for the poor.

Mohammedanism as a Missionary Religion.

By Rev. E. S. Summers, B.A., of Serampore.

MOST of the false religions of the earth have not been of a missionary type. They have sprung up, each in the midst of the nation that has produced it, with features that bear the impress of that nation's political circumstances and characteristic traits. Each religion, even when claiming a supremacy for itself, has generally acquiesced in the existence of other religions side by side, with a genial tolerance arising more from indifference than from any other more worthy feeling. In fact, the hatred that Judaism and afterwards Christianity encountered, largely arose from the intolerance which both these religions showed on this point. Believing that they had a revelation from the God who made the earth and heaven, Jews and Christians alike were unable to acquiesce in and acknowledge religions whose deities claimed no authority or power beyond the limits of the territories occupied by their worshippers. The first religion among uninspired ones that seems to have addressed itself to man as man, was Buddhism. That religion, originating in India, was practically rejected in the country of its birth, but has since been nominally acknowledged in Burmah, China, and Japan, so that at the present day it may be said that, in a certain sense, Buddhism is the religion of one-third of the human race. But when we examine below the surface, we shall find that the acceptance is a very nominal one indeed, not at all inconsistent with the old practices of demon-worship among uncivilised tribes and various forms of religious faith, certainly not Buddhistic, among the more civilised. There is very little doubt that both the beauty and the success of Buddhism have been grossly exaggerated by inquirers, who wished to excuse their own unbelief by playing off Buddhism against Christianity.

The only other religion whose votaries have been actuated by a widely

ITINERANT SEWING WOMAN.—(*From a Photograph.*)

proselytising spirit is Mohammedanism. Their zeal in this direction has been known for centuries. Of its character and effects I wish to say a few words.

Mohammed began the propagation of his faith by persuasion; occupying the position of private individual that he did, he could hardly act otherwise. It is quite probable that at first he never thought of or desired any other means. The subsequent development of affairs, however, disclosed to him the fact that men as a whole were not deeply interested in a religion because he said it was true, and that the reputation of successful war was far more stimulating. From that time the *jehad*, or war for the propagation of the faith, has ever been the favourite mode of proselytism among Mohammedans whenever they possessed the strength and ability to carry it on. In the lifetime of Mohammed himself, considerable ascendancy was obtained in Arabia. Within a few years after his death Mohammedan armies had swept over Syria, Persia, Egypt, and the northern part of Africa. Nothing could exceed the rapidity of their military success, nor is anything more surprising than the rate at which the populations of these countries passed from a state of nominal Christianity to Mohammedanism. In his history of Latin Christianity, Milman gives what seems an adequate explanation of the rapidity of the transition. It may suffice to say that the Christianity was very largely nominal; that its adherents were split up into sects that were engaged in suicidal conflict; that the tendency of the more spiritual Christianity was towards celibacy, and therefore towards self-extinction; whilst a very large proportion of the female youth belonging to the community was swept violently into the harems of the Mohammedan conquerors to become the mothers of a Mohammedan race, and this not merely at the conquest, but continuously through a long period of years; and finally, that every advantage, politically and socially, was the reward of apostacy. If one inquires as to what conversion to Mohammedanism really means, we can easily understand how Christianity always wins its way slowly into a new field, while under favouring circumstances the former religion may lay hold of a community in a comparatively short time. No change of heart is demanded or even dreamed of. One or two acts of specific self-denial, such as total abstinence from alcoholic liquors, may be asked for; but any spiritually minded person knows how much easier it is to be a consistent total abstainer than a consistent Christian. All that is really required of the convert is to affirm a bare assertion of the unity of God and the prophetic mission of Mohammed, to be circumcised, and to repeat with more or less regularity the prayers in the Arabic language which every Mohammedan has to repeat whether he knows the language or not. Mohammedanism is really a debased—not as Canon Taylor called it at the recent Church Congress, a reformed—Judaism. Of course it is not denied that there are precepts and exhortations in the Koran which will benefit those who obey them and the community in which they are received. But about these there is nothing new, nor did Mohammed put them in any new or more inspiring light; and while he has added nothing new he has failed to reproduce very much that was invaluable in older systems. Besides, of course there is a fatal defect which, perhaps, only a spiritual mind will fully appreciate. The great value of Christianity to us is not its moral system, whatever the excellence of that may be, but it is the motive-power to do what we know to be right—that power for lack of which the most beautiful systems of heathen moralists proved comparatively

worthless. Now, Mohammedanism is absolutely destitute of any such motive-power; nay, worse, Mohammed does not seem to be conscious of its lack. He was not spiritually minded enough to feel any deep sense of sin himself, and he offers no help to any one sick and sorrowful with its hard problems. And here, no doubt, is the terrible failure of the system. It may elevate the minds of African devil-worshippers by sweeping away some of their superstitions, and supplying them with more elevated ideas about supernatural powers than they had before. It may protect them in some measure from yielding to drink, as some African authorities assert. It may supply them with as high an idea of a body politic as is known in the Mohammedan world. The reverse side is sorrowfully different. Experience shows that while the acceptance of the Bible is compatible with the highest development of the community, the acceptance of the Koran means stagnation. The greater portion of the Mohammedan world bears witness to that fact. Its political power has passed away; instead of threatening the rest of the world, its bounds are being encroached upon on every side. Russia from the north, England in India, Egypt and Cyprus, France in Algiers and Tunis. Italy is preparing to take her share on the African coast. Out of what was European Turkey how many new provinces have been formed during this passing generation and made practically independent of Mohammedan rule! And what does this political downfall, especially in Turkey, bear witness to? Simply to the fact that the Christian races of that Empire, in spite of political degradation and very imperfect Christianity, have outgrown the Mohammedan. The Koran is simply a straight jacket. Fettered by its teaching, perhaps suited in some measure to the community for which Mohammed legislated, but utterly unsuited beyond, the life of every great Mohammedan nation has pined and died away. This is why there can be no satisfaction felt at the advance of Mohammedanism even if for a time it raises degraded barbarians to a higher level, because that advance means that almost insuperable difficulties will arise in the way of any further advance. The paralysis that has overtaken the older Mohammedan world will surely come upon a younger one.

It has been asserted with some measure of confidence that, in spite of the political weakness and insignificance of modern Mohammedanism, the religion is advancing in India, in the East Indian Archipelago, and especially in Africa. Were it advancing in India it would, indeed, be a matter of wonder. During the last fifty years the Mohammedan community has fallen wonderfully in the social scale. Rejecting from religious motives the English education that is the only passport to success in life in India nowadays, they have had to acquiesce in exclusion from positions of influence that their Hindu rivals have hastened to fill. Besides this, the community suffered terribly in and after the Mutiny—a blow from which it has never recovered. It would be wonderful if, under these circumstances, any important accession to their numbers were to take place. Nor have those on the spot noticed any such. Missionaries are acquainted with individual cases in which excommunicated native Christians have become Mohammedans. Some mournful cases are not wanting in which some small native Christian communities, deprived of missionary supervision through a series of years, have very gradually been merged in the Mohammedan community. But, generally, the means of conversion is marriage, or some worldly motive, and it would be impossible to find any native Christian who had become

a Mohammedan because he genuinely believed that that religion was true. Cases of converts to Christianity from Hinduism through Mohammedanism have been known, showing that some Hindus do become Mohammedan. Of course, a community so largely represented throughout the whole of India could not exist without some accessions, inasmuch as an outcast from Hinduism will always find a welcome in its bosom, and, in most cases, knows of no other asylum. But no one suspected that much progress was being made until Canon Taylor, on the strength of certain statistics which he did not understand, tried to startle the world with the wonderful achievements of Islam in India. Of course, a more careful examination bears out the opinion of every careful observer on the spot, that there was probably never a time when Islam was so weak an influence in India as it is now. Great religious movements are already initiated; there is change and a seeking after better things on every side; but no one, European or Hindu, seems to suspect that the Koran contains light for the times, and the newer movements disclose the influence, not of the teaching of Mohammed, but of Christ.

With regard to Africa the case is very different. If Mohammedanism is gaining new adherents anywhere, it is there. Thirteen years ago R. Bosworth Smith drew attention to the extent to which Mohammedan propaganda had succeeded in Africa. He claimed and claims that that religion dominates half Africa, has leavened a quarter, and threatens the remaining quarter. Now these facts may be admitted, perhaps must be admitted, and yet do not justify the conclusion that some have drawn—viz., that Mohammedanism is better adapted to the barbarous condition of the aborigines than is Christianity, and that they must be expected to pass through the former to the latter religion. It would be difficult to show that any nation, or that many individuals, had come to Christ through the training that Islam supplies. It would be far truer to say that the existence of Islam produces additional serious, though let us hope not insuperable, obstacles. But in the comparison of the relative effects of the two religions, it seems to be forgotten that, while the one has been at work for only one hundred years, the other has been at work for a thousand. It is a thousand years since the Arabs first conquered Egypt and passed by the highway of the Nile into the interior of Africa, and all through that time they have had everything their own way. Some may object that Christian missionaries had an opportunity for the six hundred years preceding the Moslem occupation of Egypt, and it may be that they did not use their opportunities to the best advantage, for which failure, perhaps, the best of all reasons that can be given is that Egypt was the country in which the quietest type of monastic life developed itself; and again, whatever the reason, the general current of Christian propagandism seems to have rolled northward among the nations of Europe and eastward through Central Asia to the borders of China. It may be, however, that Christian missionaries did carry such knowledge of the Gospel as they possessed southward much further than is now known, only their efforts have been swallowed up in the general ruin that befell many other young Christian communities known to have sprung up, but destined not to flourish, under the blighting influences of Mohammedanism. However, after the Moslem arms had once been carried with success out of Arabia until the crescent gleamed by the waves of the Atlantic, we know that Africa was shut off from the Christian world for centuries; and not until Europe

had repelled aggressive Mohammedanism by the long series of the Crusades and Northern Europe had passed through all the struggles of the Reformation, were Christian missionaries practically able to bring the light of a pure Gospel to the people that sat in the darkness of devil-worship or in the feeble light of the taper of Mohammedanism. It may be a serious condition of things if it be true that Mohammedanism is so powerful through three-fourths of Africa. It shows that our task is harder than we had thought when we imagined ourselves confronted mainly by a system of devil-worship. But there is really no reason to despair; rather should we work the harder, that on the remaining portion of Africa we may reach those who are still in the more accessible condition, and form Christian nations, whose first missionary triumphs will be their success among their Moslem fellow-countrymen. As to the idea that Mohammedanism is winning over Christian converts in Africa, that seems to be imaginary, and as incorrectly based on misunderstood statistics as Canon Taylor's opinion about Mohammedan success in India.

What has been the success of aggressive Christian work among Mohammedan peoples? Has it been numerically great? On all hands it must be acknowledged that it has not been. However, in India at any rate, direct aggressive efforts have not been anything like so fruitless as many too readily and inconsiderately believe. From Carey's day down to the present there have never been wanting a succession of witnesses for Christ from amongst the Mohammedans of India. In 1878 the Rev. T. P. Hughes, of the Church Missionary Society, well known in India for the attention he has given to work among the Mohammedans, was able to speak of some three hundred converts, some of them being men of education and position. In our own Mission, both at Delhi and at Calcutta, we have had Mohammedans, converts and preachers, the very choicest of the native Church. It is to be acknowledged that Mohammedanism has yielded fewer converts than any other community in India, and perhaps, owing to the greater ease of return to the original religion, there has been a greater proportion of apostates among them. However, perhaps it would be true to say that, as a community needing a special class of workers, the harvest yielded has been quite in proportion to the labour expended.

It is notorious that in countries under Moslem rule the conversions have been exceedingly few; but it is forgotten that such opportunities for proselytism as are accorded to Christian missionaries are granted only on the understanding that they work among the Christians of the Turkish Empire. In India the Mohammedans close their eyes to the books and their ears to the teaching of Christian missionaries. In the Turkish Empire death is the almost certain consequence of apostacy from the Mohammedan Faith. For Islam is an unsleeping and relentless guardian of its own borders, and Christian work among Mohammedans must rival the secrecy of the propaganda of the Catacombs before it can hope for much success.

The one great hope for the proselytism of Mohammedan communities is the presence in their midst of large Christian communities full of spiritual life and vigour. In the presence of such a display, Mohammedanism would probably simply vanish away as the darkness before the rising sun. Its claims are preposterous, its morality is low, and its temper of mind is fiercely overbearing and arrogant. Before the reasonable claims, the high morality, and benignant

temper of a high-toned spiritual Christianity it would simply die out. Curiously enough, throughout its more than one thousand years of life, it has never been placed in such a position. It has never been confronted by a Christian community in which the Bible freely circulated and was widely read. It has known nothing as Christianity but the sacerdotalism of the Roman Catholic and the Eastern churches, and it has despised it with a bitter contempt which was fully justified. Soon in India, at least, it will be placed in that novel position. Having ceased to exercise political power, it is unable to check in any way the free circulation of Christian books, or to impede the Evangelical preaching whose influence is reaching to every corner of the land. And in response to, and as a consequence of, that teaching, native Christian communities are rising on every side whose members have been gathered by spiritual appeals and feed on spiritual truth. Where there are thousands there will soon be millions. Who can calculate what will be the influence of the spiritual life of such a community upon the worn-out systems of religion whose votaries surround them? Apart from actual attempts at proselytism, which will certainly be put forth with ever increasing energy, there will be an example of the effects of spiritual religion leavening a whole community, and beautifully enshrined in individuals whose attraction will be irresistible. The tide of Mohammedan aggression has been rolled back by force of armies from the North, from the West, and in the East, even from the borders of China. But in India we may look for the time, surely not so very far distant, when the ignorant, fanatic bigotry of forty millions of Mohammedans will melt away before the genial, sunshiny influence of the growing Christian churches of India. May we not hope that a growing Christian Church will solve the problem in the same way in Africa!

Sabaragamuwa, Ceylon.

OUR good brother Mr. Gray, who has now been settled in his station several months, promises a more detailed account of his work, but in the meantime some extracts from his correspondence will be interesting.

Writing from Ratnapura, October 25th, he says:—"I am glad to be able to report that the work is prosperous and encouraging. It did look dark and disheartening some months ago; but our arrival has put new life, as it were, into our native brethren, with the result that the outlook is much brighter than it has been since the mission was established in Sabaragamuwa. We baptized six a few weeks ago, and have a number of inquirers. The people here are ignorant and awfully bigoted; but, by God's grace, we will conquer, and the name of Jesus instead of Buddha shall be supreme. I am hunting up villages which have scarcely, if ever, been visited hitherto, and these are now visited systematically and regularly. But the district is so extensive that three men (my present number of native assistants) are quite unequal to the requirements." As contributing largely to the brightening aspect of the work, he refers to the visit of a young man named Abayaratne, who came into the district of his own accord, and for several weeks worked with and cheered the native brethren greatly, and whose labours had been blessed to the conversion of souls. He regards him as a young man of much promise, likely to make a very effective evangelist.

Another item of encouragement mentioned by our brother is the improved condition of the native girls' school at Ratnapura. Under the teacher Lucy, who is earnest and conscientious in her work, it has nearly doubled in numbers, the average attendance being twenty-five, with the prospect of an increase. A good many of the children, the eldest of whom is not more than thirteen, believe in the Saviour, he is persuaded, but are kept back by the fear of persecution. Let us pray that the hopes which cheer our brother may be realised, and even exceeded!

Appeal on Behalf of Jamaica.

THE Rev. P. F. Schoburgh, to whose appeal we earnestly entreat the attention of our friends, is an estimable and worthy student of our Calabar Institution, Jamaica. He has been, the last few years, the pastor of the churches at Old Harbour and Rosewell, formerly under the pastoral care of our late eminent missionary, the Rev. J. M. Phillippo. Under Mr. Schoburgh's ministry, the congregations have been revived and largely increased, and his zeal and devotedness have been, through God's blessing, rewarded with many conversions. During his brief stay in this country, he has visited, with great acceptance, many of the churches on behalf of the Mission. It would be a gratifying return for his labours could he go home laden with some substantial proofs of the interest his presence amongst us has excited. With the utmost pleasure, I commend his appeal to our friends. EDW. B. UNDERHILL.

"APPEAL.

"To the Christian friends and sympathisers with Missions in Great Britain this appeal is humbly and trustfully sent.

"The sum of £1,800 (one thousand eight hundred pounds) is urgently needed to erect three chapels in three destitute districts in Jamaica, West Indies. These places—"Shiloh," "Rosewell," and "Old Harbour Market," under the care of a native pastor, Mr. P. F. Schoburgh, now in England—are centres of a large population who are very anxious for the preaching of the Gospel amongst them; and to this end are struggling to erect suitable places of worship in which to meet, and by which the spiritual work in progress would be greatly promoted.

"The Jamaica Baptist Union has therefore commended this appeal to the friends of the cause of Christ resident in Great Britain. It might be interesting to know that these people, two years ago, built a chapel at Old Harbour Bay, at a cost of £900 (nine hundred pounds), and that there is now a great depression in the Island consequent upon the sudden failure of the "sugar industry"; yet, notwithstanding this, the people have made sacrifices and raised the sum of £200 (two hundred pounds) towards the required amount."

On behalf of the Committee of the Baptist Missionary Society, I warmly commend this appeal to the generous consideration of friends in Great Britain.

ALFRED HENRY BAYNES,
General Secretary Baptist Missionary Society.

Summer Work in Italy.

By the Rev. James Wall, of Rome.

IN continuation of the sketch given in the Missionary Herald for December last, Mr. Wall writes:—

"After leaving Leonessa, we descended to Piediluco, where we had decided to spend the latter part of our summer holiday.

"The Old Chemist.

"We managed to get lodgings with a chemist, an old man, strongly conservative and very superstitious. He soon found out from our family prayer, which he never attended, that we were Protestants. He watched us narrowly, charged us heavily, and came to the conclusion that it was well for us to be in his house. His shop being the rendezvous of the town, and he being remarkably communicative, we were soon known to most of the people as remarkably religious persons. After the heat of the day the old man would come and talk with me far into the night. The next day he would retail the ideas to his customers. In accordance with my purpose of working rather from within than from without, I tried to show that the Catholic Church, in treating Protestants as their principal enemies, had brought itself into such a disastrous condition that its complete ruin could only be prevented by frankly acknowledging the error, and seeking Protestant aid to get out of it; that if Catholics had the truth, that their friends were among those who held it, and in the proportion in which they held it, and that on this principle Protestants were to be preferred to nine-tenths of nominal Catholics who blasphemed the saints and the Saviour, who denied inspiration, and who often did not believe in resurrection, and who sought the destruction, not so much of Catholicism as of Christianity, whereas Protestants only sought to reform; that the stress of the situation had constrained the Pope to tacitly acknowledge this in seeking help from Protestant countries. The old pharmacist, who seemed to think there was soundness in this policy, invited me to dine with the vicar and talk the matter over. This conversation took place when we were on our way to Leonessa, and now that we had returned, he met us on arrival and urged us to accept his rooms. As we, however, had found a much more suitable place, we were obliged to decline, on which the old man came to the conclusion that we were rank and dangerous heretics, and as such denounced us. It was not so, however, with an old friar, pensioner of a suppressed order, who slept at the pharmacy. He had often spoken with us on spiritual matters, had accepted and was reading the New Testament, and now declared, and afterwards showed himself to be our friend. This caused a little rupture between the two most Catholic persons in the town.

"At Work.

"Installed in our new rooms, beautifully situated on the lake, Mrs. Wall and Miss Yates began the distribution of the Gospel of St. John; fermentation in the population soon developed, and threatened to burst the old skin of Popery. We then opened our house to meet those who desired to hear the Gospel preached, and continued the meeting every night until we left. Eight persons attended the first night;

at the second, twenty-two; at the third, fifty; and at the fourth about double that number. At these meetings several influential persons were present, among them the syndic and the town clerk, who took the greatest interest in what was said, and sat, the one on the right, and the other on the left, of the speaker. As many were unable to enter, the people themselves sought and secured a larger place for the meeting. This unexpected movement on the part of the people alarmed the few sincere Catholics with whom I had conversed, and indeed surprised us all. The vicar was exceedingly disturbed. One morning, attended by his curate, he came into the town in full canonicals to call the wanderers back. Hearing a warm discussion going on in a shop near us, I went to listen. The vicar, standing in the door, was speaking *ex cathedra* to half-a-dozen shoemakers. One of these was reminding the vicar that he had often helped at the altar, and that if he had made a fool of himself on a small scale, the vicar had done so on a large one; that, as he was, therefore, the greatest sinner, he ought to be the first penitent. The priest, seeing the glances of the men towards the door, turned round and saw me. The *ex cathedra* business came to a sudden close, and the vicar, giving me the ordinary salutation, left. Shortly after I called on the vicar, and remained with him several hours, testing, in his case, the value of the arguments used with others. The position being to him a novel one, he strove mightily to induce me to shift and take the usual Protestant standpoint, which his theological artillery was made for, and which he was anxious to get into position and bring to bear on me. I refused to oblige him. He occasionally let fly a thunder-charge, but soon saw it was not in my direction. He was destroying castles on distant hills, while the enemy's bayonet was in his ribs. The question was not 'Where is the true Church?' but 'What is the true Christian?' His definitions were just the rubbish Scripture tears to shreds, and he seemed to partially consent to the clear, ringing tones of truth on sin, salvation, and judgment to come, and bore, I thought, with some meekness when I said that, in order to fully understand what it is to be a Christian, he must become one. As I had now delivered my message to him, I was somewhat free to enter other regions, so the tug of war passed on to the authority of Scripture. He showed me a copy of St. John which we had distributed, and pointed to what he thought inaccuracy in the translation. As he made some pretension to acquaintance with the original, I suggested that he might give his parishioners an accurate version, and that, if he would translate the Gospel of St. John, I would print some thousand copies. He seemed to like the idea; indeed, we have immense advantages when with Catholics who are intelligent enough to know, and conscientious enough to acknowledge, what their Church teaches about the authority of their own Vulgate. Then his eyes brightened when I allowed the conversation to come upon tradition; but he was exceedingly puzzled when he had tried to prove his position on *re* infant baptisteries, and more than puzzled when he got into the catacombs and found the first centuries dumb or indignant. By this time we were on better terms, and when I left I expressed the hope that, although obliged to oppose each other, that we each should be loyal to conviction and fair in fight. He hoped that, with my 'good feeling,' I should get more grace and enter 'the fold,' on which I reciprocated the wish that he

should get out of himself and come to Christ.

"THEATRE SERVICES.

"The people who had made application for the theatre, and received permission from the syndic to use it, now filled it, and many, who were unable to enter or did not desire to, listened around the doors. Our last meeting in the theatre was very Italian, and shows what turn things will probably take when the nation moves in the lines of the Gospel. We had not been able to sing our hymns, and now the new converts desired to do so. It was suggested that the municipal band might be called in. Request was made, and granted. Immediately the band was assembled, and one of our most stirring pieces practised. Half-an-hour before the time fixed for the service, one of the friends came to tell me that the theatre was full and the band waiting to play the hymn—

'Innalzate il vessil della Croce
Libertade bandite agli schiavi.'

On reaching the theatre, I found that the band had planted themselves in a circle in the pit. When the signal was given, they played with great energy and will. The effect was very good. I then taught the people present a verse of the hymn. By repeating it after me they soon learnt it, and sang it while the band played. I then announced the Gospel, and instructed the converts to begin and provide for their own edification. When those who believed they had received salvation were desired to witness by holding up their hands, about twenty did so, and among them the syndic and several councillors. After the meeting, which was one of much feeling, and lasted nearly two hours, some of the converts met together and elected one of their number to read the Scriptures, and fixed the time and place for a weekly meeting.

"GOOD WISHES.

"The next morning, before we left, several persons came to wish us goodbye. The landlord offered us the house gratis for another week; the old friar came in at the back door, and came not only for himself, but also for others. An official who at the time of our arrival was an Atheist, came and left me a document to attest his conversion to Christ, and his readiness to work for the Gospel; and old Battaglia, a popular democrat, who had been changed from the lion to the lamb, was with us several times at our door; and when our boat glided over the lake as we left, he stood on the shore waving farewells.

"In looking back on our visit to the Switzerland of Central Italy, I cannot but feel that it contains much of the Master's teaching, which to my own mind is very suggestive. Beginning at Jerusalem must mean, in Italy, at least, penetrating the enemy's camp, throwing up your trenches, seizing his strength, and turning his guns back upon himself, delivering his captives, drilling them for conflict, and giving them marching orders. We have no means at our disposal for carrying on protracted warfare, for surrounding Jerusalem with trenches, and thus reducing the fortress by famine. We must be bold for the truth, push the truth to the front, blaze it into the darkness of error; but it must be truth in love There must be the Gospel in its living aspects appealing to the real in men, vibrating in finite chords, awakening Divine echoes, coming from and raising back to God; the Gospel come down to human grasp and touch, roughly handled, but still felt, heard, and seen; ready to be trampled under

foot or enthroned in the heart; waiting to begin its kingdom amid the broken fragments of the poorest soul, the lowest forms of social life; content to do what it has been doing with our poor materials for eighteen centuries, and still wait for the season when its buds shall no longer be ruthlessly nipped, but flower into healing fruit for the whole human family.

"JAMES WALL."

Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October HERALD, for funds for passage and outfit and expenses of missionaries waiting to be sent ont to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—S. A. H., "Clifton," 5s.; Collecting Card from Miss Barlow, Bristol, £5 15s.; Mr. Haynes' Bible-class, sixth card from Miss Innes, Edinburgh, 4s. 6d.; J. B, Liverpool, £1; Mrs. S. A. Evans, Amlwch, 2s. 6d.; F. B. T., London, £1 1s.; Mrs. H. Richards, Wolverhampton, 7s.; collected by Mrs. Pearce, Hereford, £5; collected by Mrs. Murrowood, Sheffield, £1; "Quicksilver," 2s.; Clara C., Finsbury Park, 2s. 6d.; Collecting Card from Olney Friends, £1 6s. from Friends at Faringdon, Berks, through Mrs. Hedges, 10s.; E. T., Manchester, a Thankoffering, 2s.; from Friends at Wolverhampton, through Mrs. Fuller, 15s.; Seventh Collecting Card through Miss Innes, Edinburgh, 11s.; M. D., Liverpool, £3; by Sale of Jewellery, 5s.

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to Mr. E. G. Everett, of Isleworth, per Mr. F. V. Thomas, for a collection of old copper coins and silver and gold chains. Two Sisters, at Leamington, for Christ's sake, for silver chain and bracelets. "One Interested in Missions," Newport, Mon., for collection of old coins. "Adelaide, Glasgow," who writes:—"I herewith enclose a draft for £14 9s. 3d. for Foreign Missions, which please place to account of Adelaide-place Church, and acknowledge to Mr. Lockhart. This is the interest on money saved during the past few years, and I have resolved to devote any further profit that may arise on it, and any further additions I may be able to make to it, so long as God keeps me in a position that I do not need it. I send it direct to you, thinking it may suggest to others a similar devotion of their means to the cause." "A Worldly Admirer of Missions," Wilts, for £5 8s., who writes:—"My wife and I resolved, at the close of our annual mission meeting, held some fourteen months ago, that we would do a little for missions, so we decided that we would, every Saturday night, see how much money we had taken during the past week in our business, and that for every pound we took we would consecrate 1d., ½d. of which was to go for missions, and the other ½d. towards any special case of poverty that presented itself to us. I have kept the box rather longer than I should have done, for I thought to begin the New Year with a new box, and it gives us both great pleasure to hand you the box with its contents." Two Brothers, Bournemouth, for silver pencil-case, for Congo Mission. "A Widow," for silver coin for China. "Thankoffering," for £2. "An Old Sailor," for old silver coin for Indian Mission.

The very grateful thanks of the Committee are also presented to the following friends for most welcome gifts, the needs of the Mission just now being specially urgent and pressing :—L. T. W., £1,000 ; Mr. Geo. Sturge (half-yearly instalment of £1,000 donation), £100 ; "A Friend," per Mr. Joshua Sing, £100 ; Mr. C. F. Foster, Cambridge, £100 ; N. N., £100 ; Mr. W. Johnson, Fulborn, £53 10s. ; Mr. J. Marnham, for *support of Congo missionary*, £75 ; P. G., for *China*, £25 ; Mr. J. Seivewright, for *education of Congo boys*, £40 ; "Cymro," £20 ; Mr. J. P. Bacon, £20 ; Rev. A. J. Harvey, B.A., £20 ; Mr. Sidney Robinson, £20 ; Mr. Joseph Wates, £20 ; Mr. D. Rees, £15 ; "A Gloucestershire Working Man," £15 ; J. and J. F., £10 10s. ; E. A., £10 ; Mr. and Mrs. Henry Wood, £10 ; Dr. E. B. Underhill, £10 ; Mr. E. Pryor, £10 ; Mr. J. McIlvain, for *Congo*, £10 ; J. M., £10 ; Mr. J. T. Stevenson, New Zealand, £10.

Recent Intelligence.

WE are glad to report the safe arrival in England of Messrs. Cameron and Charters, of the Congo Mission. Mr. Cameron is still suffering from attacks of intermittent fever, producing great weakness and demanding complete rest and quiet. Mr. Charters is in excellent health, and has enjoyed almost complete immunity from sickness during his stay on the Congo.

PREMISES IN ROME.—The Committee have just executed a provisional agreement for the purchase, for the sum of £10,000, of the central premises in Rome, at present partly occupied by the Rev. James Wall, as chapel and residence.

Towards this sum Mrs. Kemp, of Rochdale, has very generously promised £2,000, and it is proposed by the Committee to raise the balance of £8,000 in the following manner :—

To divide the £8,000 into sixteen shares of £500 each. Each share to carry annual interest at the rate of five per cent. during the lifetime of the first holder of such share, on his death the £500 becoming the absolute property of the Society, without any claim or charge thereupon whatsoever, the payment of five per cent. on the £8,000 annually being more than covered by the present rents received by letting off a portion of the premises.

By this arrangement, in course of time, as shareholders decease, the premises would become the absolute property of the Society, free from all charge or liability of any kind.

It is further proposed to divide each share of £500 into fifths of £100 each, so that any friend may take one, two, or more fifths of £100 each, or one entire share of £500, as may be most suitable.

Upon all these amounts, during the life of the first holder, the Committee undertake to pay interest at the rate of five per cent. per annum, by two half-yearly payments ; and the Committee very earnestly appeal to friends and supporters to assist in this very important undertaking by taking up some portion of the sum required.

As many of our readers know, these premises are situated in the Piazza San Lorenzo, in Lucina, opposite the church of San Lorenzo, a few steps off the most central part of the Corso—the most important thoroughfare of the city. The position is in all respects admirable, as experience has abundantly demonstrated

and to-day probably no better could be found in any part of Rome. Should the Society be able to secure these premises as their own property, they would be in a position at any time to effect such alterations as would very greatly add to their usefulness, and secure accommodation that would very fully meet all the requirements of the work as to position, frontage, approach, and size.

Communications relative to this should be sent to Mr. A. H. Baynes, Mission House, 19, Furnival Street, Holborn, London, E.C.

We are thankful to report that since the publication of the foregoing in the January issue of the HERALD, £4,000, or, one-half the amount needed, has been promised. We now earnestly appeal for the remaining moiety of £4,000. Will friends seeking a sound and safe investment help us in this most desirable and important work?

We are anxious our friends should understand that the financial year of the Mission will close on March the 31st, and we earnestly appeal to Treasurers and Secretaries to send in to the Mission House all remittances by that date. Inasmuch, however, as several meetings are already arranged for the early part of April, and with a view to meet this special difficulty, the books will be kept open until April 16th, after which date no sums can possibly be included in the current year's account.

In response to the appeal of Mr. Stubbs, of Patna, in the January issue of the HERALD, we are thankful to report that Mrs. John Hamilton, of Hillhead, Glasgow, has very kindly undertaken to supply all the needful drugs, as well as a very complete medicine-chest. We are confident Mr. Stubbs will be most grateful for this much-needed help.

Miss Tritton, of Bloomfield, Upper Norwood, is endeavouring to collect hymns and poems written by her father, the late honoured and beloved Treasurer of the Mission.

She is particularly anxious to obtain a copy of a poem commencing

"Trust ye in the Lord for ever,"

which was read at a farewell missionary gathering at Norwood a few years ago. If any of our missionary brethren or readers of the HERALD can supply this, and will send it either to the Mission House or direct to Miss Tritton, we shall be very grateful.

Friends of the China Mission will be thankful to know that the Committee have just received a letter from the Rev. W. A. Wills, of Tsing Chu Fu, conveying the gratifying tidings that the medical experts in Shanghai, Drs. Miles, Henderson, and McLeod, after most careful and repeated examinations, had arrived at the definite judgment that "there was no disease of the eyes whatever, nor, indeed, could they find the slightest trace of past disease." The doctors advise the use of special glasses to correct long sight, and they conclude their report by saying:—"In our judgment, Mr. Wills is fully able to continue the study of the Chinese character, and we see no reason why he should not recommence his studies at once."

TO SUBSCRIBERS.

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From 13th December, 1887, to 12th January, 1888.

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DONATIONS.

A Friend of Missions, per Rev J. C. Powell, for *Debt*	1	0	0
"Alice," for *Congo*	5	8	0
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Anonymous	2	0	0
"Anon.'s Missionary Box"	3	17	6
A Gloucestershire Working Man	15	0	0
A Poor Young Man	1	0	0
A Thankoffering, Harrogate	2	0	0
Bootleite, for *Congo*	5	0	0
Do., for *Mr Wall's Italian Mission*	5	0	0
Casson, Mr W., for *Congo*	2	0	0
"Cymro"	20	0	0
Christmas Thankoffering, for *Congo*	1	0	0
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Foster, Mr C. F.	100	0	0
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Haworth, Mrs, Christmas Gift, for *Congo*	5	0	0
Hoskins, Mrs, Burnham	0	11	0
Do., for *W & O*	0	11	6
"J." & "J. F."	10	10	0
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"In Memoriam," Rev J. T. Comber, Thankoffering, for *Congo*	5	0	0
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"L. T. W."	1000	0	0
McCurdy, Mr J. R., for *Congo*	1	0	0
McEwan, Mrs L. B., & Friend (box), for *Congo*	0	13	6
"N. N."	100	0	0
Nicoll, Mrs, for *Bibles for India*	1	0	0
Rees, Mr D., Llandeloy	10	0	0
Do., for *N P*	5	0	0
Seivwright, Mr J., Aberdeen, for *Congo*	0	18	3
Do., for *do., Boys' Education Fund*	40	0	0
"She whom thou lovest," for *Congo*	1	1	6
Steane, Miss	2	10	0
Thankoffering for restored health, for *Congo*	2	10	0
Underhill, Dr E. B.	10	0	0
Wates, Mr Jos.	20	0	0
"Waverley," Nottingham	1	0	0
Williams, the late Mrs Ann, quarter of residue of estate	1	5	0
Under 10s.	1	10	5
Do., for *Congo*	1	2	8
Do., for *Italian Bibles and Testaments*	0	5	0

LEGACIES.

Mitchell, Estate of late A., per Mr A. J. Dodds, Berwick-on-Tweed	20	0	0
Myland, the late Mr C.	5	0	0

LONDON AND MIDDLESEX.

Acton, Juvenile	8	7	10
Do., do., for *support of Congo boy*	5	0	0
Battersea, York-road, for *W & O*	2	2	0
Bermondsey, Drummond-road, for *W & O*	3	3	0
Bloomsbury Chapel	34	10	2
Do., for *Congo*	2	0	0
Do., for *Mr H. Thomas, Delhi*	5	0	0
Brixton Hill, New Park-road, for *W & O*	3	10	0
Brixton, Kenyon Ch.	0	10	6
Do., do., for *W & O*	6	8	0
Do., do., Sunday-sch.	5	9	9
Do., do., for *European Missions*	1	17	1
Do., Wynne-road Sunday-school	7	12	8
Do., St. Ann's-road, for *W & O*	0	10	0
Brompton, Onslow Ch., for *W & O*	1	0	0
Brondesbury	1	5	4
Do., for *W & O*	4	11	11
Camberwell, Denmark-place	24	14	10
Do., do., for *W & O*	7	5	0
Do., do., for *Debt*	5	0	0
Do., do., Juvenile, for *N P, Barisal*	9	11	7
Do., Cottage Green, for *W & O*	1	1	0
Chiswick, for *W & O*	0	10	0
Do., Sunday-school	1	0	0
Clapham, Grafton-sq.	15	12	10
Do., for *W & O*	2	2	0
Clapton, Downs Chapel	31	8	4
Do., for *Congo*	31	11	2
Deptford, Octavia-st., for *W & O*	1	0	0
Enfield	20	6	2
Enfield Highway, for *W & O*	1	2	0
Hackney, Hampden Ch.	5	12	3
Do., for *W & O*	0	12	6
Hammersmith, Avenue-road, for *W & O*	4	8	9
Harlington	2	3	0
Harrow Sunday-school	2	11	1
Hayes, Salem Chapel, for *W & O*	0	11	0

Highbury-hill, for *W & O*	6	11	5
Highgate-road	16	0	5
Do., for *Congo*	26	4	8
Do., for *China*	2	17	8
Do., Y.M.B.C., for *Congo*	2	1	3
Do., Sunday-school, for *China*	10	10	0
Do., do., for *Congo*	10	10	0
Highgate, Southwood-lane	3	0	6
Do., for *Congo*	0	17	2
Hounslow, Providence Chapel	3	11	6
Islington, Salter's Hall Ch., for *W & O*	2	2	0
James-street Chapel, for *W & O*	1	2	2
John-st., Edgware-rd.	6	0	0
Kennington, North-st. Sun.-sch., for *Congo*	6	10	0
Kilburn, Canterbury-road	3	11	6
Do., Sunday-school, for *Congo*	4	0	2
North Finchley	19	0	0
Notting-hill, Ladbroke-grove Ch. Sun.-sch.	9	7	8
Peckham, Rye-lane, for *W & O*	6	0	0
Peckham, Goldsmith-road, for *W & O*	0	5	2
Pinner, for *W & O*	0	14	0
Putney, Werter-road	3	2	0
Do., for *W & O*	1	7	6
Do., Union Church, for *W & O* (moiety)	8	3	1
Regent's-park Ch.	44	15	4
Rotherhithe, Midway-place, for *W & O*	0	10	0
Stockwell	14	17	10
Stoke Newington, Bouverie-road Sunday-school	1	11	0
Do., Devonshire-sq. Chapel	8	8	0
Do., do., for *W & O*	6	6	0
Stratford, Major-road Sunday-school	4	0	0
Twickenham	27	5	6
Upper Holloway, Y.M.C.U., for *Congo*	5	0	0
Vernon Chapel	13	17	3
Victoria Ch., Wandsworth-rd., for *W & O*	6	6	0
Walworth-rd. Y.M.C.M., for *Rome*	2	2	0
Wandsworth, East-hill, for *W & O*	3	8	6
Do., Sunday-school	1	2	6
Westbourne-grove Sunday-school	8	6	9
West Green, for *W & O*	2	15	0
Willesden Green, for *W & O*	0	19	6
Do., Sunday-school	0	17	8
Woodberry Down	5	5	0
Wood Green, for *W & O*	4	10	0

BEDFORDSHIRE.

Ampthill, for *W & O*	1	0	0
Leighton Buzzard, Lake-street	15	10	1
Ridgmount, for *W & O*	1	0	0
Stevington	0	10	0
Do., for *W & O*	0	4	1
Stotford, for *W & O*	0	8	0

BERKSHIRE.

Brimpton, for *W & O*	0	10	6

BUCKINGHAMSHIRE.

Fenny Stratford, for *W & O*	1	0	0
High Wycombe, for *W & O*	2	18	8
Princes Risboro', for *W & O*	1	0	0
Do., Free Church	1	10	0
Do., do, for *W & O*	0	10	0

CAMBRIDGESHIRE.

Burwell, for *W & O*	0	10	6
Cambridge, St Andrew's-street, for *W & O*	6	13	4
Do., do., Sun.-sch., for *support of Congo boy*	3	0	0
Do., do., for "*Cambridge" Sch., Agra*	8	10	0
Cambridgeshire, on account, per Mr G. E. Foster, Treasurer	83	16	6
Mildenhall, for *W & O*	0	13	6
Waterbeach, for *W & O*	0	17	10
Wilburton	1	7	6
Wisbech	70	10	10
Do., for *Congo*	3	3	0
Do., Sunday-sch., for "*Palmadulla" Sch., Ceylon*	28	0	0

CHESHIRE.

Altrincham	1	2	6
Do., for *W & O*	1	4	0
Do., for *support of Congo boys*	2	0	0
Birkenhead, Grange-lane Sunday-school	8	8	0
Do., Welsh Ch., for *W & O*	0	6	0
Bramhall, for *W & O*	0	8	0
Chester, Grosvenor-park Sunday-school	6	0	0
Egremont	5	1	7
Do., Sunday-school, for *N P*	0	8	0

CORNWALL.

Hayle	2	10	0
St. Austell	12	14	7

DERBYSHIRE.

Chesterfield	5	13	10
Do., Sunday-school	5	12	5
Do., for *W & O*	1	4	0
Derby, Trinity Ch. for *W & O*	2	2	0

DEVONSHIRE.

Bampton, for *W & O*	0	5	6
Budleigh Salterton	0	5	0
Do., for *W & O*	0	5	0
Kingsbridge, for *W & O*	2	1	8
Modbury	6	9	9
Plymouth, George-street	7	10	8
Do., do., for *Congo*	10	0	0
Do., do., Sun-sch., for *N P, Backergunge*	6	1	6
Do., do., for *support of boy under Mr Anderson*	5	0	0
Do., Mutley Ch.	3	19	11
Torquay, Upton Vale, for *W & O*	5	0	0

DORSETSHIRE.

Buckland Newton, for *W & O*	0	8	8
Gillingham	3	3	9
Do., for *W & O*	0	13	7
Poole	16	1	
Weymouth, for *W & O*	1	5	
Wimborne	3	0	0

DURHAM.

Highgate and Rowley	4	14	0
Spennymoor	0	10	0
Stockton-on-Tees, Wellington-street	1	7	2
Sunderland, Bethesda	1	17	0
Wolsingham	7	11	7
Do., for *W & O*	0	7	0

ESSEX.

Ashdon, for *W & O*	1	0	0
Forest Gate, Woodgrange Ch. S.-sch.	8	18	6
Do., for *support of Mr Richard's Congo boy*	3	13	8
Halstead, for *W & O*	1	3	0
Harlow, for *W & O*	2	0	0
Ilford, for *W & O*	0	15	0
Maldon, for *W & O*	0	13	0
Rayleigh, for *W & O*	0	10	0
Saffron Walden	2	2	0
Southend, Clarence-rd. Sunday-school	1	0	0
Theydon Bois Sun-sch.	0	18	6

GLOUCESTERSHIRE.

Chalford	8	5	4
Do., Sunday-school	2	6	0
Cheltenham, Cambray Chapel	28	11	3
Eastington. Nupend Ch., for *W & O*	0	5	0
Fairford	4	16	4
Do., for *W & O*	1	0	0
Lechlade	4	8	0
Maiseyhampton	3	10	5
Do., for *W & O*	0	4	10
Shortwood	9	14	6
Do., for *W & O*	3	0	0
Uley	1	9	6
Do., for *W & O*	0	5	0
Wotton-under-Edge, for *W & O*	2	0	0

HAMPSHIRE.

Brockenhurst, for *W & O*	0	10	0
Fleet	0	17	6
Do., for *W & O*	1	11	6
Milford, for *W & O*	0	10	0
Southampton, East-st. S.-sch., for *support N P under Mr Price, Dinapore*	2	0	0
Do., Portland Ch. Sunday-school	5	13	7
Westbourne	26	0	0
Whitchurch, for *W & O*	1	11	6

ISLE OF WIGHT.

Niton, for *W & O*	1	1	0
Yarmouth, for *W & O*	0	5	0

HERTFORDSHIRE.

Berkhampstead, for *W & O*	0	13	6
Hemel Hempstead	0	10	0
Do., for *W & O*	3	4	7
Mill End, for *W & O*	0	6	3

Rickmansworth, for *W & O* 2 0 3
St. Albans, for *W & O* 7 0 3
Do., for *support of Congo boy* 2 10 0
Tring, New Mill, for *W & O*..... 2 2 3

HUNTINGDONSHIRE.

Huntingdon, Trinity Ch. Sun.-school, for *Mr Jewson's N P* 5 0
Huntingdonshire, on account, per Mr R. A. Reaney, Treasurer ... 50 0 0
Offord 0 17 0

KENT.

Ashford, for *W & O* ... 2 1 9
Beckenham, Elm-road 16 13 2
Do., Sun.-school 6 12 10
Birchington, for *W & O* 0 2 2
Do., for *N P* 0 9 2
Brockley-road Ch., for *W & O* 17 10 0
Bromley Sunday-school 8 11 0
Catford Hill 11 4 7
Chatham 11 17 3
Do., for *W & O* 2 18 0
Do., Best-st. Sun.-sch. 4 8 9
East Plumstead, for *W & O* 0 5 0
Faversham, for *W & O* 0 7 6
Foot's Cray, for *W & O* 1 19 4
Lee, for *W & O*..... 5 16 4
Lewisham-road, for *W & O* 1 7 6
New Brompton, for *W & O* 1 10 1
Plumstead, Park-road Sunday-school 2 9 8
Ramsgate, Cavendish Ch., for *W & O*..... 2 0 0
Sevenoaks 20 6 5
Tonbridge, for *W & O* 1 1 0
Woolwich, Queen-st., for *W & O* 1 1 0

LANCASHIRE.

Ashton-under-Lyne, for *W & O*..... 1 15 0
Atherton, for *W & O*... 1 16 3
Bacup, Ebenezer 49 3 6
Do., for *W & O*..... 3 10 0
Do., for *Mr Wall's Mission* 5 5 0
Do., Sunday-school... 16 18 6
Do., Doals 3 19 6
Do., do., for *W & O* . 0 13 9
Birkdale 1 13 0
Blackburn 10 13 10
Bootle 12 10 0
Do., for *W & O*..... 9 0 1
Briercliffe, Hill-lane ... 5 0 0
Do., for *W & O* 1 2 6
Burnley, Mount Pleasant, for *W & O* 0 19 1
Do., Yorkshire-street 36 19 8
Bury, Rochdale-road ... 3 18 3
Church 14 10 0
Colne, for *W & O* 1 10 0
Dalton-in-Furness 0 5 0
Darwen, United Coll., for *W & O* 4 4 11
Eccles, for *Miss Dawbarn's work, Japan*... 1 0 0
Goodshaw 17 17 6
Do., for *W & O*..... 1 8 0
Harlingden, Ebenezer Ch. 10 19 5
Do., for *W & O*..... 1 1 2
Littleboro, for *W & O* 0 5 0
Liverpool, Pembroke Ch. 19 5 5
Do., Richmond Ch.. 9 9 2
Do., do., for *W & O* 8 11 4
Do., Prince's - gate Sunday-school 51 19 0
Do., Everton Village 8 11 11
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Do., do., for *W & O* 0 11 7
Do., Bowdon, Hale-rd. 2 17 2
Do., Sale 19 0 6
Do., Pendleton..... 2 0 0
Millgate, for *W & O* ... 0 5 3
Newbold, Ebenezer ... 0 10 0
Do., for *W & O* 1 6 0
Ogden 11 18 0
Padiham, Pendle-street, for *W & O*..... 0 7 0
Preston, Fishergate, for *W & O* 1 15 0
Rawtenstall, for *W & O* 0 13 6
Rochdale, Drake-street, for *W & O*..... 0 10 0
Southport 11 17 6
Ulverston 4 6 1
Do., for *W & O*..... 0 5 0
Warrington, Golborne-street, for *W & O*... 1 5 0
Do., Sunday-school... 6 10 0
Waterbarn..... 12 14 9
Wigan, Scarisbrick-st. 1 12 0
Do., for *W & O*..... 1 5 0

LEICESTERSHIRE.

Arnsby, for *W & O*..... 1 5 0
Foxton, for *W & O*..... 0 10 0
Leicester, Belvoir-street 22 12 9
Do., Harvey-lane, for *W & O*..... 1 2 6
Do., Charles-street ... 0 13 2
Do., do., for *W & O* 3 0 0
Do., Victoria-road, for *W & O* 10 0 0
Sutton and Cosby 4 0 0

LINCOLNSHIRE.

Grantham 5 9 6
Gt. Grimsby, Tabernacle, for *W & O* 1 0 0

NORFOLK.

Aylsham 4 7 0
Diss, for *W & O* 1 1 0
East Dereham, for *W & O* 1 10 6
Foulsham, for *W & O* 0 10 0
Lynn, Stepney Ch., for *W & O* 2 10 0
Do., Union Ch. Sunday-school 1 7 9
Neatishead..... 0 15 0
Do., for *W & O* 0 10 0
Norwich, Pottergate-st. 1 15 6
Shelfanger..... 0 11 0

NORTHAMPTONSHIRE.

Earls Barton, for *W & O* 0 11 0
Middleton Cheney 10 8 6
Do., for *W & O*..... 0 17 6
Northampton, Grafton-street, for *W & O*... 0 10 0
Do., Duke-st. Sunday-school, for *Congo*... 0 4 6
Stanwick 1 0 0
Thrapston, for *W & O* 2 0 0
Weston, near Towcester 4 4 0
Wollaston, Zion, for *W & O* 0 10 0

NORTHUMBERLAND.

Newcastle, Westgate-rd. 12 12 11
Do., do., for *W & O* 6 15 0
Do., do., Sunday-sch. 5 4 7
Do., Rye-hill..... 6 1 6
Do., do., for *W & O* 3 3 10

NOTTINGHAMSHIRE.

Newark, for *W & O* ... 1 2 8
North Collingham 0 10 10
Nottingham, Derby-rd. 24 1 3
Do., do., for *W & O* 8 8 10
Do., George-street .. 23 11 3
Southwell 7 19 9

Juvenile Associations.

Nottingham, Derby-rd. 2 17 6
Do., George-street ... 11 11 11
Do., Bentinck-road... 2 0 0

OXFORDSHIRE.

Banbury 13 3 10
Bloxham 2 1 7
Chadlington and Charlbury, for *W & O*..... 0 10 0
Chipping Norton..... 29 18 4
Do., for *W & O* 3 11 0
Henley-on-Thames 2 4 1
Do., sor *W & O* 0 13 0
Oxford, Commercial-rd., for *W & O*..... 1 16 0

SHROPSHIRE.

Shrewsbury, Claremont Chapel, for *W & O*... 1 11 0
Whitchurch, for *W & O* 0 10 6

SOMERSETSHIRE.

Burnham, for *W & O* 0 15 8
Cheddar, for *W & O*... 0 12 0
Fivehead 0 16 10
Do., for *W & O* 0 10 0
Limpley Stoke, for *N P* 0 7 10
Pill, for *W & O* 0 9 8
Taunton, Silver-street (on account) 50 0 0

STAFFORDSHIRE.

Brierley Hill, for *W & O* 0 13 6

SUFFOLK.

Bradfield St. George, for *W & O*..... 0 10 0
Brandon, for *W & O*... 0 14 7
Hadleigh, for *W & O*... 0 10 0
Ipswich, Turret-green, for *W & O* 5 0 0

SURREY.

Addlestone, for *W & O* 0 6 0
Dorman's Land..... 6 19 1
Do., for *W & O* 1 0 0
Do., for *China* 0 10 0
Do., for *Congo* 0 10 0
Guildford, Commercial-road 12 0 0
Do., for *W & O* 1 10 0

Redhill	5	15	6
Do., for *W & O*	3	15	0
Richmond, Duke-street, for *W & O*	0	19	0
Surbiton, for *W & O*	1	10	0
Sutton	10	7	7
Do., for *W & O*	10	0	0
Do., Sunday-school, for *N P, Delhi*	0	14	7
Upper Norwood	3	3	0
Do., for *W & O*	4	6	3
Upper Tooting, for *W & O*	3	3	8
West Norwood, Chatsworth-road	3	9	8
Do., do., for *W & O*	7	15	10
Do., do., Sun.-sch.	5	9	10
Yorktown, for *W & O*	2	0	0

SUSSEX.

Portslade, for *W & O*	0	15	0
Rye Sunday-school	1	0	6
Worthing, Sunday-sch.	1	0	0

WARWICKSHIRE.

Attlebro', for *W & O*	0	11	0
Birmingham, on account, per Mr Thos. Adams, Treasurer	90	0	0
Coventry, Queen's-road, for *W & O*	7	10	0
Leamington, Warwick-street, for *W & O*	3	10	0
Rugby	1	3	10
Do., for *W & O*	0	19	0
Studley, for *W & O*	0	10	6

WILTSHIRE.

Calne, for *W & O*	3	0	0
Devizes, for *W & O*	3	0	0
Downton, for *W & O*	0	10	6
Pewsey, Zion, for *W & O*	0	6	4
Salisbury, for *W & O*	6	5	0
Shrewton, for *W & O*	0	14	0
Swindon, on account	20	0	0
Trowbridge, Back-st., for *W & O*	5	0	0
Do., Juvenile	5	4	7
Westbury, West End	14	18	0
Do., for *W & O*	1	11	0

WORCESTERSHIRE.

Evesham	1	1	0
Do., for *W & O*	0	12	6
King's Norton, for *Congo*	1	0	0
Redditch, for *W & O*	0	10	0
Westmancote	1	5	0
Worcester, on account	60	0	0

YORKSHIRE.

Armley, for *W & O*	0	13	0
Barnsley	14	10	6
Do., for *W & O*	1	12	0
Do., Sunday-school	10	15	0
Batley, for *W & O*	0	6	0
Bradford, on account	16	0	0
Do., Westgate, for *W & O*	7	10	0
Do., Sion, for *W & O*	6	14	9
Do., do., Juvenile	60	2	3
Do., Trinity Chpl., for *W & O*	3	10	0
Golcar, for *W & O*	1	0	0
Halifax, Pellon-lane	39	6	7
Do., United Coll., for *W & O*	2	15	6
Harrogate, for *W & O*	6	5	4
Do., Juvenile, for *Congo*	4	8	2
Hedon, near Hull	2	0	0
Huddersfield, New North-rd., for *W & O*	4	6	3
Hunslet, for *W & O*	1	15	6
Idle, for *W & O*	0	10	0
Keighley, Albert-street, for *W & O*	2	4	1
Lindley Oakes, for *W & O*	1	8	8
Lockwood, for *W & O*	2	10	0
Meltham, for *W & O*	1	12	2
Middlesborough, Newport-road	50	9	4
Milnsbridge Sun.-sch.	0	10	0
Normanton	1	14	10
Polemoor, for *W & O*	0	14	0
Pudsey	0	18	6
Rawdon, Sunday-school	6	4	9
Salterforth	1	9	6
Scarborough, United Collection, for *W & O*	1	10	0
Sheffield, Glossop-road, for *W & O*	6	6	0
Staincliffe, for *W & O*	0	10	0
Todmorden, Roomfield Ch., for *W & O*	0	10	0
Wainsgate, for *W & O*	0	18	3
Wakefield, for *W & O*	1	6	6
York, Sunday-school	5	19	1

NORTH WALES.

CARNARVONSHIRE.

Llandudno, for *Congo*	0	5	0

DENBIGHSHIRE.

Wrexham, Chester-st., for *W & O*	0	10	0

SOUTH WALES.

CARMARTHENSHIRE.

Llanelly, Greenfield	0	5	6
Newcastle Emlyn	37	17	6
St. Clear's, Sion	11	4	8

GLAMORGANSHIRE.

Cardiff, Canton Welsh Church, for *N P*	0	12	8
Do., Ebenezer, Pearl-street	0	10	0
Deri, Tabernacle, for *W & O*	0	7	0
Penarth, Stanwell-rd., for *W & O*	3	8	2
Ystrad, Tabernacle	0	9	0

MONMOUTHSHIRE.

Abergavenny, Fergusson-st., for *W & O*	2	10	0
Llanfihangel	0	2	6
Nantyglo, for *Congo*	0	5	0
Nash	4	8	9
Newport, Stow-hill, for *W & O*	0	13	0
Do., Summerhill, for *W & O*	1	2	0
Do., do., Sun.-school	6	0	0
Penalt, for *W & O*	0	3	0

PEMBROKESHIRE.

Clarbeston, Carmel	1	18	6
Cold Hill	1	10	7
Haverfordwest, Bethlehem	5	5	9
Milford Haven	9	19	0
Neyland, Hephzibah	7	5	6
Pembroke Dock, Bethany	26	15	6
Sardis	9	14	6

RADNORSHIRE.

Presteign, for *W & O*	0	12	0

SCOTLAND.

Aberdeen, Crown-ter., for *Italy*	11	6	6
Do., do., for *Palestine*	5	10	0
Do., do., Sun.-sch.	17	11	0
Branderburgh	0	11	0
Edinburgh, for *Roman Mission*	22	13	0
Do., Bristo-place	27	11	6
Galashields	9	3	5
Do., for *W & O*	1	0	0
Do., Stirling-st. Sun.-sch., for *Congo*	2	6	3
Glasgow, for *Italian Mission*	25	0	0
Do., Adelaide-place	14	9	3
Do., John-street	10	10	0
Do., Hillhead	3	10	0
Do., for *W & O*	24	0	0
Do., for *Congo*	10	0	0
Greenock, for *Congo*	10	0	0
Hamilton, Sunday-sch., for *Agra*	0	12	0
Kirkcaldy	2	5	4
Do., for *W & O*	2	15	10
Do., Sunday-school, for *support of Congo boy*	1	5	0
Leith	2	10	0
Lerwick, for *N P*	2	18	0
Leslie	2	10	5
Rothesay, for *W & O*	0	5	0

IRELAND.

Ballymena	1	0	0
Belfast, Regent-street, for *Congo*	0	10	0

CHANNEL ISLANDS.

Jersey, St. Helier's, Vauxhall, for *W & O*	2	0	1

FOREIGN.

AMERICA.

Alleghany, Wright, Mr John	2	2	0

NEW ZEALAND.

AUCKLAND.

Stevenson, Mr J. T.	10	0	0

EUROPE.

Rome, Sun.-sch., for *support of Congo boy under Mr Bentley*	4	11	3
Wurtemberg, Millard, Mr E.	1	1	0

WEST INDIES.

Jamaica B. M. U., per Rev. J. Kingdon, for *Congo*	100	0	0

MISSION BURIAL GROUND, AT UNDERHILL, CONGO RIVER.—(*From a Photograph by Rev. Geo. Grenfell.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

CLOSE OF THE FINANCIAL YEAR, 31st March, 1888.

WE very earnestly call the special attention of our friends throughout the country to the approaching close of our current financial year on the 31st of the present month.

In the HERALD for last month we stated :—

The actual expenditure of last year, 1886–7, as shown by the balance-sheet, exceeded the receipts by **£4,385 2s. 8d.**, which large sum would have been still further increased by **£1,943 0s. 9d.** but for the balance of the special Congo Fire Fund contributions carried to the credit of ordinary Congo expenditure.

This gives a total deficiency of **£6,328 3s. 5d.**

From this it follows that there is the prospect of a very heavy debt on the 31st of March, unless the gifts of the churches are very largely increased during the interval.

The actual figures up to the 31st December show that, after deducting the increase of contributions from the increase of expenditure, there is still an adverse balance of **£1,005 11s. 4d.**, which must still further augment the large actual deficiency between income and outgoings of last year.

We are thankful to know, however, that this large deficiency may yet be averted by the generous sympathy of our friends between now and the close of the current financial year on March 31st.

Once again we venture to ask for the prompt and liberal help of our friends and supporters, so that the sadly anticipated deficiency of

£6,000

may be averted.

The cry on all hands is "**Reinforce**"; but the actual condition of the Society's exchequer seems at present to suggest "**Recall.**" Which shall it be? The reply rests with the churches and our friends.

In the words of the late Thomas Comber, in the last letter he ever wrote to the Secretary of the Mission:—

"Surely the work of the Society—now so full of hope and promise—will not be crippled for lack of funds! When I think of the bare possibility of this, I long to be rich that I might give a fortune to help on a work that grows dearer and dearer to my heart as I know it better. As it is, I can only give myself; yet I know the dear Lord will accept even this poor offering. Oh, for more practical daily sympathy with His self-sacrifice, who, 'though He was rich, for our sakes became poor.'"

The Congo Mission Burial Ground.

(See Frontispiece.)

THE burial-ground at Underhill is about a hundred yards from the bank of the River Congo, and not far from the beach where passengers and goods are landed from the steamers that ply between the mouth of the river and the cataracts.

It lies at the foot of a steep, rocky hill, the only vegetation on which is coarse grass, relieved by a fringe of trees and bushes, marking the course of a rain channel which comes down to the river. In the dry season this channel is quite empty, but during the rains the water from the hillside gathers in it and rushes downwards to the Congo. The trees and bushes shown in the engraving are growing close beside this channel, and are nourished by its waters. They serve to screen the burial-ground from the noise and traffic that is often being carried on between the beach and the station on the top of the hill.

The monument to the left is in memory of John S. Hartland, who died at Bayneston in May, 1883, after four years' service in Congo. The slab at the back towards the right marks the grave of Frank C. Darling, who died in March, 1887; the cross to its right, that of John H. Shindler, who fell asleep on the same day and almost at the same moment. Mr. Darling had

been out nearly three years; Mr. Shindler had scarcely completed six months.

The cairn of stones near the large tree, and at the foot of Mr. Hartland's monument, covers the resting-place of W. H. Doke; and close by, to the right, a slab marks that of Mr. Insell, of the Livingstone Inland Mission. Mr. Doke had hoped to help in the construction and working of the *Peace;* and Mr. Insell went out to do the same work in connection with the *Henry Reed.* But God had other plans for them; and both died within a few weeks of landing on the Congo, Mr. Doke early in 1883, and Mr. Insell about a year afterwards.

The graves of W. F. Cottingham, who died in June, 1885, and of John Maynard, who followed him in January, 1886, are not shown in the engraving, they having been buried in another place.

There are now graves at all our old-established stations, but nowhere are there so many as at Underhill. The station is undoubtedly less favourably situated than the others, being exposed to the cold winds that blow up the river in the evenings; but, as all riverside sites are open to the same objection, it seems impossible to get a better place for our depôt. It is, however, hoped that improvements lately made on the station by Mr. Grenfell will, with God's blessing, make it much more healthy.

The deaths of so many brethren within a short time of landing has been a cause of great pain to us all. It is worthy of notice that in every case those brethren had travelled from England in the slow steamers which call at most of the ports along the coast, long since called "the white man's grave." Up to the present, neither the friends of the other missions nor ourselves have been called upon to deplore the early death of any who have gone out in the more direct Dutch or Portuguese steamers, the lines by which we now usually travel.

Although some of the deaths may be accounted for by exposure to unhealthy coast influences, and some in other ways, it remains that our losses have been terribly great. The hand of God has been heavy upon us, and it becomes us to humble ourselves before Him, confessing that neither at home nor on the field have we been as whole-hearted in His service as we might have been, and praying Him to make us more meet for His use, and to spare us for His glory.

One thing remains to be said. The work for which these brethren laid down their lives is only just begun. Fields which they ploughed are waiting for the sower. Their efforts helped to open the door that the Bread of Life might be carried to millions who are now perishing for want of it. With His own pierced hands the Lord Jesus has distributed the Living

Bread to men and women in this land, pointing to the perishing multitudes beyond, and saying, "Give ye them to eat." May the compassion that filled His heart so overflow into ours that we may have true fellowship with Him in His blessed work of satisfying the hungry souls!

GEORGE CAMERON.

Work in the Delhi District.

THE Rev. Stephen S. Thomas writes from Delhi, as follows:—

"MY DEAR MR. BAYNES,—An account of a visit just paid to our South District may interest you. On my return from the Calcutta Conference, I arranged for three of the college students to visit our Northern stations in company with Anand Masíh, pastor of the church at Sháhdarah. They were out twelve days, and everywhere found people for the most part ready and glad to listen. Our party consisted of four students, Khush Lál, a teacher, who knows the district well, my wife, and myself. Our plan was to pitch our tents in the large towns, and thence visit the surrounding villages. Our first halt was at Faridábád, a town of some six or eight thousand inhabitants, situate sixteen miles from Delhi. Our Mission here is not large, but it is healthy. The people are well affected towards the teacher, and gather every evening for worship. My wife conducted morning meetings for women only, and in that way reached many who would never attend a mixed meeting. The preachers and I used the mornings for going out into the villages, and in the evenings we preached, first in the Bazár, and then in the Mission compound.

"BALLABGARH.

"After a stay of four days, we went six miles further on to Ballabgarh, a town, I believe, in which several Europeans lost their lives during the Mutiny. Its population is about the same as that of Faridábád, but at present, I regret to say, it is not occupied by any mission. Our stay there was most pleasant. There is a large number of villages within a radius of six or eight miles, many of which we visited. In this district there are some of our Christians of the Sweeper caste, who, until recently, had been lost sight of for several years. Most of them were baptized by Mr. Smith some fifteen or twenty years ago. On inquiry, I found that since their baptism they had rarely met a fellow-Christian, and had been to Delhi only two or three times. By means of Fagíra, the six out of ten who are still faithful were gathered together at Somper, a village six miles from Ballabgarh. Our first meeting with them was on Tuesday evening, when we had a very pleasant and refreshing time. I interviewed seven inquirers, two of whom I thought fit for baptism. The other five need further instruction, some means for giving which will, I trust, be found. The next day we again met, and held a sort of informal experience-meeting. The testimony, though brief and simple, afforded striking evidence of the wonderful vitality of the Seed of the Kingdom. That these friends, unvisited for years by any mission agent, unknown even by name until recently to the Delhi Church, living for fifteen or twenty years as the only Christians in their respective villages, had not for-

gotten the heavenly vision, but still had a living memory, though a faint one, of our redeeming Lord, and a strong love for Him, was a matter for devout gratitude.

'The two men whom we saw the previous day were baptized in a near pond. One was a man of about fifty years of age, who first heard the Gospel from Mr. Smith many years ago; the other was a young man, whose father is a Christian, and whose mother and brother are inquirers. Our next service was a pathetic one. For the first time for several years these Christians met for what to every true believer is, indeed, Holy Communion. With unleavened bread and sweetened water as simples we ate and drank in remembrance of Christ.

"They very much wish, and surely very much need, that someone should be appointed to work in their midst, visit their homes, and instruct their families.

"A Near Village.

"I must refer to a visit to another near village. I went with two of the preachers to see an old Christian whose faith has almost, if not quite, vanished. He had been ill for months, and was suffering largely from want of food. I had him brought on a bedstead to Ballabgarh, and there got him into the Government Hospital, where he will get medicine and food free. We preached and sang in this man's *basti* (court); and, after we finished, an old man came to me and said he wished to become a Christian. Having found many men ready to say this, but few prepared to act on it, I thought I would put him to the test, and began by calling his attention to a ring on his arm. This was placed there at some great mela, and ordinarily would be jealously guarded from my touch; but he freely suggested that I should remove it, which I tried to do, without success. The boldest thing he did, however, was to confess at my suggestion, before all the people, that he would have nothing more to do with idolatry, but believed on the Lord Jesus Christ. He may be an instance of one who receives "with joy the seed into stony places," but I think we have a right to hope he is entering into life through faith on the Son of God. In Ballabgarh itself we were well received, and had capital congregations.

"Palwal.

"I must do little more than mention our visit to Palwal. Our meetings were capitally attended by the leather-workers; sixty or seventy gathered every night for worship. At this station a small chapel and a house for the teacher are very badly needed. At present there is absolutely no meeting-room, and ours is the only Mission in this town of some 12,000 people.

"In all the villages and towns we found a great deal of sickness, and the poor people came to us most eagerly for quinine for fever, and zinc ointment for boils, the two medicines we ventured to dispense and the two most generally needed. Chemist friends could render a great service by sending out gifts of quinine.

"My wife accompanied me to most of the villages, and often found the women more ready to listen than we found the men. I may add that her presence did not add anything to the cost of travelling, but rather diminished it, as it enabled me to take my own servant. Our tour was pleasant and refreshing to ourselves, and, we have reason to hope, acceptable and stimulating to those visited.

"Yours very sincerely,

"Stephen S. Thomas.

"A. H. Baynes, Esq."

The Congo Mission.

UP-RIVER TIDINGS.

THE following letter from Mr. Michael Richards, of Lukolela, on the Upper Congo River, reports a recent accident:—

"MY DEAR MR. BAYNES,—I am sure you will be glad of a few lines from us who are so far away from our other brethren. How trying the late Congo news has been to you! We endure these heavy losses with willing trustfulness in our Heavenly Father, and, although it seems "We just begin, and then our work is done," yet, to a man, we still feel it to be a privilege to witness for the Master in this dark land. This is not the time for despair, but for truer earnestness and fuller consecration to this sacred work.

"I am glad to report progress in the language and in every branch of our work. Our health has been excellent, nothing hindering us but an accident, which happened to me a few days ago. I am now writing you with my left arm in a sling. I was helping to catch a fowl that was upon the leopard trap; at the same moment that I made the grab, an axe was accidentally thrown by my boy Bateko from the kitchen, giving my hand a fearful gash just below the knuckles of the two first fingers. Mr. Darby applied the tourniquet and gave me three stitches; bleeding was soon stopped; but whether I have lost the use of my fingers I cannot yet say. This is Mr. Darby's first case of surgery, and he must be commended for his gentleness and promptness. The hand is progressing favourably under his treatment. I have to keep my hand still, so give my whole time to translating. Even out of the cut may come some good work.

"I am sure my boy has suffered; he has not been the same lad since the accident. He ran away through the wood, and I think he must have gone through the thickest parts, for his face and shoulders are covered with cuts and scratches. One day I got him to speak about the matter, and the following are his words:—'I did not see you, but knowing you wanted the fowl that was upon the leopard trap I threw the axe. You held your hand, and I did not know you were hurt much until I saw the blood and heard you calling to Mr. Darby. I said to myself, "Perhaps he is calling for a gun to shoot me," and I ran away, not to my town, but the opposite way, into the wild bush. When night came on I went to my town quietly, and told my people what had taken place. In the morning, the young men going to work at your town called me, saying, "The white man has called you and sent for you." Thinking you might beat me I did not return, I was afraid. But I gave them a message for you, "If Njimba will come for me I will return with him, for all will then be good." Mr. Darby came, and I returned to your house.'

"Mr. Darby joins me in Christian regards.

"Yours very sincerely,

"MICHAEL RICHARDS."

"A. H. Baynes, Esq."

In a later letter received by the last mail, Mr. Richards writes:—

"My hand is going on well; the cuts are entirely healed, but the hand is still very weak. Happily, the cartilage of the first finger only was cut through.

"Both Mr. Darby and myself are well, and the work is very cheering here. We have, indeed, abundant reason for great thankfulness."

Mr. Thomas Lewis, writing from San Salvador, reports by the last mail:—

"Since I wrote you last we have baptized another of our lads. We had not the slightest hesitation in accepting him as a most fit candidate.

"I believe there is a real spirit of inquiry manifested by many of the people here now. There was hardly any excitement caused by the recent baptismal services, but I feel sure they have been a great blessing. They have certainly made the people think more seriously about their spiritual welfare, and there are several very anxious inquirers. I feel confident that many prayers will be offered on their behalf by all the friends of the Congo Mission

"On the first Sunday after the formation of the church, we thought it wise to make an attempt to work up the Sunday-school. Mrs. Lewis has a nice class of girls and women. Mr. Phillips and myself take the day-school boys, and Kivitidi (one of the members) has gathered a class of boys from the town in which he takes great interest. Once a week I have a Bible-class for church members only, which, I hope, will be the means of strengthening their faith in Christ, and help them to perceive spiritual things.

"It may interest you to know that a collection is taken every Lord's-day morning at the Chapel. We suggested —or rather preached it as a duty—that the members should lay aside something every Sunday for the work of the Lord. They have taken it up with a will, and a box has been placed at the door to receive their free-will offerings. Many of the people are giving their beads, knives, or cloth. I consider it a very important thing to teach native converts to give towards the work, and not depend on the Society, and I thought it best to announce this from the beginning. I am anxious to make this a part of their religious life."

Mr. Harrison, of Underhill, having suffered from a somewhat severe attack of fever, took a river trip to Banana, in company with Mr. Scrivener, who writes by the last mail:—

"Mr. Harrison is now himself again; the change has worked wonders, and has quite set him up."

Latest letters from up-country stations and San Salvador all report "capital health all along the line." "All the news is cheering."

Mr. Grenfell, writing from "Lukunga, December 28th," says:—

"At length I have managed to get away from Underhill, and hope in two or three days to reach Wathen, and there have a long conference with my dear colleague, Mr. Bentley.

"Health reports are all very satisfactory. I pray very fervently, and I feel with more than usual confidence that God's blessing may preserve our poor bodies for His most blessed service, and also that we may have special grace to see where the path of duty lies, and abundant power to straightway walk therein."

Evangelistic Work in Shantung.

THE Rev. C. Spurgeon Medhurst writes from Tsing Chu Fu, Shantung, under date of October 4th, as follows:—

"DEAR MR. BAYNES,—I have recently been making some evangelistic tours into the 'regions beyond' T'sing Cheu Fu, and think that some of my experiences will interest you and the readers of the HERALD. Without going into a detailed history of all my wanderings, I will select a few of the more striking incidents as illustrative of this kind of missionary effort.

"AN OLD MAN'S INFLUENCE.

"Very instructive and encouraging is the story of evangelistic work in the first village at which I halted. When our native helpers first went there, the villagers drove them out, because they preached a strange doctrine. An old man, named Wang Ching Yu, noted for his philanthropy, hearing of this affair, spoke to his fellow-villagers about the matter, and told them that the strangers were good men preaching good words. By this means our evangelists obtained a foothold in the district, and there are now three or four inquirers there; and doubtless, through the influence of Mr. Wang, when I went to the village I was warmly, though curiously, received by all, and abused by none, although I was the first 'foreign devil' to visit the people. Indeed, they made rather too much of my arrival, and would not even leave me to eat alone. Old men like Mr. Wang possess great influence in China, and it is a good thing to obtain their goodwill.

"A HEARTY WELCOME.

"The day but one after the above visit, being Sunday, I spent with the only Christian we have in this district, genial Mr. Pu. Like a large number of our inquirers and converts, Mr. Pu is over sixty years of age. The old in China being freer than others from the control of their relatives, and having more leisure than their juniors, often form the most ready listeners to our preaching; and it is no rare thing to baptize a man between sixty and seventy years old. They have not heard the Gospel in their youth, and are not Gospel-hardened, as are most hoary-headed sinners at home. While staying with Mr. Pu, a number of outsiders visited me, to all of whom we explained the teaching of Christianity. During one of these conversations, the inquiry was put if the moon in England was the same shape as in China. This opportunity was taken advantage of by the native preacher who was with me to deliver a short astronomical lecture, illustrating his remarks by means of the tea-cups on the table. After the morning service I was invited to eat with old Mr. Pu and some of the inquirers. They had prepared a regular 'feast' to welcome me, that being my first visit there. This meal occupied about two hours. The *modus operandi* was as follows:—We only eat as the leader of the ceremonies gave the signal. When he took up the chop-sticks and selected a morsel from any of the dishes, we did the same; and when he laid the 'nimble sons' down again, we followed suit. Thus we had a good deal of conversation, but ate comparatively little. Indeed, we had been sitting at the table for nearly an hour and a half before any of us commenced eating, as though we were really hungry. The Chinese do most of their talking during the progress of the meal, making

the viands on the table subservient to the conversation, instead of relegating all they have to say to the 'after-dinner speech.'

"Precautionary Measures.

"It is, however, the exception and not the rule for us, in commencing a fresh work, to visit our converts in their own homes. In this we have to proceed with the greatest caution. Undue haste on our part would only bring persecution to the inquirer before his faith would stand the buffetting, and so blast all prospects of success. We generally locate ourselves in the nearest inn, and then invite the converts to come to us there. This saves them the unnecessary odium of our going to them. In one case where there had already been a good deal of persecution, I did not send my invitation directly to the house of the learner, but invited him through a mutual friend in the village temple to come and visit me in my inn. Promising fields of labour in China have been spoiled through neglect of some such precautions as these, or through the foreign missionary visiting a newly opened station too frequently. Of course, when matters have become established, such caution becomes no longer necessary.

"A Tiring Day.

"One of the most wearying, yet most pleasing, times I had during my recent trips was a day at the small market town of Chou P'ing. This place being on the great highway to the capital of the province, foreigners are continually passing through it, and their appearance consequently attracts no attention. Thus it happened that at Chou P'ing, on a market day, no visitors came to see me all the morning, nor did anybody care to attend to me, or anything I might have to say, when I went among them. This was a little disheartening; but if during the morning I was left too much alone, I could not enjoy any leisure during the after-part of the day. In the city and neighbourhood we have several inquirers, and these began to drop in to the inn one by one directly after dinner, and kept coming and going from that time until between ten and eleven at night. There were one or two gentlemen with a B.A. degree, several schoolmasters, besides a number of agriculturists, who visited me that day, and they all possessed a more or less intelligent knowledge of Christianity, and were anxious to know more.

"A Native Guest-room.

"The next night I spent with an interesting and entertaining old gentleman of means, aged eighty-four. He is not a Christian, and is very proud, but, for all that, he received me with a genuine goodwill which was quite refreshing. During the evening we conversed for several hours—old Mr Wang, whose memory is very retentive, answering all my arguments with long quotations from our books or the native classics. Still he believes Christianity to be the true religion, as the following will show:—The guest-room, where I slept for the night, was admirably fitted up. A pair of mottoes, with porcelain characters, ornamented each side of the door, while a number of bronzes, small musical instruments, and metal mirrors were placed or hung round the apartment. On one of these mirrors, exactly facing the entrance to the room, the old man, in his zeal, had pasted a slip of paper, on which he had written characters to the effect that, though heaven is very extensive, the 'San Kiao' (three religions of China)

were like frogs in a well, only able to perceive a small portion of it. It is a very difficult thing to lead such men as Mr. Wang to a knowledge of sin. They learn the doctrines of the Gospel as children memorise their school tasks, and think that doing so and speaking well of Christianity is all that is required.

"A MEMORABLE JOURNEY.

"But it is not often, when travelling in North China, that one is privileged to sleep in a room like the one just described, and my last trip was one of a very different character. I went to the busy city of Po Shan, south-west of Ts'ing Cheu Fu. My route lay directly across the hills, and my road, for the most part, was a mere bridle path, so steep in many places that I had often to dismount and lead my horse; or, if the road were fit to ride over, I would have to get down to walk through some village or hamlet, for it is disrespectful to the inhabitants to ride through. And as the villages in these hills are as plentiful as insects in a native inn, the observance of this branch of Chinese etiquette became both troublesome and tiring. The whole district will, however, form a splendid field for future missionary operations — the hill people being generally more genuine and warm-hearted than the dwellers on the plains. Although shyer at first of the new foreign doctrine, they subsequently form our best and truest converts. There being no great highway through the hills, I naturally expected to find poor inns, but scarcely thought I should fare as badly as I did. At the first place I dined off a table only about eight inches high, sitting on a small stool of similar proportions. The same afternoon, being overtaken by the rain, and being very wet, I stopped at a village of some size, and sought shelter for the night. This was not easily found, and I had to stand for a quarter-of-an-hour or more in the wet streets, beneath the eave of a house, while my men went all over the place looking for an inn. This was not easily found. Here they discovered a good room, but no stabling for the animals; and there they lighted upon an inn with a shed to shelter the beasts, but no room where I could sleep. Ultimately, however, the desired boon was found—an inn with accommodation for both man and beast. The horse's food was cut up at one end of the room, and I shared the remaining half. There were three windows, but one was blocked with loose bricks and the other filled with straw, so that most of the daylight had to come in through the open door, and I had been there more than an hour before the innkeeper was able to find me either a chair or a table. But I had a water-tight roof over my head, and a dry brick bed on which to lie, and that was something. The people, too, were polite, ready to talk, and anxious to receive some Christian books. The next morning my path lay along the bottom of a river bed, and the river, which had to be forded several times, caused a little trouble, being swollen by the previous night's rain. In China, these river courses are wide strips of land, dry for the greater part of the year, and covered with stones or sand, but very quickly turned into rushing torrents after a little rain. The hills, having long ago been denuded of their forests, are quite barren; and there being no vegetation to absorb or check the water, it rushes furiously into the valleys, producing these unsightly and wasteful river beds. One disadvantage of travelling in a hill district for the first time is the difficulty of knowing how far distant places are.

In the plains, where traffic is regular, distances are officially fixed, but in the less-frequented hill districts a mile is no very certain quantity. Thus it happened that darkness overtook me the next night long before I had reached any inn. The moon was obscured by clouds, and the road, if road it could be called, was so rocky and stony that there was no help for it but to walk all the way. After tramping or stumbling along in the darkness for some miles, we were glad to reach a village where we were told we should find inns. With some difficulty we found the house of call, and were shown into a small room, in which four strangers were already settled for the night. They were all smoking, and the badly-ventilated place looked anything but inviting. Mine host said he was sorry, but he had no other chamber, and that he thought I and my two men could sleep very well on the same K'ang or brick bed as his other four guests. We did not relish the prospect, and, apologising to the inn-keeper for having troubled him needlessly, repaired to the only other inn in the village. Here the only lodging we could find was a compartment half-filled with damp straw, upon which the two sons of the innkeeper were sleeping. After some persuasion, however, the lads retired and left us sole possessors of the place. We had neither chair nor table, nor could such a thing as a candle be bought, so that we were fain to put up with a small native lamp, the light of which was no bigger than a farthing rush-light. However, we had the room to ourselves, and that was a favour. Some idea of our quarters may be gathered from the fact that I only paid the ridiculous sum of 130 cash, or about five farthings, for the house-rent of myself and men and the food of the horse and donkey I had with me. There was nothing but coarse straw to be obtained for the animals. I would gladly have paid the usual rent and have secured a more pleasant berth. But that was not possible.

"The next day I arrived at my destination, the thriving city of Po Shan, where a large trade in coal is carried on. Although the inhabitants of this city are probably too much engaged in the pursuit of wealth to care much for religion, it will, I think, make a good influential centre of missionary operations. The plain on the west and the hills on the south are well peopled, and, with God's blessing, I trust that we may, in the near future, have a number of converts in the villages, both on the hills and on the plain.

"The work of which I have been writing is yet in its infancy, and its direction, for the present, rests entirely with Mr. Drake, of Tsi Nan Fu, and myself. Will those who may glance at this letter pray for us that we may receive wisdom that shall enable us to commence operations in the best manner, and that we may enjoy the Holy Spirit's continual favour, so that the people shall feel that in the Word we preach there is a power not of man?

"Assured of your ever-lively sympathy and prayers, I am, dear Mr. Baynes,

"Most heartily yours,
"C. Spurgeon Medhurst.

"A. H. Baynes, Esq."

Indian Asceticism.

BY THE REV. JAMES SMITH, OF DELHI.

ASCETICISM is a leading characteristic of all the indigenous religions of India. Thus there are Hindú Vairágís and Sunniyásís, Mohammedan Fakhírs, Siekh Nának Shahís, and Buddhist Pungyís. Priests of every kind, and they are legion, are all supposed to be beggars, without fixed salaries or incomes, living on the offerings of pilgrims and worshippers. Many of them wander about the country from shrine to shrine and mela to mela, spending their lives in visiting every centre of religious worship, and usually fed by the people. This practice of giving alms is so common that all beggars are invested with a religious character, and seldom is an application rejected when made in the name of God or any of their gods. India probably contains millions of men and women who earn nothing and do nothing to advance the prosperity of the nation; and such are the superstitions of the people that, in gratuitously feeding them, they think they are doing God service. At the great religious fairs, or melas, they muster in great numbers, and often present disgusting sights. They dress in most fantastic garb, or go about almost in a state of nudity. Some wear necklaces of skulls, and use a skull for drinking and eating cup; others have one or both arms erect over their heads, until the sinews have become shrivelled and stiff, so that they can never bring them into natural use again. Occasionally may be seen one with the joints of the knees bent back over the branch of a tree, and head hanging down towards the ground. Again, another of the fraternity is attracting crowds by sitting amid a circle of fires, with a pan of live coals on his head. Some measure their lengths on the ground as they approach a temple celebrated for more than usual sanctity; others are silent, having vowed to some imaginary deity a long period of abstinence from using their tongues. I have seen, early in the morning, the most filthy in the lot having his feet washed, and the people flocking around, waiting for their turn to purchase a small spoonful, for which they paid a pice, and then drank it up with avidity, not wasting a drop. It would require a volume to describe all the forms asceticism assumes in India. In many instances these religious beggars horde together, and spend their nights in revelry and every kind of excess.

The engraving represents two Hindu Vairágís of the lower caste. They are totally uneducated, and utterly useless for any purpose in life. They are freely supported by all classes, simply because they are supposed to have renounced the world and adopted the service of God. All the great religious movements in India have largely depended on this class of men for their advancement, and it appears probable that Christianity will follow the

general rule. Already in different parts of the country a number of them have accepted Christ as their Saviour, and, without changing their dress or mode of life, travel about among their disciples propagating the truths of the Gospel. Conversions among them annually increase, and, as many of them have been driven from their worldly callings that they may more thoroughly devote themselves to religion, they are most susceptible of impression. The Church will thus gather up an inexpensive agency, without which it is difficult to see how the immense populations of India are to receive the knowledge of Christ. The people are essentially a religious people. They make many sacrifices for their religion that would put Christians to shame. In their way they have been the greatest missionaries in the world. Budd-

hist Pyúngis carried their religion, amid much opposition, nearly all over the East. Jugganath has at the present time ten thousand missionaries hunting for pilgrims and singing the praises of their miserable idol all over the country. It will thus be seen that, in labouring for the conversion of India, the Church of Christ is striving for no mean prize; nor is the prospect discouraging. Much disheartening preliminary work has been done; prejudice is weakened; misrepresentation has been lived down, and a fair amount of direct success realised. Let us not weary in well-doing. Fifty more years of faithful labour for Christ and missionary enterprise in India will have accomplished its great task, to the glory of God and the temporal welfare of untold millions of precious souls.

Tidings from Shansi, North China.

THE following letter is from the Rev. Joshua J. Turner, who has for some time past been opening up new work at Hsin Cheo, a most important centre in Shansi. Mr. Turner specially needs the prayers of our readers in connection with this new enterprise:—

"MY DEAR MR. BAYNES,—The last mail brought us a copy of the Annual Report, and papers containing an account of the May meetings. I do not know who sends these papers year by year, but whoever the kind friend may be I owe him a large debt of gratitude for the refreshment they always bring.

"It is very lonely here sometimes, with no other European family in the place, and surrounded as we are by thousands of heathen people who look upon us with suspicion and fear, who habitually think and speak of us as foreign devils, and who would not care if we all died to-morrow—it is little wonder if we often feel sad and weary. But 'as cold waters to a thirsty soul so is good news from a far country,' and to those who are fighting almost single-handed at the outposts, it is indeed good news to hear that the main body of the army is rejoicing over victory in all parts of the field, and has pledged itself to go forward and win the world for Christ. The thrill of enthusiasm that swept through the audience at Exeter Hall, and the cheers of thousands of true hearts consecrated to the missionary cause, reach us through these papers, and make us feel that after all we are *not alone*. The whole denomination—aye, the whole Church of God—is with us in this work of bringing the heathen to the feet of Jesus.

"After reading the report of all that is going on in other parts of the field, I fear the news I have to tell will seem very small. My letters are so often taken up with comparatively trifling incidents that, perhaps, I lay myself open to the charge of trying to make much of very little. Would to God we could tell of thousands of converts, and of whole districts moving on towards conversion! Perhaps we shall some day. Meanwhile it would hardly be fair to those who are praying with us for the blessing if we did not let them share what little encouragement we have. This must be my excuse for troubling you with what I am about to relate.

"A great many Christian books and tracts have been circulated in this neighbourhood, and we often feel discouraged, on meeting with people who have received them, to find that they have not been read with much profit. This is notably the case in regard to portions of Scripture. Chinamen, in this part of the country, who have only had three or four years' schooling, can seldom read a new book intelligently; hence there are thousands of people about here who can read sufficiently well to enable them to carry on their ordinary business, but they cannot understand our books; and it is no wonder if, when they take up one of our Gospels, for instance, full of the names of strange places and people—Pharisees, Sadducees, publicans, and sinners—they soon lay it down in utter despair of making out its meaning.

"Occasionally we come across a man who has persevered in spite of these

difficulties. I once met one who had read a Gospel with great care, and had been impressed with the vast importance of faith. 'Ah!' said he, 'faith is the thing! If a man only has faith, he can do impossibilities.' That, certainly, was a seed-truth sown in ground not altogether stony. I wonder if it will ever bring forth fruit unto eternity?

"The other day Mr. Chao (native evangelist) and I were sitting by the west gate of this city, talking to some people, when an old man came up the hill, dragging a donkey behind him, with sacks on its back. As he passed he said, 'Ah, I knocked at your door some days ago and could not get in. I thought you had gone away.'

"We caught up to him a little outside the gate, as he was stopping to pick some leaves to stick on his face near the eyes. He said his eyes were inflamed, and the leaves would cool them.

"The poor old man was over sixty years of age, and had come to the city from a village ten miles away to sell some grain. His eyes were very bad, and he seemed very tired. Dirt of course must be taken for granted. I don't suppose his two coarse cotton garments had been washed since they were new, and it is very unlikely that the old man had ever had a bath; for, as the people often say quite innocently, We have no such custom as bathing in Shansi." Judging by outward appearance our old friend was not a very promising subject; but we walked three miles with him, at a snail's pace, and felt heartily sorry to part when we reached the village where we intended to preach.

"After the usual civilities, and some ordinary talk about the crops, &c., the old man said quite abruptly, 'Who was that John?'

"'What John?' I asked in surprise.

"'Why, Jordan John.'

"'Oh! I see you have been reading some of our books,' said I.

"'Yes, I've been reading Mark, and there are some strange things in that book. John wore clothes made of camel's hair, and fed on locusts and wild honey. Why did he do that?'

"We tried to explain; but before we could get very far, the old man broke in again with—'That book is a record of the sayings and doings of a man called Jesus. The book says he was the Son of God. I suppose that means he was so good that God loved him as a son.'

"Again we tried to explain, and in the course of conversation we found out that the old man had got a copy of Mark and one or two tracts from a friend who had been to our place some months ago. The tracts he gave away to some one who wished to see them; but he himself had been puzzling over Mark ever since. He had been to our house once to try and get some explanation, but had knocked at the door in vain. He seemed to know Mark's Gospel pretty well by heart. Presently he began questioning again.

"'What did that baptism mean? And what was that about the devil? They got into people, but Jesus drove them out.'

"'Ah,' he said, 'that Jesus did a lot of good, but some of the people accused Him, and one of His disciples was a devil, so they killed Him. But He came to life again. There was a big stone on the grave, and the people could not move it, but it was moved; and there was a young man in white clothes, and he said Jesus had gone away to some place, and they could see Him if they went.'

"'Aye, that Jesus did some wonderful things! There was a man with a dead hand, but Jesus just said some-

thing and made it well. Then there were those five cakes. He took them up and broke them, and the more He broke the more there were; and when the people had all done eating they took up several baskets full. That was something like authority! But if He had so much power, what did He let them kill Him for?'

"Here we tried to preach the Gospel to the poor old man, who seemed to think it very unlikely that he should ever get to heaven. One of the last things he said was:

"'Jesus told His disciples to go everywhere and teach people about Him. I suppose that's why you foreigners come out here. Ah, you will find it hard to change the customs of this country. People nowadays don't care for much besides money, and they all worship idols.'

"He told us he had a brother sixty-four years of age who can't read, but he likes to hear about these wonderful things. Some of the people in the village, too, come and hear him read and talk about them of an evening, but others laugh at him for trying to set himself up as a sage.

"We pressed him to come and see us, and learn more about Jesus and the way of salvation. He promised to do so; but, said he, 'I am very old and weak, and do not often get so far as the city.' As we parted I could not help feeling that the old man had not read his book in vain. Surely he is not far from the Kingdom of Heaven!

"As we walked home from the village where we preached, I could not help looking round upon this beautiful plain with deepened interest. Books have been distributed, and the Gospel has been preached, in scores of these villages. Perhaps the leaven of the Gospel is working where we little suspect it. The good seed may be springing up in places all unknown to us. The Lord of the harvest *knows;* and, thank God, some day both sowers and reapers shall rejoice together with Him in the Harvest Home.

"With many thanks to you, dear Sir, and to all who are helping forward this work by their gifts and prayers,

"I remain, yours sincerely,
"JOSHUA J. TURNER.

"A. H. Baynes, Esq.'

Work at the Sonepore Mela.

BY THE REV. J. EWEN, OF BENARES.

MR. J. EWEN, of Benares, sends the following account of work in connection with the great Sonepore Mela:—

"The Sonepore mela of 1887 is now a thing of the past, and the thousands who assembled on the banks of the Gandak for pleasure or business have dispersed and gone to their widely scattered homes. So have the missionaries, who this year gathered in strength to oppose the heathenism and vice of the masses, and preach our Lord as the only Saviour from sin and way of approach to God.

"A GOOD FORCE.

"If anything, our force was larger than

SKETCHES BY MR. EWEN, OF BENARES.

The New Sonepore Bridge from our Camp. Hindu Temples, Nepali Pagoda, at junction of the Gandak and Ganges, Hajipore, opposite our Camp. The Sikh Sangati, or Shrine of the Sikh Sacred Book.

in former years, for missionaries, assistant missionaries, evangelists, and colporteurs reached the respectable total of twenty. Our strength did not fail to impress the heathen; for the first day of work, and four days before the climax of work and interest, two sauyāsis (*i.e.*, Hindu fakirs) passed, one of whom, evidently a stranger to the events that transpire, and the scenes that may be witnessed in the mela year by year, asked his companion who we were, and what our business could be in a Hindu gathering. The reply was brief, but significant: 'These are an army of missionaries who have come with their wisdom to overthrow our religion.' This is testimony which, coupled with others no less significant, shows the direction in which the current has set. We have had many such this year, which, amidst much that has been discouraging, have enabled us to go boldly forward in the name of the Captain of the Lord's host, under whose leadership we cherish the hope of ultimate victory. Let me mention one or two before I proceed.

"Hindoo Activity.

"All over the camp this year, affixed to the trees and supports of the booths, might have been seen salmon-coloured bills, posted by the agents of a party formed for the defence of the *old* Hindu religion. They arrested our attention, and, on reading them, we found they called upon all who valued the ancient religion of India to meet on Sunday afternoon, at from two to eight p.m., in a tent pitched to the east of the Hariharnath temple, to hear lectures by celebrated pundits. Mr. Jordan and myself attended, anxious to discover from the response whether many or few were interested in the preservation of a religion dropping limb by limb to pieces. We found it in a very aristocratic neighbourhood, and the appointments were such as to impress us at once with the conviction that the party had the support, moral and material, of the monied class. This idea was confirmed by a glance at the gathering. It was small, but select. Seated on a clean drugget, underneath a spacious awning, were eighty-five men, whose gold-braided caps, glittering in the sunlight that glinted through the overhanging foliage, told us the character of those who were assembled to hear what could be said in defence of Hinduism, and against the great aggressive religion whose influence is being felt in every household. They were most polite. As soon as we appeared, a gentleman clad in flashing silk came to meet us and offer us chairs in a position from which we could see and hear everything. There was no enthusiasm. The speaker was calm, unimpassioned, and, it struck me, burdened with the conviction that he was trying to oppose forces that were destined to sweep everything before them. The sum of the speech was, 'Resist innovation, hold fast by the old, of which the Brahmins are the exponents.' He had to speak of Mohammedanism. Regarding it, he said: 'After the Mohammedan conquest thousands of Hindus became Muslims. Were they therefore lost? Must they inevitably go to hell? No, not by any means. If they held fast to the moral law, as taught and understood by all religions, they would undoubtedly be saved.'

"His next point was an effort to terrify the educated Brahmins who are breaking away from old-world convictions and ancient usages. 'While, he said, 'the converts to other religions may be saved, a Brahmin who sells salt, meat, or lāī (a kind of sweetmeat)—*i.e.*,

before seen so becomes a shopkeeper—must go to hell.' 'Much,' he said, 'has been lost; many innovations have been effected. But one thing still remains to us—and that is, Sanscrit. No people knows it as we do. Let us, then, hold to it as our heritage, and reverence the Brahmins.' Critical readers will see for themselves how contradictory his opinions were, and how ill-suited to defend Hinduism. We went away feeling thankful for the testimony offered by their counter-efforts, but persuaded Hinduism was doomed to speedy extinction if it had no more redoubtable champions, no keener weapons of defence.

"A HINDOO TRACT.

"Another effort was made by a Benares pundit, who issued a pamphlet two years ago, entitled 'Christ tested.' That pamphlet was intended to quench all missionary effort. The author read it from a boat on the sacred Ganges to the crowds assembled on the shore. Thousands of copies were sold; but Christianity still lives and advances, while he has sunk back to his former obscurity. He came to the mela this year, attended by two companions, and took his stand at the corner of our camp; but his attempt at opposition was such a signal failure that he gave it up, and departed. While he could only get a very limited hearing, crowds surrounded our preachers; and while he found but a very limited sale for his pamphlet, our colporteurs at the Monghyr stall alone had sold out their entire stock of 700 Gospels by noon, and could have sold as many more if they had had them. I say nothing of tracts, nor need I mention the Bankipore stall, which kept abreast of the Monghyr in its large sales.

"We cannot but thank God for such signal encouragement. It is evident the Hindus feel the force of the shock, or they would not trouble themselves to defend the walls, and endeavour to repair the breaches already made in them. Opposition and difficulties of a minor character were numerous, if unimportant. They were annoying while they lasted, but of no real significance. Still, they will afford friends in England an idea of the troubles with which we have to contend in mela work.

"DIFFICULTIES.

"One evening while our party were preaching near the horse lines, the horse-keepers fell out among themselves, and came to blows. Armed with sticks, they rushed out upon the road, and, mingling with the quiet, orderly congregation, broke it up and dispersed it.

"While Mr. Prem Chand and his party were preaching at the same place, a horse-dealer rode his horse up at a rapid pace. Passing the preachers, he collided with a poor fellow who was coming from the opposite direction, knocked him down and seriously injured him. Onward he rode, but as the man did not rise the preachers and congregation went to his aid, when they found him breathing heavily, and blood streaming from his leg. They picked him up, but he fainted, and had to be taken charge of by the police. It was impossible to get the congregation together again after this.

"While Mr. Jordan was preaching, ten or twelve fakirs joined the gathering, one of whom tried to turn off attention by playing like a lunatic. In the morning of the same day, while we were preaching near the Sikh Shrine over the Granth, or sacred book of the Sikhs (sketch enclosed), a fakir, under the influence of Chang (native spirit), did his best to annoy us; but to no purpose. *En passant*, I have never

seen so many fakirs under the influence of intoxicants as this year.

"Perhaps our most ineffectual effort at preaching was made in Hajipore Chauk, not far from the Nepauli pagoda (sketch enclosed). In the evening we formed a party, and crossed the swollen, swiftly flowing river, to follow up the work of the last two years. We reached the preaching-place just as the schools were closing, and the pupils, boy-like, gathered round us in such numbers, and made so much noise in their play, that, though we continued to preach till sunset, we hardly knew what we were about. It would not have been wise to close, nor allow the people to see we were disturbed; for to have beaten a retreat would have been to suggest an easy method by which to get rid of us on future occasions. We held our ground, but at the expense of great inconvenience to ourselves.

"OPPOSITION.

"The Brahmins of Mozzafurpore—a proud, well-to-do, manly race, not the poor starved wretches pictured in the *Fortnightly Review's* article on 'An Incident in the Rural Life of Bengal'—make most persistent efforts year after year to stop the preaching. This year one of them interrupted us by questions and remarks that were quite irrelevant, and it fell to my lot to answer him. I quote it as showing the value of a knowledge of sacred centres in dealing with them. Among other things he said: 'In order to salvation we must go pilgrimages and give alms to Brahmins.' I asked: 'Have you ever been on pilgrimage?' 'Yes,' was the reply. 'Where?' 'I have been to Benares and Allahabad.' 'Good,' I said. 'I have been to Allahabad several times. I have been to Baiganath, I have been to Gya, I have been twice in Ceylon. I have lived in Muttra and been to Gokal and Brendabund; I have lived five years in Benares and my home is there now In all these sacred centres I have found men much as they are elsewhere; if anything, rather worse; and do you not know that the people of Benares say of themselves: "The residents of Benares are the destroyers of truth"?' The man looked amazed, but I went on: 'Did you give alms?' 'Yes. 'To whom?' 'To the Pandas.' 'Is there virtue in giving to them? Did you give to the poor?' 'I did not give to the poor; I gave to the Pandas.' 'Are they poor?' 'Yes.' 'Do you not know,' I said, 'that for every rupee you have a Panda has a hundred or more? They are not poor. Thousands such as you go to Benares and impoverish themselves to enrich the Pandas; in that there is no virtue.' He found his cherished ideas would not hold good in speaking with one who had been to more places of pilgrimage than himself. After this, he was quite prepared to listen to the Gospel way of salvation.

"IGNORANCE.

"I mentioned Ceylon just now. This is one of the sacred places to the Hindus, for it was there the famous battle took place between Ram and Rawan for the possession of Sita. They think the soil is covered with gold, and that it is inhabited by demons. One day I was with Mr. Broadway near the Golā in Bankipore when we met a company of pilgrims on their way to Gya. While Mr. Broadway was preaching to them, one of the number mentioned the sacredness of Ceylon. 'Ceylon,' exclaimed Mr. Broadway; 'here is a gentleman who has been to Ceylon; ask him.' Amongst the number was an inspector of police in uniform, who turned to me in amazement and asked: 'Are the men of

Ceylon like other men, or are they really demons?' Imagine intelligence like this clothed with Her Majesty's uniform! Yet he is only one of many.

"Among bazaar questioners I must mention 'the educated school boy.' They are full of impertinence and conceit. Imagine the culture that dictated the question, put as an objection: 'Have you seen God?' Another put the question: 'Have you seen Jesus Christ,' as if he could not see that the same objection presented itself to all revealed religion.

"The 'educated native' is very much a fiction. They have passed examinations, but they have not yet 'learned how to learn.' They are full of stock arguments, but incapable of conviction. The only way left us is to convict them of ignorance, and this we were obliged to do with a sub-inspector of schools, who, for three successive years, has sought us out to give vent to his objections to Christianity. No man ever left our camp more humbled. He was astonished to find there were any believing people left in England; that biology and scientific unbelief had assumed much but proved nothing that affected our faith; that Agnosticism was not new; that Paul found an altar on Mars Hill, Athens, with the inscription 'To the unknown God,' the very idol they adore now; that no objection *was* new; that Christianity had survived the shock, and *would* survive the shock of every objection unbelief can frame, or hate invent.

"CAMP LIFE.

"Incidents crowd upon my memory far too rapidly for my pen. I must put a limit to my report, lest it should occupy more space than you can afford. But before closing I should like to say something as to our life in camp. As I stated in my report of the mela two years ago, our camp is pitched on the banks of the Gandak in the midst of the fakirs' garden. This year we were favoured with neighbours even more objectionable than the fakirs. The new railway-bridge has been opened since we were last there, so that the trains now run through the ground occupied in former years by the elephants. The authorities, fearful lest they should be terrified by the whistle, moved them down round the ground we occupy, so that this year we were literally surrounded by elephants. The noise may be imagined; it cannot be described. What with the trumpeting and roaring of the elephants, the shrieks of their keepers, the blast of trumpets, ringing of gongs, clashing of cymbals, singing, shouting, and the burden of ten thousand voices on the air, like the sound of many waters, it was a perfect bewilderment. Quiet and meditation are out of the question: life has a very secular aspect. The noise is kept up all night, so that long before daylight we were glad to get up and dress. At 6 a.m. we have a cup of tea and prayers, after which we disperse for work. The two great days there is no break in the work from morning to night. One follows the other in close order; so that our congregation never disperses, though it is ever changing. In the evening we assemble to thank God for His goodness, and to ask His blessing. So do our neighbours; and here I may offer a contrast. We remember the teaching of our Lord, that 'God is a Spirit.' As such we worship Him, offering unto Him spiritual worship. Our neighbours unveil their idols—Ram, Lachman, and Sita—and offer them a play. We commend ourselves to Him who slumbers not nor sleeps; they make the most frantic efforts to put their gods to sleep. We

remember that the darkness and the light are both alike to Him ; they regard the night as a time of licence, and the darkness as a veil to every form of wickedness and vice.

"Harmless Idolatry.

"Writers, who know nothing about Hinduism as practised, write enchantingly and sympathetically of 'harmless idolatry.' Would that they would but take the trouble to witness its practices ! I am correct in saying that, excepting ourselves, not a single European has witnessed their worship in the mela during the last three years. They will not take the trouble to inquire, and in their ignorance talk sympathetically regarding rites of which they know nothing. Ignorance is their only justification. For myself, I cannot but re-echo Mr. Stubbs' sentiment, after witnessing their worship for the first time : 'Thank God for the grace that makes us differ.'

"The new bridge (sketch enclosed) affords facilities of access which have somewhat interfered with the attendance during the earlier days of the mela. Now the people do not come days before in crowds, but by train on the day of bathing.

"It afforded us an excellent illustration of Christ, 'the Way, the Truth, and the Life.' These bridges are a great convenience, though the people, especially the Brahmins, were greatly opposed to their construction, and prophesied all kinds of evil consequences. The common people thought, when they first saw them, that they had been erected by the gods. The Brahmins opposed them on religious grounds. For instance, they say the virtue of the Ganges at Benares is destroyed now it has been bridged. The fact is, access is easy, and sacred centres cannot bear the test of familiarity.

"All through, the work was satisfactory ; the attention all that could be desired. Thousands heard the Word of Life ; thousands more will hear. While Imam Masih and his party were preaching by the temple gates, several fakirs came up, one of whom bought a Gospel and a hymn-book. When leaving, a zamindar (*i.e.*, landowner) said to him : 'Tear these books, and I will give you a rupee.' 'Not if you give me a hundred, was the indignant reply. Thank God, Christian literature is now highly valued ; it is taken to thousands of homes, and who can tell the good it is effecting ?

"On Monday, while Mr. Broadway was resting under a tree, a fakir prostrated himself at his feet, and put a shilling on his shoe, got up, and was hurrying off. 'Stop,' cried Mr. Broadway, 'what does this mean ?' 'You are the religious teacher of the world,' cried the man ; 'to you I make my offering.' 'Not to me,' said Mr. Broadway, 'but to my Master make the offering. Give him your heart, your obedience, not your money only. He is the true, the only Guru.' The fakir belonged to the next camp. Some of these men appear to be true and earnest seekers after God.

"On the principal day of the mela, over twenty-five shillingsworth of books and tracts were sold. They average 75 to the rupee, making roughly a total of 1,875 on that one day, the total really exceeding 2,000, when the loss on exchange is added.

"May the Divine power and blessing accompany them, and may great results attend their wide dissemination in the towns and villages of Behar !

"Yours sincerely,

"J. Ewen.

"A. H. Baynes, Esq."

Seamen's Coffee Rooms, Calcutta.

MISSIONARIES go to India specially to preach to the heathen; yet they do not neglect ther own countrymen. The Serampore missionaries had not been long at work before they commenced preaching in English in Calcutta to the soldiers, sailors, and European or Eurasian residents. This led to the building, in 1809, of Lal Bazar Chapel, in the centre of the city, in the street most frequented by the sailors, and the Gospel has been preached there ever since. Other Christian bodies have followed in this work, and hundreds and thousands of nominal Christians have been led to real faith in Christ through the labours of missionaries and their wives. During the last few years, the work in Calcutta among the seamen has been carried on with special vigour by the American Methodists, in connection with that branch of their operations which was started some

SEAMEN'S COFFEE ROOMS, CALCUTTA.—(*From a Photograph*).

years ago by William Taylor, the Evangelist, now "Bishop Taylor," of Africa. Information in regard to the early progress of this work is given in the memoir of my late wife, who took a very active part in it. The present Coffee Rooms—a picture of which is here given—were opened about eight years ago. They are situated in the centre of the Lal Bazar Street, at the corner of another street calls Radha Bazar. This situation is as good as could possibly be. In the room all sorts of good food and drink can be

obtained at very moderate prices. Alcoholic drink, of course, is not sold there. There is a large room in the building, in which religious services are held every evening and on Sunday afternoon. These services are specially adapted for the sailors, with plenty of singing, and short, pointed addresses. A large number of men have been led, in these coffee rooms, to sobriety and to faith in Christ. The improvement in the street resulting from this work among the sailors is very marked, and has been often acknowledged by the police and by the Bengal Government.

Calcutta. G. H. Rouse.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to 14th February :—A box containing wearing apparel from Victoria Street Sunday-school Sewing-class, Coventry ; a box of dolls from Miss C. Cheers, Liverpool ; a box of fancy articles for Mrs. Wall, Rome, from Mrs. Shearer and Miss Rose, per Mr. Thos. Gill, Edinburgh ; a box containing toys for Congo Mission, from Miss L. N. Turner, Lymington ; a box of wearing apparel for Mrs. Jewson, Commillah, from St. Mary's Missionary Working Party, Norwich ; a gift of French Bibles and other books for the Rev. W. H. Bentley, Stanley Pool, from Edward Rawlings, Esq., of Wimbledon Common ; a quantity of clothing from St. Mary's Missionary Working Party, Norwich, through Mrs. Dexter for Mrs. Jewson, of Commillah ; a supply of seeds for Mr. A. D. Slade, of the Congo Mission, from Messrs. Sutton & Co., Reading ; a number of French Bibles for the Rev. W. H. Bentley, for use at the Congo Mission stations, from the British and Foreign Bible Society ; a rug for the Congo Mission from Mrs. M. Sharpe, of Thrapstone ; a box of dolls from the Battersea Chapel Sunday-school, for the Rev. G. Gray's Native School at Ratnapura, Ceylon ; a parcel of books from Miss A. K. Allen, Forest Gate, for the Rev. Herbert Anderson, of Barisal ; a number of useful articles as gifts for the women and men in the Bible-classes of Mrs. A. G. Jones and Rev. R. C. Forsyth, of China, from the Young Women's Christian Union, Birkenhead ; a number of diagrams from friends at Leytonstone Baptist Chapel, through Mr. Spurgeon, for the Rev. R. Spurgeon, of Barisal ; and a medicine chest from Mrs. Hamilton, of Edinburgh, for the Rev. John Stubbs, of Patna.

Appeal on Behalf of the Congo.

MISS E. PEWTRESS, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October Herald for funds for passage and outfit and expenses of missionaries waiting to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks :—"A Thankoffering," from Miss Wilmot's Sunday-school Class, Camberwell, 9s. ; collected by Miss Milly Hodges, through Mr. Fenter, Studley, near

Redditch, 7s.; New Year's Offering, A. M. H., 10s.; Collecting Card from Mrs. Wingfield, Cheltenham, 5s.; collected by B. Sorsley, B. Wright, and M. Burley, Union Baptist Sunday-school, High Wycombe, 10s. 6d.; E. R., Liverpool, 2s.; a Few Friends from Ipswich, 6s.; collected by Minnie and Sydney Grimwood, Kentish Town, 15s. 3d.; collected by Mrs. Jenkins (late Miss Jones), Abertillery, Mon., 6s. 6d.; "Inasmuch," from K. M. P., Swanage, 4s.; Collecting Card from Miss F. S. Knowles, Plymouth, £1; Misses E. and A. B., Broughton Road, 6s. 6d.; Dundee, Collecting Card, 6s. 9d.; Miss Angus Wolsingham, Durham, per Rev. R. Scott, £1.

Over £72 has now been sent. Miss Pewtress would be very glad to receive donations to make up £120, and thus pay for *one* of the three brethren spoken of in the "Urgent Appeal," page 45 of the February HERALD. Will those who still have collecting cards work with this end in view?

The Lord Loveth a Cheerful Giver.

THE Committee render their most grateful thanks to "A Portsmouth Abstainer," for £5; Mrs. Elizabeth James, of Fishguard, Pembrokeshire, for £2 5s. 6d., proceeds of sale of old coins; "W. W.," Carrickfergus, for four bracelets for the Congo Mission; "Thankoffering," for a gold brooch, who writes: "It gives me the deepest pleasure to give this offering for a cause I love so dearly;" Mr. A. Gibb, of Aberdeen, for a fancy cushion, "wrought by a young Christian sister during her spare hours for the Mission she so much loves;" "A Friend of Missions, Lochgilphead," for a gold ring for the Congo Mission, per the Rev. D. Fraser; a gold ring put into the collection at St. George's Place Chapel, Canterbury, per Mr. F. R. Bateman; "Ecarg," Guildford, for a ladies' dressing-case, with several articles of jewellery; a Blind Widow, for silver pencil-case for the Congo Mission; and "An Old Sailor," for a few old coins.

The Committee are also most thankful for the following welcome and generous gifts, specially to "J. F." and the Misses Fletcher, of Hornsey, for their timely and hearty response to the appeal in last month's HERALD, for special donations to cover the outfit and passage expenses of new missionaries:—Mr. E. Rawlings, £272; "J. F.," for outfit and passage of Congo missionary, £120; the Misses Fletcher, for outfit and passage of Mr. A. D. Slade, Congo, £120; Mr. T. S. Child, for Delhi, £100; Dr. and Mrs. Slack, £30; Miss Hadfield, for part support of Miss Silvey, of the Congo Mission, £25; "G. W. R.," £20 11s. 8d.; Miss A. E. Rooke, for Congo, £20; A Friend of Missions, £20; Mrs. Allen, Cheadle, £10; Mr. and Mrs. P. H. Luntley, £10; Prof. T. Kirk, New Zealand, £10; Mr. F. J. Gardiner, £10; "J. S.," £15.

Recent Intelligence.

IN addition to the announcements made in last month's MISSIONARY HERALD as to forthcoming anniversary services, we are now able to publish the following:—

WEDNESDAY MORNING, APRIL 25TH—**The Zenana Mission Breakfast**, at the Cannon Street Hotel. Chairman: Herbert J. Tritton, Esq. Speakers:

Mrs. Colonel Urmston, for some years resident in India ; Rev. E. S. Summers, B.A., of Serampore ; Rev. A. Jewson, of Commillah. Tickets, 2s. 6d. each, may be obtained of the Secretaries, or at the Baptist Mission House.

Wednesday Evening, April 25th.—**Bible Translation Society** Annual Meeting in Bloomsbury Chapel. The Rev. E. Parker, D.D., of Brighton Grove College, Manchester, will preside. The other speakers will be the Rev. G. P. Gould, M.A., of Regent's Park College ; the Rev. E. S. Summers, B.A., of Serampore College ; and the Rev. W. Bowen James, of Dinagepore. The financial year of this Society closing with the end of March, the Secretary will be glad to receive from collectors all contributions to its funds before that time.

We have also special pleasure in announcing the Annual Public Meeting of the **Young Men's Missionary Association**, to be held in the Library Hall of the Baptist Mission House on Tuesday, 17th April, at 7 p.m. Chairman : H. M. Bompas, Esq., M.A., Q.C., Recorder of Plymouth. Speakers : Alfred Henry Baynes, Esq., F.R.G.S., General Secretary Baptist Missionary Society ; Rev. F. H. James, of Shantung ; a Missionary from the Church Missionary Society ; and A. J. Shepheard, Esq., of the London Missionary Society.

On Monday evening, the 12th of the current month, there will be a special Farewell Meeting in Regent's Park Chapel, London, to take leave of the Rev. J. H. and Mrs. Weeks and Mr. Arthur D. Slade, proceeding to the Congo Mission on the 19th inst. The Rev. F. B. Meyer, B.A., will preside and deliver a special address. Mr. Alfred H. Baynes and others will also take part in the service.

A second Farewell service will also be held in Maze Pond Chapel on Wednesday evening, March 14th, when the Rev. W. Penfold Cope will preside and deliver an address.

In a recent letter Mr. Philip Davies, of the Congo Mission, says : "We have been going ahead with Sutton's seeds. We have had a few peas, any amount of French beans and cucumbers, with turnips promising well. Convolvulus, French marigold, nasturtium, balsams, zinnias, and sunflowers do well in the flower line, and just now our garden is looking quite bright. . . . I am very sensible of the great kindness of Messrs. Sutton's firm in Reading, who so generously provide us with a splendid supply as a free gift.

There can be no doubt that a good supply of English vegetables is of great value to the health of our missionaries, and a show of bright English flowers must also be a welcome addition to the mission station garden."

Miss Tritton, of Blomfield, Upper Norwood, wishes to thank those friends who have so kindly sent her copies of the lines she was seeking, and to say that she will return them to any who may wish for them again, if those who have not done so will kindly forward name and address to her.

We are glad to report the safe arrival in India of the Rev. A. J. McLean Writing from Serampore College, he says, under date of January 17th :—"The

voyage out, except the last four days, was very pleasant, and was also a time of great spiritual refreshing. The first four days we had the Rev. F. B. Meyer, of Leicester, with us, who left us at Gibraltar on his way to Tangiers. As far as Suez I was in company with six of the China Inland Mission brethren, and on changing vessels at the last-mentioned place, we were joined by four workers from America, who were also bound on a similar mission as myself, on the ss. *Brindisi*. We had on the vessel a young missionary from Morocco, who was going to Aden to take up the work among the Arabs there begun by Mr. Keith Falconer. So you see that, although I could not say that I had really entered upon my appointed work, yet the weeks spent on the sea voyage have been a great stimulus towards a beginning, and cannot be reckoned as lost time. I may say that it afforded me great joy to have been allowed the privilege of conducting services on board, and speaking to some of the passengers concerning Christ."

The Rev. Arthur G. Shorrock has, we are thankful to report, reached China. Writing from "Tientsin, December 16th," he reports :—"We arrived at Shanghai on the 5th, and as there was a steamer leaving for Tientsin the following day, I thought it best to take passage in that, fearing lest the river might be frozen if I delayed. As this steamer did not call at Chefoo, Mr. Bruce took a berth in one leaving on the 7th. We were sorry to part and terminate our happy and prolonged fellowship, but we were both right glad to be getting to our several spheres of work. We had a most enjoyable voyage. During the whole time with the exception of a day or two in the Mediterranean and a few days between Singapore and Hong Kong, the weather was splendid. And we had a fine band of missionaries on board, fifty in all, representing many societies. We called ourselves the 'Jubilee Missionary Band,' and before we separated we each put our names on fifty sheets of foolscap, so that we might all possess the names and autographs of the party. We had meetings for prayer and conference regularly, and fine meetings many of them were. Those of us who went on to Shanghai felt it would be a most appropriate thing to have a meeting specially for praise the last evening we were together on board. And a grand meeting we had; for we felt that God had been specially good to us, and had abundantly answered the many prayers which we knew had been offered up for us continually by dear friends at home."

The special thanks of the Committee are given to the Rev. William Brock, of Hampstead, and to the friends associated with the Heath Street Church, for the presentation of a beautiful set of communion plate for the use of the newly formed church at San Salvador, Congo River, enclosed in a very substantial polished oak case, with a most hearty and sympathetic inscription. This case is now on its way to the Congo, and will, we are confident, be most gratefully received by the San Salvador Church.

IMPORTANT NOTE.

TO TREASURERS AND SECRETARIES OF ASSOCIATIONS.

We are anxious our friends should understand that the financial year of the Mission will close on March the 31st, and we earnestly appeal to Treasurers and Secretaries to send in to the Mission House all remittances by that date. Inasmuch,

however, as several meetings are already arranged for the early part of April, and with a view to meet this special difficulty only, the books will be kept open until Friday, April 13th, after which date no sums can possibly be included in the current year's account. By a mistake, this date was announced in the February Herald as April 16th; it should be April 13th.

Premises in Rome.—The Committee have just executed a provisional agreement for the purchase, for the sum of £10,000, of the central premises in Rome, at present partly occupied by the Rev. James Wall, as chapel and residence.

Towards this sum Mrs. Kemp, of Rochdale, has very generously promised £2,000, and it is proposed by the Committee to raise the balance of £8,000 in the following manner :—

To divide the £8,000 into sixteen shares of £500 each. Each share to carry annual interest at the rate of five per cent. during the lifetime of the first holder of such share, on his death the £500 becoming the absolute property of the Society, without any claim or charge thereupon whatsoever, the payment of five per cent. on the £8,000 annually being more than covered by the present rents received by letting off a portion of the premises.

By this arrangement, in course of time, as shareholders decease, the premises would become the absolute property of the Society, free from all charge or liability of any kind.

It is further proposed to divide each share of £500 into fifths of £100 each, so that any friend may take one, two, or more fifths of £100 each, or one entire share of £500, as may be most suitable.

Upon all these amounts, during the life of the first holder, the Committee undertake to pay interest at the rate of five per cent. per annum, by two half-yearly payments; and the Committee very earnestly appeal to friends and supporters to assist in this very important undertaking by taking up some portion of the sum required.

As many of our readers know, these premises are situated in the Piazza San Lorenzo, in Lucina, opposite the church of San Lorenzo, a few steps off the most central part of the Corso—the most important thoroughfare of the city. The position is in all respects admirable, as experience has abundantly demonstrated, and to-day probably no better could be found in any part of Rome. Should the Society be able to secure these premises as their own property, they would be in a position at any time to effect such alterations as would very greatly add to their usefulness, and secure accommodation that would very fully meet all the requirements of the work as to position, frontage, approach, and size.

Communications relative to this should be sent to Mr. A. H. Baynes, Mission House, 19, Furnival Street, Holborn, London, E.C.

We are thankful to report that since the publication of the foregoing in the February issue of the Herald, £5,000 has been promised. We now earnestly appeal for the remaining £3,000. Will friends seeking a sound and safe investment help us in this most desirable and important work?

We are glad to hear that the special effort of Miss Neve, of Tunbridge, to secure funds for the Mission by the collection of small gifts, is meeting with much success; and we hope it will continue to prosper.

Contributions

From 13th January to 12th February, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Agombar, Miss M. A.	0	10	0
Andrews, Mrs, sen., Hampstead	1	0	0
Bagster, Mr Sydney S.	1	0	0
Bigwood, Miss	2	2	0
Braden, Rev J. T	1	1	0
Briginshaw, Mr M.	0	10	0
Butterworth, Rev J. C., M.A.	2	0	0
Do., for *W & O*	0	10	0
Butterworth, Miss M. A.	5	0	0
Do., for *Congo*	2	0	0
Do., for *W & O*	2	0	0
Do., for *Italy*	0	10	0
Butterworth, Mr R. H.	1	1	0
Do., for *Congo*	1	1	0
Chapman, Mr Jno., Harrow	3	3	0
Collins, Mr W. B., Ramsgate, for *Congo*	5	0	0
Cooke, Rev J. H.	2	0	0
Davison, Mr J., Alnwick	1	0	0
Dowson, Mr J., Brentwood	1	1	0
Edmond, Mrs M., Edinburgh	1	0	0
Ewing, Rev T. J.	1	0	0
Frean. Mr G. H.	2	2	0
Gardiner, Mr F. J., Wisbech	10	0	0
Griggs, Mr B	0	10	6
Handford, Mr E.	1	1	0
Harvey, Rev A. J.	20	0	0
Horton, Mrs W.	1	1	0
Hudson, Mr H.	1	1	0
Larkworthy, Mrs.	2	0	0
"L. E. P."	1	0	0
Lloyd, Mr G. A.	1	1	0
Long, Mr W., Burnham	0	10	0
Luntley, Mr and Mrs P. H.	10	0	0
Marnham, Mr Herbert	5	0	0
Mead, Mr G.	0	10	0
Meen, Mr J. A.	1	1	0
"M. M."	0	10	0
"M. S. H." for *Congo*	1	0	0
Noel, Rev Horace, M.A.	5	0	0
Parkinson, Mr and Mrs J., Skipton	2	2	0
Do., for *Congo*	2	0	0
Pedder, Miss, for *Congo*	1	0	0
Poole, Miss	0	16	0
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Do., for *Naples*	0	10	0
Pritchard, Mr W., Salisbury	0	10	0
Radcliffe, Mr R. H.	5	0	0
Rawlings, Mr E., for *support of missionary*	272	0	0
Reichel, Mrs	1	0	0
Rennard, Mrs	1	0	0
Do., for *Congo*	1	0	0
Roberts, Mr T.	0	10	6
Do., for *Congo*	0	10	6
Robinson, Mr Sidney	20	0	0
Sargent, Mr E. G.	1	1	0
Sayce, Mr G.	5	0	0
Self, Mr W.	2	2	0
Supper, Mrs	0	10	0
Turley, Mr Jas.	1	0	0
Walters, Miss	0	10	0
Welch, Mrs Kemp	2	2	0
Whitchurch, Miss G. B.	2	10	0
Weymouth, Dr R. F.	2	2	0
Williams, Mrs H.	3	0	0
Under 10s.	0	15	0
Do., for *Congo*	0	15	0

DONATIONS.

A Friend, for *Outfit Fund*	2	0	0
A Friend of Missions	20	0	0
A Friend, St. Albans, for *Debt*	1	0	0
A Portsmouth Abstainer	5	0	0
"A. R. L.," for *Congo*	1	1	0
A Scotchman, for *Congo*	1	0	0
"A. W. H.," Gloucestershire	2	10	0
"An Interested Reader and Well-wisher"	1	0	0
Bennett, Mr E.	1	1	0
Blackwell, Misses A. & M., for *N P*	0	15	9
Beardon, Mrs M. S. (box)	0	10	0
Bushill, Mrs A., Coventry, for *Deficiency*	5	0	0
"Cottisloe" (box), for *Congo*	1	5	0
Evans, Mrs Mary, Cardiff, for *Congo*	1	1	0
"E. T.," for *Congo*	0	10	6
"G. J. C.," for *Congo*	1	0	0
"G. W. R."	20	11	8
Hamilton, Mrs, for *medicine chest for Mr Stubbs*	5	0	0
"Hope"	0	10	0
Horton, Mrs W. (box), for *Congo*	0	18	6
"J. F.," for *passage and outfit of Congo Missionary*	120	0	0
"J. M.," Newport, Mon.	10	0	0
"J. S.," for *N P*	6	0	0
Do., for *T.*	9	0	0
Johnson, Mr W., Fulbourne	53	10	0
Musto, Mr H. A., for *Congo*	0	10	0
Neve, Miss, coll. by	0	10	6
Rooke, Miss A. E., for *Congo*	20	0	0
Sturge, Mr G., eighth instalment of donatn.	100	0	0
Thankoffering, "H. H. K."	1	0	0
White, Mr F. W.	0	10	6
Wight, Mr G., Kemnay	1	0	0
Willis, Mr H. J. (box), for *Congo boy under Mr Scrivener*	0	10	0
"W. M. C."	5	0	0
Y.M.M.A., profits on lecture	1	7	9
Under 10s.	0	18	10
Do., for *W & O*	0	2	6
Do., for *China*	0	5	0
Do., for *Congo*	0	18	6
Do., for *Mr D. Jones, Agra*	0	5	0

LEGACY.

Williams, The late Mr R., of Holyhead, per Rev R. Thomas	300	0	0

LONDON AND MIDDLESEX.

Abbey-road Chapel	10	19	1
Do., for *W & O*	9	2	9
Acton	1	12	7
Do., for *W & O*	2	15	0
Do., for *N P*	6	2	3
Alperton, for *W & O*	0	18	6
Arthur-street, Camberwell Gate, Sun.-school	6	2	11
Battersea Park, for *W & O*	1	1	0
Belle Isle, Brewery-rd., for *Congo girl under Mrs Lewis*	5	0	0
Bermondsey, Drummond-road, Juvenile, for *N P*	20	0	0
Bloomsbury Ch.	38	11	2
Do., for *W & O*	16	0	10
Brentford, Park Ch. Sun.-sch.	7	10	7
Do., for *W & O*	1	10	0
Brondesbury	21	14	0
Camberwell, Cottage Green	8	16	6
Charles-street, Camberwell New-road, Sun.-school	1	10	0
Enfield, for *N P*	0	8	0
Green Lanes Band	0	12	0
Fulham Tabernacle Sunday-school	2	2	7
Hammersmith, Westend	5	0	6
Hampstead, Heath-st.	25	0	0
Do., for *W & O*	17	4	1
Do., Juvenile, for *support of boys at Wathen Station*	24	11	7
Harrow-on-the-Hill	6	9	6
Do., for *W & O*	1	10	0
Do., for *Congo*	0	5	0
Hendon	18	17	10
Do., for *W & O*	1	15	0
Hornsey, Campsbourne Ch., for *W & O*	1	5	9
Islington, Cross-street.	6	1	0
Do., do. for *New Barisal School*	7	0	0
John-street Ch. Girls' School, for *Congo*	16	9	1
Kingsgate-street, for *W & O*	1	1	0
Ladbroke-grove Chapel	0	4	0
Do., for *W & O*	5	2	3
Maze Pond Ch., for *W & O*	8	10	0
North Finchley	25	0	0
Peckham, Barry-road Sunday-school	0	13	6
Do., Norfolk-street Sunday-school	2	10	0
Regent's-park, for *W & O*	8	3	2
South London Tabernacle Sunday-school.	2	10	0
Stockwell	3	1	8
Do., for *W & O*	5	4	6
Do., for *Congo*	1	10	0
Do., Sunday-school	10	10	2
Stratford-grove, Sun.-school	8	15	0
Tottenham, for *W & O*	1	1	0
Twickenham, for *N P*	1	10	10
Do., for *W & O*	1	13	3
Do., Y.M.B.C., for			

Chunder Dutt's Native School	12	0	0
Upper Holloway, for *W & O*	13	8	6
Upton Chapel Mission Hall, for *Congo*	0	10	0
Walthamstow, Boundary-road Sun.-school	5	9	6
West Green Sun.-sch..	3	17	2
Wood Green Sun.-sch., for *India*	0	15	0
Do., for *support of Congo boy*	6	1	8

BEDFORDSHIRE.

Bedford, Mill-street ...	15	0	0
Do., for *W & O*	2	5	6
Biggleswade, for *N P*...	0	4	0
Cotton End, for *N P* ...	0	7	6
Cranfield, for *N P*	0	3	6
Keysoe, Sunday-school, for *N P*	0	14	8
Luton, Wellington-st., for *W & O*	2	2	0
Do., Union Ch., for *W & O*	1	10	0
Riseley, for *W & O* ...	0	10	0
Toddington, for *W & O*	0	10	0

BERKSHIRE.

Beech Hill	1	15	0
Do., for *W & O*	0	10	0
Maidenhead, for *W & O*	1	13	0
Do., for *support of Congo boy*	5	0	0
Newbury, for *W & O*...	3	3	0
Reading, King's-road, for *Congo*	20	0	0
Sunningdale, Sun.-sch., for *N P*	1	15	6
Wallingford, for *W & O*	5	0	0
Wantage.....	25	8	10
Do., for *W & O*.....	1	1	0
Wokingham, for *W & O*	5	0	0

BUCKINGHAMSHIRE.

Bierton, for *W & O*.....	0	14	0
Chenies, for *W & O*	0	5	0
Chesham, for *W & O*	1	1	0
Cuddington Sun.-sch., for *N P*	0	7	3
Deanshanger Sun.-sch.	0	10	0
Gold Hill, for *W & O* ...	0	16	6
Do., Sunday-sch	1	0	8
Long Crendon, for *W & O*	1	0	0
Quainton, for *W & O* ...	0	5	0
Speen	1	10	0
Do., for *W & O*	0	10	0
Weston Turville, for *W & O*	0	10	6

CAMBRIDGESHIRE.

Cherryhinton, for *N P*	0	3	0
Harston, for *W & O* ...	1	8	3
Prickwillow, for *W & O*	0	7	5
Do., for *N P*.....	0	10	7
Soham	2	10	0
Swavesey, for *W & O* ...	1	16	0
Do, for *N P*	0	11	0
Willingham	2	0	6

CHESHIRE.

Birkenhead, Grange-lane	23	17	0
Do., for *W & O*.....	6	2	8
Do., Cathcart-street Sunday-school	3	3	0
Do., do., for *W & O*...	0	16	9
Do., Welsh Ch. Sun.-sch., for *N P*.....	4	9	3
Do., Jackson-street ..	1	11	6
Do.,do.,S.-sch. for *N P*	1	3	5
Chester, Hamilton-pl.	1	10	0
Do., for *W & O*.....	1	0	0
Do., Ebenezer, for *special N P's, India and Africa*.....	120	0	0
Hyde, for *W & O*.....	0	13	10
Little Leigh	7	4	6
Do., for *N P*	0	14	0

CORNWALL.

Helston	2	8	2
Do., for *W & O*.....	1	11	6
Redruth	3	18	0
Truro, for *W & O*.....	0	10	0

DERBYSHIRE.

Clay Cross, for *W & O*	0	7	6

DEVONSHIRE.

Bradninch, for *W & O*	3	2	9
Brayford	1	7	0
Do., for *Congo*	1	0	0
Brixham, for *W & O* ...	0	10	0
Combmartin, for *W & O*	0	10	0
Devonport, Hope Ch., for *W & O*	1	5	0
Kilmington	5	15	0
Kingsbridge, Juvenile	4	5	4
Paignton...	8	0	1
Do., for *W & O*.....	0	14	8
Do., for *N P*	1	8	0
Plymouth, George-st....	64	6	3
Totnes, for *W & O*	3	0	0

DORSETSHIRE.

Bridport Sun.-sch.	1	9	6
Buckland Newton	4	1	1
Gillingham, for *N P* ...	3	19	3
Iwerne Minster	0	16	8
Do., for *N P*	0	18	4
Lyme Regis	16	15	0
Do., for *W & O*.....	0	10	0
Piddletrenthide	2	1	3
Do., for *N P*	0	4	7
Wimborne	0	12	3

DURHAM.

Blackhill.....	3	0	0
Hamsterley, for *W & O*	0	5	0
Jarrow, for *W & O* ...	0	15	3
Middleton-in-Teesdale, for *W & O*.....	0	10	6
Do., for *N P*	1	9	8
South Stockton, for *N P*	1	12	6
Stockton-on-Tees, Wellington-street, for *W & O*	1	0	0
Witton Park, Zoar Ch , for *W & O*	0	4	0
Wolsingham Sun.-sch., for *N P*	0	6	4

ESSEX.

Colchester	5	0	0
Do., for *W & O*	2	0	0
Earls Colne, for *W & O*	1	0	0
George-lane Sun.-sch. ..	2	1	8
Grays, for *W & O*	0	10	0
Leytonstone	0	6	0
Do., Sunday-school ..	6	17	6
Loughton, for *W & O* (2 years)	5	12	9
Potter-st., for *W & O*	0	5	0
Saffron Walden	35	16	11
Do., for *support of Congo boy under Mr Harrison*	5	0	0
Theydon Bois Sun.-sch., for *N P*	0	9	6
Victoria Docks, for *W & O*	1	0	0

GLOUCESTERSHIRE.

Blockley	10	7	2
Do., for *W & O*	0	13	7
Cheltenham, Salem.....	14	12	2
Do., for *W & O*	8	4	9
Do., Cambray Chapel, for *W & O*	2	2	0
Cinderford, for *W & O*	1	2	6
Cirencester.....	4	14	11
Do., for *W & O*	1	10	0
Do., for *N P*.....	3	9	7
Minchinhampton.....	5	15	9
Do., for *W & O*	0	5	0
Do., for *N P*	1	0	0
Naunton and Guiting, for *W & O*	1	0	0
Old Sodbury Sun.-sch.	1	16	0
Shortwood, for *support of Congo boy*, "*T. F. Newman*"	5	0	0
Stow-on-the-Wold, for *W & O*	2	14	6
Wickwar Sunday-sch...	0	5	9
Woodchester.....	5	12	4
Do., for *W & O*.....	0	10	0

HAMPSHIRE.

Andover	19	16	7
Do., for *W & O*	1	0	0
Beaulieu Sun.-sch., for *N P*	1	2	0
Blackfield Common Sun.-sch., for *N P* ...	1	12	0
Boscombe	4	6	4
Do., for *W & O*	0	7	6
Do., Sunday-school...	3	3	4
Do., for *N P*	0	15	4
Bournemouth, Lansdowne Sun.-sch., for *N P*	0	8	6
Lymington	16	2	9
Do., for *W & O*	1	9	2
Milford	2	9	0
	20	0	11
Less expenses.....	1	13	4
	18	7	7
Mottisfont Sun.-sch. ...	2	4	8
Poulner, Ringwood, for *N P*	0	10	6
Southampton, East-st., for *W & O*.....	1	1	0
Do., Sun.-sch., for *N P, Dinapore*.....	1	0	0
Do., Carlton Ch. Sun.-sch., for *support of Congo boy under Mr Scrivener*	1	0	10
Do., Portland Ch. ...	7	6	6
Do., do., for *W & O*	4	4	0

Southsea, Elm-grove, for *W & O*	6	0	0
Sway	1	16	6

ISLE OF WIGHT.

Roud	0	17	5
Ryde, George-street	20	0	3
Do., for *W & O*	2	6	0
Do., Park-road	3	0	5
Ventnor Sun.-sch., for *N P*	2	3	0

HEREFORDSHIRE.

Stansbatch, for *W & O*	0	9	0

HERTFORDSHIRE.

Boxmoor, for *W & O*	4	5	10
Do., W.M.B.C.	5	10	0
Chipperfield	16	3	10
Do., for *W & O*	1	13	2
Hemel Hempstead, for *N P*	1	5	2
Hitchin, for *W & O*	5	0	0
King's Langley	1	6	6
Rickmansworth, for *N P*	2	7	4
Sarratt	0	13	6
Watford	20	0	0

HUNTINGDONSHIRE.

Bluntisham, for *W & O*	1	0	0
St. Neots, for *N P*	0	2	6

KENT.

Ashford Sun.-sch., for *N P*		14	0
Bessell's Green, for *W & O*	1	5	9
Do., for *N P*	3	4	3
Brockley-road Ch.	73	12	1
Do., Sun.-sch.	18	1	4
Do., do., for *W & O*	3	10	0
Do., do., for *N P*	6	0	0
Do., do., for *Congo*	9	0	0
Canterbury	12	19	8
Do., for *W & O*	2	13	0
Do., for *Congo*	3	0	0
Deal	9	15	0
Do., for *W & O*	2	10	0
Do., for *Congo*	0	5	0
Erith	9	18	3
Faversham	1	0	0
Folkestone	10	13	0
Do., for *W & O*	4	19	8
Forest Hill, Sydenham Chapel	3	8	8
Kingsdown	8	15	4
Lee	0	5	0
Do., for *Congo*	2	0	0
Do., for *New Barisal Schools*	6	0	0
Maidstone, King street Sun.-sch., for *N P*	1	1	2
Pembury (moiety) for *W & O*	3	3	0
Plumstead, Conduit-rd., for *W & O*	1	10	0
Ramsgate, Ellington Ch.	28	8	8
Do., for *N P*	1	0	0
Sevenoaks, for *W & O*	1	7	0
Shooter's Hill-rd. Sunday-school	31	15	0
Smarden, for *W & O*	0	4	3
Sutton-at-Hone Iron Room Sun.-sch.	2	16	2
Tonbridge	5	0	0
Tunbridge Wells, for *W & O*	2	2	0

LANCASHIRE.

Astley Bridge	15	3	6
Atherton	8	0	0
Bacup, Ebenezer, for *W & O*	4	0	0
Do., Zion	18	0	2
Do., do., for *W & O*	1	1	0
Do., Acre Mill	0	18	10
Do., Irwell-terrace, for *W & O*	1	0	0
Do., do., for *N P*	0	17	2
Barrow-in-Furness, Abbey-road	2	10	4
Do., for *N P*	1	12	5
Blackpool, for *W & O*	1	5	9
Bolton, Claremont Ch.	15	0	0
Do., Zion	2	10	10
Do., do., for *W & O*	1	2	0
Bootle Sunday-school	10	12	4
Do., Welsh Ch.	0	13	9
Do., do., for *N P*	0	10	9
Do., Carisbrook-road, for *W & O*	0	12	0
Church, for *W & O*	1	9	0
Do., for *N P*	0	12	0
Cloughfold, for *W & O*	1	13	9
Do., for *N P*	1	2	6
Colne, for *N P*	1	2	4
Eccles, for *W & O*	1	5	0
Inskip, for *W & O*	0	10	0
Lancaster, for *W & O*	2	0	0
Littleboro'	1	5	1
Liverpool, Myrtle-st.	69	15	3
Do., for *W & O*	45	0	0
Do., Pembroke Ch.	6	0	0
Do., do., for *Congo*	2	0	0
Do., Prince's Gate	2	13	10
Do., Soho-street Sunday-school	3	16	4
Manchester, Union Ch., for *Italy*	50	0	0
Do., Grosvenor-st., united collection for *W & O*	5	13	3
Do., Queen's-park (moiety)	7	17	0
Do., Moss-side	1	5	9
Do., do., for *W & O*	4	4	0
Do., Brighton-grove Sun.-sch., for *N P*	1	15	8
Do., Sale	1	16	9
Do., do., for *W & O*	2	0	0
Do., do., for *N P*	3	10	3
Do., Stretford (moiety)	4	13	8
Do., do., for *Heralds*	2	10	0
Do., Salford George-street	2	5	0
Do., do., for *W & O*	0	12	6
Do., Bowdon, Hale-road, for *W & O*	0	15	10
Mill's Hill, for *W & O*	1	0	0
Nelson, Carr-road	13	7	0
Do., for *W & O*	1	13	0
Oswaldtwistle, for *W & O*	1	1	8
Preston, Fishergate Sun.-sch., for *N P*	2	14	0
Ramsbottom	46	2	2
Do., for *W & O*	2	12	2
Do., for *Congo*	5	0	0
Do., for *Rome*	5	0	0
Rochdale, West-street	33	12	6
Do., for *W & O*	11	6	8
Seacombe Sun.-sch.	1	2	9
Southport	45	3	9
Ulverston Sun.-sch., for *N P*	0	13	6
Warrington, Golborne-street	3	18	6
Do., for *W & O*	0	17	0
Waterfoot, Bethel, for *W & O*	1	0	0

LEICESTERSHIRE.

Blaby and Whetstone, for *W & O*	1	13	10
Hallaton Sunday-sch.	1	15	0
Husband's Bosworth	7	6	0
Leicester, Belvoir-st.	41	5	7
Do., do., Sunday-sch.	10	0	0
Do., Harvey-lane, for *Congo*	0	10	6
Do., Emanuel Ch., for *W & O* (moiety)	1	1	
Do., Victoria-rd., for *N P*, "*J. G. Greenhough*," *Congo*	9	3	3
Monk's Kirby and Pailton	1	0	0
Do., for *W & O*	0	13	3
Do., for *N P*	1	0	0

LINCOLNSHIRE.

Boston, Salem Ch., for *W & O*	0	6	0
Do., for *N P*	1	4	6

NORFOLK.

Buxton, for *W & O*	1	0	0
Cossey Sunday-school, for *N P*	0	10	0
Fakenham, for *W & O*	0	12	8
Do., for *N P*	0	13	3
Foulsham	5	10	0
Necton, for *W & O*	0	6	7
Norwich, Unthanks-rd., for *W & O*	6	0	0
Stalham, for *W & O*	1	10	0
Upwell Sunday-school	0	7	3

NORTHAMPTONSHIRE.

Aldwinkle, for *N P*	0	3	8
Blisworth, for *W & O*	1	4	9
Do., for *N P*	0	16	3
Brafield	6	0	0
Braunston	0	10	0
Do., for *N P*	0	19	2
Bugbrook	8	3	11
Do., for *W & O*	0	10	7
Do., for *N P*	0	6	11
Cozenhoe	3	10	5
Denton	1	19	3
Harpole	5	0	11
Heyford	3	3	0
King's Sutton, for *N P*	0	12	6
Kislingbury	6	14	4
Do., for *W & O*	0	10	0
Moulton and Pitsford, for *W & O*	1	1	0
Pattishall	3	13	0
Ringstead, for *W & O*	0	15	0
Do., for *N P*	0	8	4
Roade, for *W & O*	0	10	0
West Haddon	5	5	2
Do., for *W & O*	0	12	0
Do., for *N P*	0	11	6
Woodford	0	15	7
Do., for *W & O*	0	10	0
	54	7	3
Less deputation expenses	1	6	0
	53	1	3

NORTHUMBERLAND.

Berwick-on-Tweed	20	18	2
Do., for *W & O*	3	4	10
Ford Forge, for *N P*	1	14	9

NOTTINGHAMSHIRE.

Collingham, for *W & O*	0	5	0
Do., for *N P*	0	9	0
Nottingham, George-st., for *W & O*	2	2	0

OXFORDSHIRE.

Rampton, Sun.-sch.	0	6	0
Caversham, "W. B. C.," for *Congo*	1	16	0
Hook Norton	5	15	11
Do., for *W & O*	0	12	0
Do., for *N P*	0	15	1
Oxford, New-road	50	0	0
Do., for *N P*	0	10	3

RUTLANDSHIRE.

Oakham, for *W & O*	0	19	0

SHROPSHIRE.

Bridgnorth	14	6	5
Do., for *W & O*	0	15	0
Do., for *N P*	3	6	1
Lord's Hill	0	10	5
Do., for *N P*	0	19	7
Shrewsbury, Claremont Ch. Sunday-school	5	7	0

SOMERSETSHIRE.

Boroughbridge	7	13	8
Bristol, on account, per per Mr G. H. Leonard, Treasurer	131	4	0
Do., Buckingham Ch., for *W & O*	6	1	7
Do., Cotham-grove, for *W & O*	8	15	2
Do., Tyndale Ch., for *W & O*	15	7	10
Do., Fishponds, for *W & O*	3	10	8
Do., Unity Ch., for *Congo*	2	0	0
Do., do., Sunday-sch., for *do.*	3	0	0
Burnham	6	12	0
Cheddar	7	10	0
Crewkerne	2	1	3
Do., for *W & O*	0	10	0
Frome, Sheppard's Barton, for *W & O*	4	0	0
Merriott, for *N P*	0	9	7
North Curry	4	3	3
Do., for *W & O*	0	2	0
Do., for *N P*	1	7	9
Stogumber	3	9	2
Do., for *W & O*	0	11	0
Taunton, Silver-street	21	0	4
Do., for *W & O*	2	2	0
Do., for *N P*	1	0	0
Wells, for *W & O*	0	15	2
Weston-super-Mare, Bristol-rd., for *W & O*	2	2	0
Winscombe	5	0	0

STAFFORDSHIRE.

Burslem, for *W & O*	0	15	0
Coseley, Providence Ch.	4	19	0
Latebrook Sunday-sch., for *N P*	0	5	8
Wednesbury, for *W & O*	0	8	0
Wolstanton, for *N P*	0	5	

SUFFOLK.

Bardwell Sun.-sch., for *N P*	0	9	0
Rattlesden	3	9	7
Do., for *W & O*	1	0	0
Do., for *N P*	2	17	8
Sudbury, for *W & O*	1	4	10

SURREY.

Balham, Ramsden-rd., for *W & O*	5	16	0
Carshalton & Wallington	1	5	5
Do., for *W & O*	2	2	0
Do., Sunday-sch., for *support of boys, Barisal*	2	0	0
Cheam for *W & O*	0	18	6
Do., for *N P*	1	17	9
Croydon, Sunday-sch.	8	5	6
Do., for *Purana Sch.*	12	0	0
Dorman's Land	1	6	3
Dulwich, Lordship-lane Sunday-school	10	0	0
Penge	4	10	10
South Norwood Sun.-school	21	1	2
Redhill	10	0	0
Upper Tooting, Trinity-road	10	19	6
Do., do., Sunday-sch.	11	2	11
Do., do., for *Italy*	0	10	0
Wimbledon	12	4	0
Yorktown, for *N P*	2	15	0

SUSSEX.

Arundel, for *N P*	1	8	10
Do., for *Congo*	1	15	0
Brighton Queen-square, for *W & O*	2	2	0
Do., Holland-rd., for *W & O*	5	0	0
Forest Row, Sun.-sch., for *N P*	1	2	6

WARWICKSHIRE.

Alcester	18	0	0
Do., for *W & O*	1	0	0
Coventry, Queen's-road, for *Congo*	0	10	0
Stratford-on-Avon, for *W & O*	1	15	2

WESTMORELAND.

Crosby Garrett, for *N P*	1	6	7

WILTSHIRE.

Trowbridge, Back-street	7	0	0
Do., for *W & O*	0	10	0
Do., Bethesda	1	0	9
Do., for *W & O*	1	10	0
Warminster, for *W & O*	1	10	0
Westbury, West-end Ch., for *W & O* (additional)	0	2	6

WORCESTERSHIRE.

Bromsgrove	0	16	9
Evesham	7	6	1
Do., for *W & O*	3	15	6
King's Norton, Sunday-school, for *N P*	1	6	1
Redditch, for *W & O*	0	13	0
Shipston-on-Stour	4	4	6
Do., for *W & O*	0	10	0
Do., for *N P*	1	0	0
Stourbridge, for *W & O*	1	1	0
Stourport	3	0	0
Do., for *W & O*	0	18	0

YORKSHIRE.

Barnsley Sunday-sch., for *N P*	1	10	0
Batley	1	14	6
Bingley	2	12	6
Do., for *N P*	0	13	3
Boroughbridge	0	10	0
Do., for *N P*	0	8	0
Bradford, Hallfield, for *W & O*	5	10	0
Do., Leeds-road Sun.-school	16	0	0
Farsley, for *W & O*	4	0	0
Halifax, Trinity-road, for *W & O*	3	0	0
Hebden Bridge, for *W & O*	4	0	0
Horsforth	4	15	6
Hull, South-street, for *W & O*	1	0	0
Leeds, South Parade, united coll. for *W & O*	14	5	6
Do., Blenheim Ch.	20	16	9
Do., do., for *W & O*	3	17	2
Do., do., Juvenile	37	4	0
Leeds, York-road	6	9	4
Do., do., for *W & O*	0	10	6
Do., Camp-rd., Juv.	12	18	5
Do., Meenwood-road	4	8	6
Do., Beeston-hill	13	7	4
Lindley Oakes	3	8	8
Milnsbridge, for *W & O*	1	0	0
Rawdon, for *W & O*	4	8	0
Rishworth	9	2	8
Do., for *W & O*	0	10	0
Do., for *N P*	1	10	1
Sheffield, on account	37	1	10
Do., Townhead-street, Dronfield	5	0	0
Skipton, for *W & O*	0	10	0
Do., for *N P*	0	18	0
Staincliffe	1	14	6
York, for *W & O*	2	10	0

NORTH WALES.

Holyhead, New Park-st. Sunday-school	2	16	8
Llanfair, Bethen-grove	0	7	0

CARNARVONSHIRE.

Colwyn, for *W & O*	0	4	3
Do., for *N P*	0	12	6
Portmadoc, Berea, for *N P*	0	6	9

DENBIGHSHIRE.

Llanaelhaiarn, for *N P*	1	2	10
Llangollen, English Ch., for *W & O*	0	5	0

FLINTSHIRE.

Flint, for *N P*	0	12	1
Treuddyn, for *N P*	0	19	1

SOUTH WALES.

CARDIGANSHIRE.

Cardigan, Bethany, for *W & O*	0	5	0
Llwydafydd, for *N P*	0	6	0

CARMARTHENSHIRE.

Llangefelach, Salem, for *N P*	3	11	7
Talybont, Welsh Ch.	1	12	3

GLAMORGANSHIRE.

Blackmill, Paran, for *N P*	0	17	7
Canton, Hope Ch., for *W & O*	5	0	0
Do., Sunday-school	6	11	11
Cardiff, Tredegarville	0	10	6
Do., do, for *W & O*	4	4	0
Deri, Tabernacle, for *N P*	3	5	0
Glais Sunday-school	0	5	4
Maesteg, Bethel	4	0	0
Neath, Orchard-place, for *W & O*	0	18	0
Pentre Ystrad, for *N P*	1	17	0
Rhondda	1	5	6
Swansea, Mt. Pleasant	23	12	4
Do., for *W & O*	4	12	5
Ynysybwl, for *N P*	1	6	10
Ystalyfera, Soar	2	7	0

MONMOUTHSHIRE.

Blackwood, Mount Pleasant, for *W & O*	1	0	0
Newport, Commercial-street, for *W & O*	5	0	0
Talywain, Pisgah	1	0	0

PEMBROKESHIRE.

Haverfordwest, Bethesda	54	15	9
Martlebury	3	9	3

SCOTLAND.

Aberdeen, Crown-terrace, for *W & O*	6	10	10
Do., for *N P*	10	4	0
Do., Sun.-sch., for *NP*	11	4	0
Do., Academy-st., for *N P*	2	2	9
Do., do., for *Congo*	1	0	0
Airdrie, for *W & O*	1	5	0
Do., for *N P*	3	18	10
Branderburgh, Sunday-school, for *Congo*	0	15	0
Broughty Ferry, for *W & O*	1	0	0
Burray, for *N P*	1	6	6
Creiff, for *W & O*	0	17	6
Dunfermline, for *W & O*	9	15	0
Edinburgh, Dublin-st., for *W & O*	20	15	6
Do., Bristo-place, for *W & O*	12	8	10
Elgin	2	3	6
Do., for *W & O*	1	13	6
Do., for *N P*	2	12	0
Do., for *Congo*	1	8	0
Forres	2	17	6
Fortrose, for *N P*	1	2	6
Galashiels	1	2	6
Glasgow, Adelaide-place	55	0	0
Greenock	7	0	0
Do., for *W & O*	4	0	0
Do., for *N P*	7	5	1
Do., George-square	1	0	0
Do., do., for *W & O*	0	10	0
Do., do., for *N P*	3	18	0
Do., do., Sunday-sch., for *China*	2	0	0
Do., do., for *Congo*	2	0	0
Do., do., for *India*	0	15	0
Jedburgh, for *Congo*	0	15	0
Kelso	1	0	0
Do., Sunday-sch., for *Congo*	3	0	0
Leith	0	17	7
Do., for *W & O*	0	7	7
Do, for *Congo*	0	5	0
Leslie, for *W & O*	1	15	3
Do., for *N P*	1	19	10
Lochee, for *W & O*	2	0	0
Lochgilphead, for *N P*	2	5	3
Do., for *Congo*	1	13	3
Old Cumnock, for *W & O*	0	10	6
Rothesay, for *N P*	0	6	6
St. Andrew's, for *China*	2	0	0
Selkirk, for *W & O*	0	14	0
Do., for *N P*	2	8	9
Upper Largo, for *T*	2	0	0
Wishaw, for *N P*	2	5	8

IRELAND.

Carrickfergus	1	0	0
Do, for *W & O*	1	0	0
Do., for *N P*	3	2	0

CHANNEL ISLANDS.

Jersey, St. Heliers	6	16	1
Do., for *W & O* (addl.	0	2	0
Do., for *N P*	6	17	8

FOREIGN.

NEW SOUTH WALES.

Bathurst, Price, Mr E.	1	0	0

NEW ZEALAND.

Wellington, Kirk, Mr T.	10	0	0

WEST INDIES.

BAHAMAS.

Nassau, for *W & O*	1	0	2
Zion	0	7	3
Do., for *Congo*	7	1	9
Do., Sunday-school	2	6	10
Do., do., for *Congo*	1	15	10
Do., do., for *Congo boy*	3	0	0
Fox Hill, for *Congo*	5	2	1
San Salvador, for *do.*	4	2	4
Exuma, for *do.*	0	16	1
Andros, for *do*	0	6	1

AMERICA.

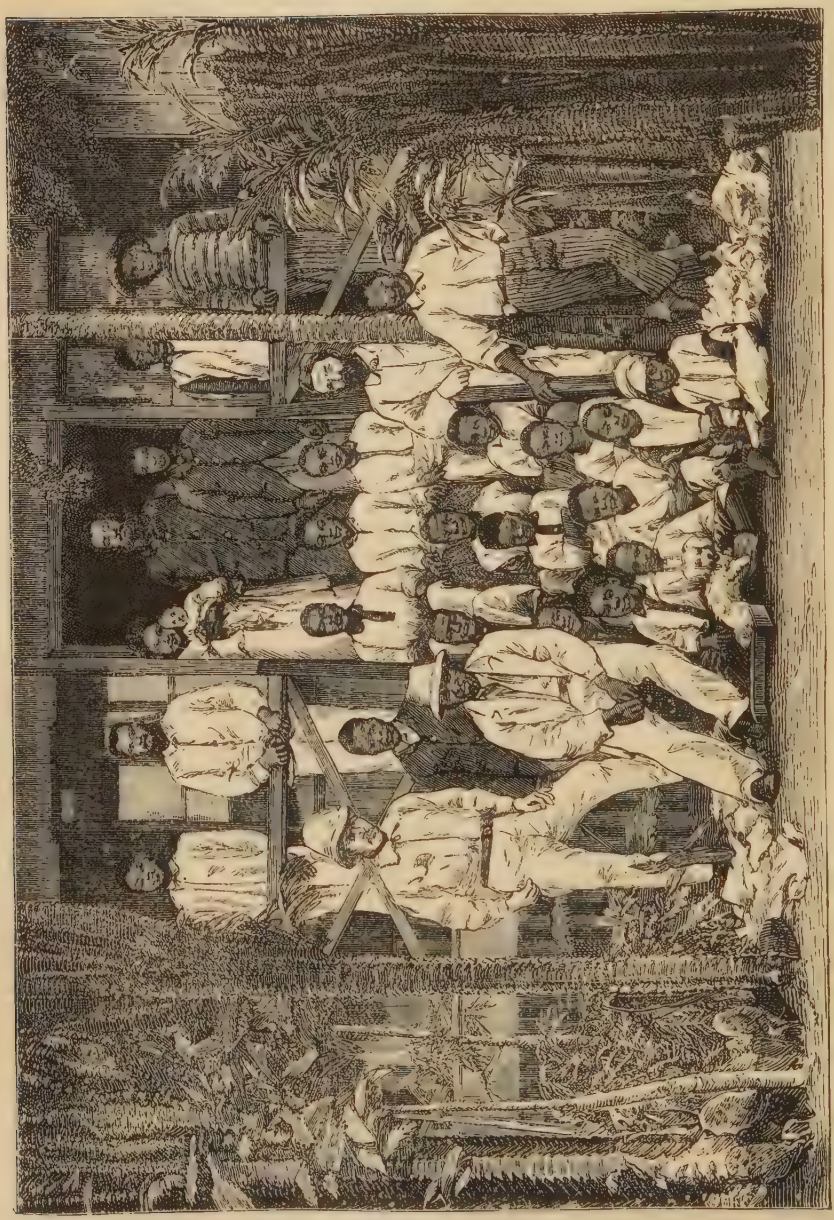
Mississippi, Whitfield, Rev. G.	1	4	6

EUROPE.

Norwegian Baptist Union	1	10	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*



MISSIONARIES, SCHOOL CHILDREN, AND WORKPEOPLE AT UNDERHILL STATION, CONGO RIVER.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

MISSIONARY ANNIVERSARY SERVICES, 1888.

Tuesday Evening, April 17th.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

The Baptist Mission House, 19, Furnival Street, Holborn.

H. M. Bompas, Esq., M.A., Q.C., will take the Chair at 7 p.m.

Speakers: A. H. Baynes, Esq., F.R.G.S.; Rev. F. H. James, of China; Rev. J. G. Garrett, of Church Missionary Society, Ceylon; and A. H. Shepheard, Esq., of London Missionary Society.

Thursday Morning, April 19th.

INTRODUCTORY PRAYER MEETING,

Mission House, Furnival Street, Holborn.

Rev. J. T. Wigner, of New Cross, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

Saturday Evening, April 21st.

WELSH MISSIONARY MEETING

In Castle Street Baptist Chapel, Oxford Market.

Chair to be taken at Eight o'clock.

Speakers: Revs. W. Bowen James, of Dinagepore; W. Morris, of Treorky; and Robert Roberts, the Pastor.

LORD'S DAY, APRIL 22ND.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For Particulars, see opposite page.

TUESDAY MORNING, APRIL 24TH.

ANNUAL MEMBERS' MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by CHARLES TOWNSEND, Esq., J.P., of Bristol.

NOTE.—This Meeting is for Members only. All Subscribers of 10s. 6d. and upwards, Donors of £10 and upwards, Pastors of Churches which make an Annual Contribution, or Ministers who collect annually for the Society, are entitled to attend.

TUESDAY EVENING, APRIL 24TH.

PUBLIC MISSIONARY SOIRÉE

In the FREEMASONS' HALL, GREAT QUEEN STREET, HOLBORN (Instead of Cannon Street Hotel).

EDWARD RAWLINGS, Esq., of Wimbledon Common, to preside.

Addresses will be delivered by Revs. GEO. CAMERON, of the Congo; G. H. HEYNES, of Bolton; HUGH PRICE HUGHES, M.A., of London; and H. WILKINS, of Cheltenham.

Tea and Coffee from Half-past Five to Seven o'clock.

PUBLIC MEETING AT SEVEN O'CLOCK.

Tickets for Soirée, One Shilling each, to be obtained at the Mission House, 19, Furnival Street, Holborn.

NOTE.—As a large attendance is anticipated, early application for Tickets is requested.

WEDNESDAY MORNING, APRIL 25TH.

THE ZENANA MISSION IN INDIA.

ANNUAL MISSIONARY BREAKFAST

In the LARGE HALL, CANNON STREET HOTEL,

At a Quarter to Nine o'clock.

Chairman J. HERBERT TRITTON, Esq.

Speakers: Mrs. COLONEL URMSTON, for some years resident in India; Revs. A. JEWSON, of Commillah, and E. S. SUMMERS, B.A., of Serampore.

Tickets, 2s. 6d. each, to be had of the Secretaries, or at the Mission House.

LORD'S DAY, APRIL 22nd.

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. W. Stott ...	Rev. W. Stott
Acton	Rev. S. Cheshire ...	Rev. L. Tucker
Addlestone	Rev. T. G. Atkinson	Rev. T. G. Atkinson
Alperton	... ... Collections	at later date.
Arthur Street, Camberwell Gate		
Arthur Street, King's Cross ...	Rev. H. J. Martin ...	Rev. H. J. Martin.
Balham, Ramsden Road ...	Rev. G. Short, B.A....	Rev. R. Richard
Barking...		
Barnes	... ... Collections	at later date
Battersea, York Road ...	Rev. T. E. Williams	Rev. T. E. Williams
Battersea Park...	Rev. J. Douglas ...	Rev. W. J. Mayers
Beckenham, Elm Road ...	Rev. G. P. Gould, M.A.	Rev. G. P. Gould, M.A.
Belle Isle	Later	
Belvedere	Rev. W. Goodman, B.A.	Rev. J. C. Leigh
Bermondsey, Drummond Road	Rev. Daniel Jones ...	Rev. E. Morley
Bexley Heath	Rev. T. H. Holyoak	Rev. T. H. Holyoak.
Bloomsbury	Rev. J. Baillie ...	Rev. E. G. Gange
Bow	Rev. W. M. Upcroft	Rev. W. M. Upcroft
Brentford, Park Chapel ...	Rev. H. Hardin ...	Rev. H. Hardin
Brixton Hill	Rev. W. H. McMechan	Rev. E. S. Summers, B.A.
Brixton, Kenyon Ch.	Rev. J. Cave ...	Rev. A. Jewson, of India
,, Wynne Road... ...	Rev. J. Drew ...	Rev. J. Drew
,, Gresham Ch.... ...	Rev. J. T. Swift ...	Rev. J. T. Swift
Brockley Road...	Rev. J. Bailey, B.A....	Rev. W. Ross
Bromley	Rev. A. Tessier ...	Rev. A. Tessier
Brompton, Onslow Chapel ...	Rev. T. Williams, B.A.	Rev. T. Williams, B.A.
Brondesbury	Rev. E. G. Gange ...	Rev. G. Hill, M.A.
Camberwell		
,, Denmark Place...	Rev. R. F. Guyton ...	Rev. G. Short, B.A.
,, Cottage Green ...	Rev. W. Ross ...	Rev. W. J. Tomkins
Camberwell New Road ...	... ... Collections	in June.
Camden Road	Rev. S. Vincent ...	Rev. C. Brown
Chalk Farm, Berkeley Road...	... No Collections	this year
Castle Street (Welsh)... ...	Rev. W. Morris ...	Rev. W. Morris
Catford Hill	Rev. H. Knee ...	Rev. G. J. Knight
Chelsea, Lower Sloane Street	Rev. W. Frith ...	Rev. R. S. Latimer
Chadwell Heath ... (29th)	Rev. D. Taylor ...	Mr. J. Templeton, F.R.G.S.
Child's Hill	... ... Collections	at later date.
Chiswick, Annandale Road ...	Rev. W. Fidler ...	Rev. W. Fidler
Clapham, Grafton Square ...	Rev. H. J. Durrant	Rev. G. W. Humphreys, B.A.
Clapton, Downs Ch.	Rev. W. Emery ...	Rev. W. S. Chedburn
Commercial Street		
Crouch Hill	Rev. J. M. Stephens B.A.	Rev. S. W. Bowser, B.A.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon
Crayford		

PLACES.	MORNING.	EVENING.
Dalston Junction	Rev. T. W. Medhurst	Rev. M. Cumming
Dartford	Rev. T. A. Carver ...	Rev. T. A. Carver.
Deptford, Octavia Street ...	Rev. E. Morley ...	Rev. A. McKenna.
Dulwich, Lordship Lane ...	... ... Collections	29th inst.
Eldon Street (Welsh)... ...		
Ealing Dean	... ... Collections	at later date
East London Tabernacle ...	Rev. A. G. Brown ...	Rev. A. G. Brown
Edmonton	... ... Collections	13th May
Enfield	... ... Collections	in December.
,, Highway	Rev. W. Jackson ...	Rev. H. Dunn.
Esher	Rev. D. R. Morgan	Rev. D. R. Morgan
Forest Gate	... ... Collections	at later date
Forest Hill	Rev. H. Abraham	Rev. H. Abraham
Greenwich, South Street ...	Rev. C. Spurgeon ...	Rev. C. Spurgeon
,, Lewisham Road...	Rev. G. H. Cook ...	Rev. C. Chambers
Grove Road, Victoria Park ...	Rev. C. H. Watkins	Rev. D. R. Jenkins
Gunnersbury		
Hackney, Mare Street ...	Rev. R. Glover ...	Rev. J. Bailey, B.A.
,, Hampden Ch. ...	Rev. E. Cossey ...	Rev. E. Cossey
Hammersmith, West End ...	... ... Collections	29th inst.
,, AvenueRoad...	Rev. W. Barker ...	Rev. C. Graham
Hampstead, Heath Street ...	Rev. W. B. James ...	Rev. J. L. Green, of
Hanwell	... ... Collections	13th May [Tahiti
Harlington	... ... Collections	29th April
Harrow	Rev. J. C. Whitaker	Rev. J. C. Whitaker
Hawley Road, St. Paul's Ch...	Rev. F. James (China)	Rev. J. Cave
Henrietta Street		
Hendon...	Rev. G. D. Hooper...	Rev. G. D. Hooper
Highbury Hill...	Rev. G. Hill, M.A. ...	Rev. E. Medley, B.A.
Highgate Road	Rev. J. Stephens, M.A.	Rev. J. Stephens, M.A.
Highgate, Southwood Lane ...	Rev. C. Brown ...	Rev. C. M. Longhurst
Hornsey Rise	Rev. G. Duncan, D.D.	Rev. G. Duncan, D.D.
Hornsey, Campsbourne Ch. ...		
Hounslow	Rev. J. W. Thomas...	Rev. J. W. Thomas
Ilford	Rev. J. Young ...	Rev. J. Young.
Islington, Cross Street ...	Rev. W. H. Elliott...	Rev. W. J. Mathams.
,, Salters' Hall ...	Rev. C. M. Longhurst	Rev. S. Cheshire.
James Street, Old Street ...	Rev. J. R. Hadler ...	Rev. G. Chandler.
John Street	Rev. W. J. Tomkins	Rev. W. H. Elliott
John Street, Edgware Road...	Rev. T. W. Davies, B.A.	
Kensington, Hornton Street...	Rev. W. H. J. Page	Rev. W. Frith
Kilburn, Canterbury Road ...	Rev. J. Lewis ...	Rev. J. Lewis
Kingsgate Street	Rev. F. James ...	Rev. F. James
Kingston-on-Thames... ...	Rev. N. Dobson ...	Rev. N. Dobson
Ladbroke Grove	Rev. E. Medley, B.A.	Rev. S. Vincent
Lee	Rev. W. S. Chedburn	Rev. T. Foston
Leyton	Rev. G. Chandler ...	Rev. J. R. Hadler.
Leytonstone	... ... Collections	25th March
Little Wild Street	... ... Collections	at later date [B.D.
Maze Pond	Rev. D. P. McPherson,	Rev. D. P. McPherson,
Meard Street, Soho	[B.D.	Rev. W. Barker.
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon
Mitcham	Rev. T. Philpot ...	Rev. T. Philpot.
New Barnet		
New Malden	Rev. S. H. Moore ...	Rev. S. H. Moore.
New Southgate	Rev. J. L. Bennett...	Rev. J. L. Bennett

Places.	Morning.	Evening.
North Finchley	Rev. C. M. Hardy, B.A.	Rev. C. M. Hardy, B.A.
Norwood, Gipsy Road... ...	Rev. G. Jarman ...	Rev. F. Trestrail, D.D.
Peckham, Rye Lane	Rev. J. T. Wigner ...	Rev. J. T. Briscoe
,, Park Road	Rev. T. G. Tarn ...	Rev. H. Knee
,, Barry Road ...	Rev. A. J. Grant ...	Rev. A. J. Grant.
,, Norfolk Street ...	Rev. G. D. Evans ...	Rev. A. Mills
,, Lausanne Road ...	Rev. T. J. Cole ...	Rev. G. H. Cooke
Penge	Rev. J. W. Boud ...	Rev. S. Howard
Pinner	Rev. J. T. Collier ...	Rev. J. T. Collier
Plumstead, Conduit Road ...	Rev. C. W. Townsend	Rev. C. W. Townsend.
,, Park Road ...	Rev. J. M. Cole ...	Rev. J. M. Cole
Poplar, Cotton Street... ...	Rev. D. R. Jenkins...	Rev. C. H. Watkins—
Putney, Werter Road... ...	Rev. T. B. Field [B.A.	Rev. T. B. Field
,, Union Ch.	Rev. E. S. Summers,	13th May
Regent's Park Ch.	Rev. F. B. Meyer, B.A.	Rev. F. B. Meyer, B.A.
Regent Street, Lambeth ...	Rev. C. Chambers ...	Rev. Daniel Jones.
Richmond	... ... Collections	at later date.
Romford	Rev. G. P. Mackay...	Rev. G. P. Mackay
Shooter's Hill Road	Rev. A. Sturge ...	Rev. A. Sturge
Shoreditch Tabernacle ...	Rev. M. Cumming ...	Rev. T. W. Medhurst,
South London Tabernacle ...	... ... Collections	in June [of Ceylon
South Norwood	Rev. J. Chadwick ...	Rev. F. D. Waldock
Spencer Place Chapel... ...	Rev. P. Gast ...	Rev. P. Gast
Stockwell	Rev. E. Maclean ...	Rev. E. Maclean.
Stoke Newington, Devonshire Square Ch.	... ... Collections	at later date
Stratford, Cann Hall... ...	... ... Collections	at later date
Stratford Grove	... ... Collections	at later date
Streatham	Rev. W. J. Mathams	Rev. G. Jarman [B.A.
Sutton	Rev. W. E. Blomfield	Rev. W. E. Blomfield,
Tottenham	Rev. H. Wright [B.A.	Rev. G. D. Evans
,, West Green ...	Rev. G. W. Humphreys,	Rev. W. E. Winks
Twickenham		
Upper Holloway	Rev. J. R. Wood ...	Rev. W. B. James
Upper Norwood	Rev. T. H. Darlow, M.A.	Rev. T. H. Darlow, M.A.
Upper Tooting...	Rev. R. Richard ...	Rev. H. J. Durrant
Upton Chapel	Rev. G. J. Knight ...	Rev. F. James, of China
Vernon Chapel...	Rev. C. B. Sawday	Rev. C. B. Sawday
Victoria Ch., Wandsworth Rd.	Rev. J. Lewitt ...	Rev. T. G. Tarn
Waltham Abbey	Rev. H. Dunn ...	Rev. W. Jackson
Walthamstow, Wood Street ...	Rev. S. Howard ...	Rev. H. Wright.
,, Boundary Road	Rev. A. Budgen ...	Rev. A. Budgen
Walworth Road	Rev. E. S. Summers, B.A.	Rev. J. M. Stephens, B.A.
Walworth, East Street ...	Rev. J. Field ...	Rev. J. Field
Wandsworth, East Hill ...	Rev. R. S. Latimer...	Rev. J. Lewitt
,, Northcott Road	Rev. J. L. Edwards	Rev. J. L. Edwards
Westbourne Grove	Rev. L. Tucker ...	Rev. J. Culross, D.D.
Westminster, Romney Street	Rev. W. E. Winks ...	Rev. T. W. Davies, B.A.
West Norwood, Chatsworth Rd.	Rev. J. B. Myers ...	Rev. W. Emery
Wimbledon	... ... Collections	at later date
Woodberry Down	Rev. S. W. Bowser, B.A.	Rev. R. Glover
Wood Green	Rev. T. M. Morris ...	Rev. T. M. Morris
Woolwich, Queen Street ...	Rev. T. J. Hazzard...	Rev. T. J. Hazzard
,, Charles Street ...	Rev. A. Mills ...	Rev. J. Wilson

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 22nd April, 1888 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary at once, speakers will, if possible, be sent.

The arrangements are not completed where marked *. Special Hymn-papers are sent gratis on written application to the Secretary.

NAME OF SCHOOL.	SPEAKER.
Abbey Road	Rev. W. Stott.
Acton	Mr. F. R. Oram.
Ann's Place	Joins with Mare Street.
Arthur Street, King's Cross	Rev. H. J. Martin.
Battersea Park	
,, York Road	Rev. T. E. Williams.
Beckenham	Rev. J. W. Lance.
Belle Isle	Services later.
Bloomsbury	Rev. F. D. Waldock.
Bow	Mr. Jas. Everett.
Brixton, Barrington Road	Rev. J. Douglas.
,, Wynne Road...	Rev. J. Drew.
Brixton Hill	Rev. E. S. Summers, B.A.
Brompton, Onslow Square	Rev. T. Williams, B.A.
Brockley...	Rev. W. Ross.
Brondesbury	
Camberwell, Charles Street	Services later.
,, Cottage Green	Mr. Minifie.
,, Denmark Place	Rev. R. F. Guyton.
Camden Road	Mr. J. C. Wall.
Castle Street (Welsh)	Rev. W. Morris.
Chelsea, Lower Sloane Street ...	
Clapton, Downs	Rev. A. McKenna.
Clapham, Grafton Square	Rev. R. Webb.
,, Solon Road	
Crouch Hill	Mr. T. S. Aldis.
Croydon, West	Mr. Huntley.
Dalston	Rev. T. W. Medhurst.
Drummond Road	Mr. W. L. Tweedie.
Ealing	Services later.
Edmonton	Service later.
Enfield	Services later.
Esher	Mr. Silke.
Finchley	Rev. C. M. Hardy, B.A.
Forest Gate	Mr. Patient.
Grove Road, Victoria Park	Mr. S. C. Bayley.
Hackney, Mare Street...	Rev. D. Chartres, of the Congo.
Haddon Hall	
Hammersmith	Services later.
Hampstead	Rev. W. Brock.
Highbury Hill	
Highgate Road...	Rev. G. Cameron, of the Congo.
,, Southwood Lane	Mr. J. W. Priestley.

Name of School.	Speaker.
Holloway, Young Men	Mr. D. Freeman.
,, Schools	Mr. T. E. Marston.
Islington, Baxter Road	
,, Cross Street	Mr. Russell Dick.
John Street, Bedford Row	Mr. F. E. Tucker.
,, Edgware Road	
Kingsgate Street	Rev. F. James.
Ladbroke Grove	
Lee	*
Lewisham Road	Mr. J. W. Pewtress.
Leytonstone	(25th March).
Maze Pond, Old Kent Road	
Meard Street, Soho	Joins with Bloomsbury.
Metropolitan Tabernacle, Senior ...	
,, ,, Junior ...	
Midway Place	
Norwood, Chatsworth Road	Rev. J. B. Myers.
,, Gipsy Road...	Mr. Holley.
Peckham, James' Grove	
,, Lordship Lane	Services later.
,, Park Road	
,, Rye Lane	Rev. A. Jewson, of India.
Poplar, Cotton Street	
Putney	Rev. T. B. Field.
Regent's Park	Col. Griffin.
Regent Street, Lambeth	
Romford...	Rev. G. P. Mackay.
Shoreditch Tabernacle...	
Spencer Place	
Stoke Newington, Devonshire Square	Services later.
Stockwell	(January).
Stratford, Carpenter's Road	Rev. J. Towner.
,, Cann Hall Road	Services later.
,, Grove	
,, Major Road...	*
Streatham	
Sutton	Rev. W. E. Blomfield.
Tottenham, High Road	Mr. H. T. White.
,, West Green	
Upton, Lambeth Road	Mr. Mackenzie.
Vauxhall	
Vernon Square	(12th March) Rev. G. Sawday.
Walthamstow, Boundary Road ...	
Walworth Road...	Mr. Ernest Ellis.
Walworth, East Street	
,, Rodney Road	Mr. Curwood.
Wandsworth Road, East Hill... ...	Mr. Ball.
,, Chatham Road	
,, Common	
,, Victoria Road	(1st April).
Westbourne Grove	Rev. L. Tucker, M.A.
Westminster, Romney Street... ...	Mr. W. Haddon.
Whitechapel, Commercial Street ...	
Woodberry Down	Mr. Gordon.
Wood Green	Rev. T. M. Morris.
Woolwich, Queen Street	Rev. T. J. Hazzard.

WEDNESDAY MORNING, APRIL 25TH.

ANNUAL MISSIONARY SERMON

In BLOOMSBURY CHAPEL.

Preacher: Rev. J. MUNRO GIBSON, M.A., D.D., of St. John's Wood.

Service at Twelve o'clock.

WEDNESDAY EVENING, APRIL 25TH.

BIBLE TRANSLATION SOCIETY—ANNUAL MEETING

In BLOOMSBURY CHAPEL,

At Half-past Six o'clock.

Chairman: Rev. E. PARKER, D.D., of Brighton Grove College, Manchester.

Speakers: Revs. G. P. GOULD, M.A., of Regent's Park College; W. BOWEN JAMES, of Dinagepore; and E. S. SUMMERS, B.A., of Serampore College.

THURSDAY EVENING, APRIL 26TH.

ANNUAL MISSIONARY MEETING

In EXETER HALL.

Chair to be taken at Six o'clock by HUGH MATHESON, Esq., of Hampstead.

Speakers: Revs. FREDK. W. MACDONALD, M.A., D.D., President of Wesleyan College, Handsworth, Birmingham; FRANCIS JAMES, of China; and R. H. ROBERTS, B.A., of Notting Hill.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

FRIDAY MORNING, APRIL 27TH.

MISSIONARY BREAKFAST CONFERENCE

In EXETER HALL, at Nine o'clock.

Chairman: W. R. RICKETT, Esq. (Treasurer).

Introductory Paper by the Rev. JAMES OWEN, of Swansea.

[Pastors, Deacons, Sunday-school Teachers, and all Officers of Missionary Associations, Congregational and Juvenile, are invited to be present.]

FRIDAY EVENING, APRIL 27TH.

THE YOUNG PEOPLE'S MISSIONARY MEETING, FOR SUNDAY SCHOOL TEACHERS, SENIOR SCHOLARS, AND YOUNG PEOPLE,

IN EXETER HALL.

Chair to be taken at Seven o'clock by ALDERMAN BELSEY, J.P., of Rochester.

Speakers: Revs. WM. CUFF, of Shoreditch; OSSIAN DAVIES, M.A., of Tollington Park; ARTHUR JEWSON, of Barisal; and DAVID CHARTERS, of the Congo River.

The London Baptist Choir Union will assist in the Singing, and give a Selection of Choruses.

Tickets may be obtained at the Mission House, 19, Furnival Street, Holborn.

Missionary Enterprise in India.

By Sir William Wilson Hunter, K.C.S.I., C.I.E., LL.D., &c.

WE desire to call the special and thoughtful attention of our readers to the following address by Sir William Hunter, recently delivered before the Society of Arts, feeling confident that its perusal cannot fail to result in deepened interest in Christian mission effort, not only in India, but throughout the world:—

I lately read in a newspaper that the average cost of educating each student in a certain college at Oxford is £6,481. The calculation was, from an arithmetical point of view, unassailable. The revenues of the college were correctly given, and when divided by the number of so-called students they showed this enormous expenditure. The ingenious statist had, however, overlooked the fact that the income of that college is not applied to educating students itself, but to strengthening the teaching staff of the other colleges, or of the University, and to the endowment of research. No one, so far as I am aware, took the trouble to expose the miscalculation, and it passed as an amusing example of the abuse of figures.

There is a miscalculation, similar in kind, but fraught with more serious consequences — sometimes heard on English platforms, and reiterated in the Press—which saddens the hearts of thousands of earnest men and women in this country, and which carries discouragement to hundreds of devoted workers in distant lands. When I hear the result of Indian missions estimated by dividing their expenditure among the number of their conversions, and then giving the cost of each new convert at so much a head, the same effect is produced on my mind as by the statement regarding the average expenditure on each of the so-called students at that Oxford college. There may be initial periods of missionary effort among the Polynesian and African races to which a calculation of this sort can be properly applied. On that point I do not presume to offer an opinion. But speaking of the country in regard to which my own experience enables me to speak—the country which in our times forms the great field of missionary labour—I declare that no true ratio exists between missionary expenditure or missionary work in India and the number of new conversions. I affirm that calculations based on the assumption of such a ratio are fundamentally unsound. It has been my duty to inquire into the progress of the various religions of India. The inquiry discloses a rapid proportionate increase among the native Christians unknown among the Muhammadan and Hindu population. But it also proves that the increase bears no direct relation to the new conversions from orthodox Hinduism and Islam.

For this misapplication of statistics the friends of missionary enterprise were originally, in some sense, responsible. The great outburst of evangelistic effort in India took place during the upheaval of Dissent against lukewarm orthodoxy in England. The first idea of our

missionaries was to make converts from the established religions of India, as some of our Dissenting bodies at home hoped to swell their numbers at the expense of the Established churches of Great Britain. During the past fifty years this idea has been modified. Experience has shown that a vast increase of activity and usefulness among the English and Scottish sects outside the Established churches is not only consistent with, but has actually proved concurrent with, a vast increase of activity and usefulness within those churches. It has also shown that the progress of Christianity in India is compatible with the progress of Hinduism and Islam. For as the Dissenting bodies of Great Britain have in our century won their great successes, not by a large absorption of good Churchmen, but by their noble labours among the encompassing masses on the outskirts of religious life, so the missionaries in India have chiefly made their converts, not from the well-instructed Muhammadans and Hindus, but among the more backward races, and from the lower castes, who are destitute of a high faith of their own. There have been many conspicuous exceptions to this rule. But the rule has been so general, and the possibility of common progress is so evident, that a violently aggressive attitude towards the native religions is felt to be unsuitable in India, very much as the old *odium theologicum* between the Established Church and Dissent is felt to be an anachronism in England. In both countries it is the poor that have had the Gospel preached to them. In both countries the leaders of Christian thought have read again the opening words of the first missionary sermon, and recognised that "in every nation he that feareth God and worketh righteousness is accepted with Him."

In India especially, a religion must be judged, not by its alarms and incursions into other encampments, but by the practical work which it does for its own people. For in India religious organisation plays a part in the social structure which it has long ceased to discharge among the more consolidated nationalities of Europe. The religious bond has to do in India for a dense population—subject to the overwhelming calamities of the tropics, and destitute of any poor-law—what a highly-developed system of State relief does for England. It has also to take the place of the innumerable charitable organisations which in England supplement and humanise State relief. The religious bond in India has to exercise the constraining moral influences on a multitude of self-contained communities which the cumulative force of public opinion exerts in more homogeneous nations. The religious force had, until our own days, to supply the motive power of Indian education; nor are signs wanting that it will again assert itself actively in the spread of Indian schools. The religious bond in India forms an important factor in mercantile credit, and tends to concentrate trade within certain communities of joint believers. To sum up, religious organisation in India does the work of public opinion and of a poor-law; it forms the basis of private benevolence and of mercantile credit; it supplied until lately the motive power of public instruction. In such a country, I repeat, a religion must stand or fall by what it does for the well-being of its own people.

I propose to apply this principle to

three great religions of modern India —Muhammadanism, Hinduism, and Christianity. British rule has created a new world? in India, with new problems of existence which each community must solve for itself. What power do the various religions disclose of adapting themselves to this new world, what solutions do they offer for its new problems? I am well aware that any theological discussion, or even any expression of my own belief, would be out of place within these walls. But while, in addressing this Society, I confine myself to the social results of Christianity in India, I by no means wish to urge my present point of view to the exclusion of its more spiritual aspects.

There is a dense and dark mass of fifty millions of human beings in India lying on the outskirts or beyond the pale of orthodox Hinduism and Islam. I believe that, within fifty years, these fifty millions will be absorbed into one or other of the higher faiths, and that it rests in no small measure with Christian England whether they are chiefly incorporated into the native religions or into Christianity. But a cordial recognition of the wide field for evangelical labours does not exempt Christianity in India from being judged by its present results. Nor need the friends of missionary enterprise shrink from the test. For while the number of native Protestant Christians has increased by five-fold during the thirty years preceding the last census, the number of their communicants has multiplied by nearly ten-fold. The progress has been a progress of conversion concurrent with a progress of internal growth and of internal discipline. It is the result, not alone of the zeal which compasseth the earth to make a proselyte, but also of the pastoral devotion which visits the fatherless and widows in their affliction, and labours to keep its flock unspotted from the world.

In considering the practical aspects of the three religions, it is convenient to begin with the Muhammadans. Islam represents in British India a compact and coherent mass of forty-five millions, who, in spite of internal divisions, are more closely united than any equally large section of the people by a common religious bond. For this vast aggregate a rate of progress has been claimed in a recent discussion in the *Times*, which, if well founded, would have an important political and social significance. We may miss the fine courtesy of St. Paul in the controversy of the Canons, but their appeal to statistics was substantially a just appeal. Any general inferences, however, deduced for the whole of India from the last census are fallacious. For the great Muhammadan provinces lay outside the influence of the famine of 1877. That calamity fell with its full force on the essentially Hindu Presidency of Madras, and on the Hindu districts of Bombay. The British provinces of the Indian continent beyond the famine area of 1877 were seven in number: the Lieutenant-Governorship of Bengal, which contains nearly one-half of the whole Muhammadans of British India, Assam, the North-Western Provinces, Sind, the Central Provinces, the Punjab, and Oudh. In the first five of these a census was taken in 1872, and another census in 1881, and we can compare the results of those enumerations. In the last two—viz., the Punjab and Oudh—no census was taken in 1872, and the census officers of 1881 declared that in these two provinces data did not exist for testing the progress of the religious

divisions of the people.* Taking the same area of enumeration, and avoiding the pitfalls into which persons unfamiliar with the Indian census are apt to stumble, the facts in the five Indian provinces outside the famine of 1877, and for which we possess comparative data, are as follow :—

Proportionate Progress of Muhammadans to General Population, from 1872 *to* 1881.

	Increase of General Population. Per cent.		Increase of Muhammadans. Per cent.
Lieut.-Governorship of Bengal†	10·89	.....	10 96
Lieut.-Governorship of the North-Western Provinces‡ (without Oudh)	6·30	.....	7·16
Sind	9·56	.....	9·93
Assam §	12·23	.....	19·17
Central Provinces‖	25·21	.....	18·55

The slight differences (where they exist) may be accounted for by local circumstances. Thus, in the North-Western Provinces, the Musulmans live more in the cities than the Hindus, and they are less influenced by the intense pressure of the population on the soil, which keeps down the increase among the rural inhabitants. In Bengal, the Muhammadans chiefly occupy the eastern districts, in which there still is plenty of spare land, and consequently a high normal increase of the population. The census officer for Bengal states that no conversions to Islam on a considerable scale can have taken place since 1872.* The census officer for the North-Western Provinces reports in the same sense, but in greater detail.

"I have consulted experienced and observant district officers throughout the province," he writes,† "and they all agree that there is no active propaganda of Islam to be met. There are, however, many motives, apart from conscientious religious conviction, which induce Hindus to embrace the faith of Islam. Mr. T. Stoker, C.S., in a note furnished to me on the subject, writes: — 'In this part of India there has been no such thing as a religious conversion from the Hindu to the Musulman faith. Even a solitary case might be sought for in vain of such a change of religious belief from conscientious conviction. But a certain, though small, amount of conversion is going steadily on. It proceeds from social and economical reasons, and is confined to the lower orders, and, I should judge, occurs oftener among females than males. Hindus who have, for one reason or another, lost caste; women who have fallen into an immoral life; men who have abandoned their family faith for the sake of a woman of the other creed—these, and such as these, release themselves from the restraints and inconveniences of caste rules by adopting Islam. In such conversions religious feeling has no place. Years of famine are fruitful in such changes. Children or women, whose parents or relatives died or deserted them—persons of all ages, and both sexes, who were forced by distress into acts which

* See "Report on the Punjab Census," vol. i., pp. 108 and 109 (Paras. 208, 210), Lahore, 1883; and "Report on the Census of the North-Western Provinces and Oudh," p. 61 (Para. 83), Allahabad, 1882. In Oudh, for example, the schedule for the last rough enumeration in 1869, contained no column for the entry of religion.

† "Bengal Census for 1881," vol. i., p. 79, paragraph 191. In this paragraph of the Bengal Census Report there is a misprint of 28,704,724 for 21,704,724.

‡ "North-Western Provinces Census for 1881," vol. i., p. 20, and p. 60.

§ "Assam Census Report" for 1881, page 35, paragraph 65.

"Central Provinces Census Report" for 1881, pages 12 and 47.

* "Bengal Census for 1881," p. 79, paragraph 191.

† "North-Western Provinces Census Report for 1881," vol. i., p. 62.

destroyed their status—go over to a religion that receives all without distinction.'"

But while the statistics do not indicate any extraordinary increase of the Indian Muhammadans during recent years, they speak in eloquent language of the progress made by Muhammadanism in the past. The popular idea of Islam in India is that of a conquering creed, which set up powerful dynasties, who in their turn converted, more or less by force, the races under their sway. This theory is refuted by the facts. Excluding the frontier province of the Punjab—which, but for the religious revival represented by the Sikh confederacy, ought, in the course of historical events, to have become almost as exclusively Muhammadan as Afghanistan—the part of Northern India which is most strongly Muhammadan is the part most remote from the great centres of Muhammadan rule. In the British Lieutenant-Governorship of the North-Western Provinces and Oudh—which at one period or another of its constitution contained the three Muhammadan capitals of Delhi, Agra, and Lucknow, and in which the Muhammadans were pre-eminently the dominant caste—the proportion of Muhammadans to the general population is under 13½ per cent. In the British Lieutenant-Governorship of Lower Bengal, far remote from the three Muhammadan capitals, the proportion in 1881 was 31 per cent. But the facts come out more clearly if we compare the districts immediately around the ancient Muhammadan capitals with districts on the outskirts of the Muhammadan Empire. In Delhi district, including the metropolis of the Mughals, the Muhammadans do not form a fourth of the population; in Agra district, including the Muhammadan capital of Agra, they barely exceed one-tenth. But in Rajshahi district, bordering on the remote Gangetic Delta, the Muhammadans exceed three-fourths of the whole population; and in Maimansinh district, on the furthest limits of Lower Bengal, they amount to two-thirds. Indeed, throughout the seven most eastern and most distant districts of Lower Bengal, the Muhammadans form close on 8,000,000 of the 12,000,000 inhabitants, or practically two-thirds of the whole population.

The explanation is, that in Northern India Islam found itself hemmed in by strongly-organised forms of Hinduism of a high type, on which it could make but a slight impression. Indeed, Hinduism here reacted so powerfully on Islam that the greatest of the Mughal sovereigns, Akbar, formally renounced the creed of the Prophet, and promulgated a new religion for the empire, constructed out of the rival faiths. But the Muhammadan adventurers and missionaries who penetrated into the swamps and jungles of Lower Bengal found there a population of low-castes, very different from the compact Hindu communities of Northern India. To these poor people, fishermen, hunters, pirates, and low-caste tillers of the soil, whom Hinduism had barely admitted within its pale, Islam came as a revelation from on high. It was the creed of the governing race; its missionaries were men of zeal who brought the Gospel of the unity of God and the equality of man in His sight to a despised and neglected population. The initiatory rite rendered relapse impossible, and made the proselyte and his posterity true believers for ever. In this way Islam settled down on the richest alluvial province of India, the province which was capable

of supporting the most rapid and densest increase of population. Compulsory conversions are occasionally recorded. But it was not to force that Islam owed its permanent success in Lower Bengal. It appealed to the people, and it derived the great mass of its converts from the poor. It brought in a higher conception of God, and a nobler ideal of the brotherhood of man. It offered to the teeming low-castes of Eastern Bengal, who had sat for ages abject on the outermost pale of the Hindu community, a free entrance into a new social organisation. It succeeded because it deserved to succeed.

The proselytes carried, however, their old superstitions into their new faith. Their ancient terror of the Unseen Malignant Powers reasserted itself with an intensity that could not be suppressed, until the white light of Semitic monotheism almost flickered out amid the fuliginous rites of low-caste Hinduism. In the cities, or amid the serene palace life of the Musalman nobles and their religious foundations, maulvis of piety and learning calmly carried on the routine of their faith. But the Muhammadan masses in large parts of Lower Bengal relapsed into something little better than a mongrel breed of circumcised Hindus, few of whom could repeat the simplest formula of Islam.

During the present century, one of those religious revivals so characteristic of India has swept across the Muhammadans of Lower Bengal. Itinerant preachers passed from district to district, calling on the people to return to the true faith, and denouncing God's wrath on the indifferent. The Bengal Musalmans have, to a large extent, purged themselves of low-caste superstitions and rural rites. This re-awakening of the old Puritan spirit of Islam has widened the gulf between the Bengali Musalmans and the Hindus. It has also increased the difficulty which the Bengal Muhammadans find in accepting the system of religious toleration imposed by British rule.

Apart from temporary disturbing influences, such as the political preaching of Wahabi missionaries, the answer which Islam gives to the modern problems of India differs widely in different provinces. In the North-Western Provinces and Oudh, where the Muhammadans were for centuries the dominant class, they have vigorously vindicated their position in the new world of British India. Finding that the only claim to administrative employment recognised by our Government is the individual's own fitness for the discharge of public duties, they have strenuously qualified themselves for official life. The proportion of Muhammadans in the schools and colleges under the Lieutenant-Governor of the North-Western Provinces and Oudh is in excess of their ratio to the general population. They show also an admirable energy in independent educational efforts, and the great Muhammadan college at Aligarh, founded in our own days by the Musalman nobles and gentry, would do honour to any age or to any country of Islam. Competing successfully with the Hindus at school, the Muhammadans of the North-West and Oudh also compete successfully with them in life. While the Musalmans number under 13½ per cent. of the population in that British Lieutenant-Governorship, they have won for themselves 34 per cent. of the administrative offices. In the superior grades they engross an even larger share. While forming not one-seventh of the population, they have won

four-sevenths of the highest judicial and executive posts, open impartially to Muhammadans and Hindus. In Bombay, apart from Sind, the Muhammadans largely belong to the merchant classes. They take fair advantage of State education up to the standard required for their own work in life.

While the Muhammadans have thus asserted themselves as the old dominant race in the North-Western Provinces and Oudh, and as practical trading communities in Bombay, the Musalmans in Lower Bengal have fallen behind in the race. In 1871, when they formed 32 per cent. of the population of Lower Bengal, they only numbered 14 per cent. in the schools, and 4 per cent. in the colleges. Their inability to adapt themselves to our educational system told heavily against them in life. In 1871, only 92 gazetted appointments in Lower Bengal were held by Muhammadans, as against 681 held by Hindus. From the open professions they had almost disappeared. To take one example. At the beginning of the century nearly the whole of the pleaders of the Calcutta High Court were Muhammadans, and down to 1838 they numbered about as many as the English and the Hindu pleaders put together. But with the introduction of scholastic tests, based on our Indian system of education, the Muhammadans fell out of their hereditary profession, and of the 240 native pleaders admitted from 1852 to 1868, only one was a Musalman.

The poverty and discouragement which this state of things wrought among the Bengali Musalmans attracted the earnest consideration of the late Lord Mayo, and in 1871 measures were taken to render our system more congenial to the Muhammadans of Lower Bengal. The result has been to awaken a new vitality among them. Two powerful associations in Calcutta, with branches in the Muhammadan districts, now stimulate and direct local effort. The number of Muhammadans at schools known to the Education Department in Lower Bengal has risen from 28,148 in 1871, to 261,887 in 1881. This great increase is chiefly due to the extended sphere of the Education Department itself. But the proportion of Muhammadans at schools in Lower Bengal also rose during the same period from 14 to 24 per cent., an increase of 70 per cent. in ten years. In 1883, they obtained still further concessions from the Education Commission. The position of the Bengali Musalmans in the public service and in the open professions has also improved, although more slowly, for the effects of their new educational activity will bear its full fruits only when the rising generation have established themselves in life. It must also be remembered that the Bengali Musalmans are largely drawn from the peasant class, which does not naturally seek official employment.

Broadly speaking, therefore, while the old dominant Muhammadan races of the North-West and Oudh, and the keen merchant Muhammadan communities of Bombay, have vigorously accommodated themselves to the new world of British rule, the Muhammadan masses in Lower Bengal have disclosed a more tardy capacity of adaptation, although they have strong capabilities of adjustment, as proved by their progress since 1871.

Islam in India has shown that it is perfectly able to dwell in peace and comfort in the new Indian world; this, moreover, in spite of drawbacks arising from the too exclusively reli-

gious character of the Muhammadan primary schools. The one object of the young Hindu (apart from his home religious training) is to get such an education as will fit him for success in life. But with the young Musalman the teaching of the mosque must precede the lessons of the school. Before he is allowed to begin his secular education he must ordinarily devote some years to a course of sacred rudiments. Again, while the ablest of the Hindus look forward to the public services, or the lucrative professions, a Muhammadan father often chooses for his most promising son the vocation of a religious man of learning. The years which the Hindu student gives to English and mathematics at a Government college, the Muhammadan devotes in a madrasa, to Arabic, and the law and theology of Islam. These differences, in regard both to primary and to higher education, heavily weight the Muhammadans in the race of official or professional life. But the sternly religious character of their early teaching gives a vigorous coherence to Islam in India which may yet be productive of great political results.

I have spoken at some length of the Musalmans, because, notwithstanding provincial differences, it is possible to deal with Indian Muhammadanism as a whole. But Hinduism is so vast, and so various, that it is not practicable to treat it comprehensively without overstepping the limit of time allowed me. I shall, therefore, briefly state the main results at which I have arrived, and I respectfully refer those who desire to test my conclusions to the more complete analysis of Hinduism in my "Indian Empire."

Hinduism is a social organisation and a religious confederacy. As a social organisation it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races.

In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure as, and more philosophical than, the monotheism of Islam. To less elevated thinkers it presents the triune conception of the Deity as the Creator, the Preserver, and the Destroyer—with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of Divine power as objects of adoration, with calm indifference as to whether they are worshipped as symbols of the unseen Godhead or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally worships what, for the time being, he most reverences or most fears. On this foundation, Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief.

As a social organisation, Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste; and it asserts, in lofty language, the unapproachable, God-given supremacy of the Brahmans. But it skilfully adapts these doctrines to the actual facts. It finds in India a vast number of communities, more or less isolated by geographical position, by occupation, or by

race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life—the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman. If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. By this process many castes have risen, such as the Vaisyas of the north and west, the Shahas, Telis, and Tambulis of Eastern Bengal, the goldsmiths of Madras, and the semi-aboriginal warrior tribes, or so-called Rajputs, in numerous parts of India. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others, they have assumed the sacred thread of the Twice-born. But in addition to such individual examples, the constant presentment of a higher caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races, outside the pale of Hinduism, set up a Hindu priest and a Hindu god, and become recognised as low-caste Hindus. The more energetic or more fortunate of the low castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity.

There is, therefore, a plasticity as well as a rigidity in caste. Its plasticity has enabled Hinduism to adapt itself to widely diverse stages of social progress, and to incorporate the various races which make up the Indian people. Its rigidity has given permanence to the composite body thus formed. Each caste is in some measure a trade guild, a mutual insurance society, and a religious sect. But the mass of them are dominated by two ideas—a communal life within the caste itself, and a higher life of ceremonial purity beyond. The work of Hinduism has been to organise the Indian races, in every stage of their progress, and under many forms of political government. Its plastic conservatism quickly disclosed a capacity of adapting itself to British rule.

For a time, indeed, there seemed to be a difficulty. Hinduism makes a social rise dependent upon an increase in ceremonial purity. In the new world of British India, social advancement depends upon individual exertion, and secular success. The Hindu system told in favour of ceremonial restraints; the English system told against them. But English education, which created the difficulty, also found an escape from it. For Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom, and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life. In regard to widow-burning, to infant marriage, to widow re-marriage, to crossing the Black

Water, and to various inhuman rites —the appeal to the Veda has been successfully made. In some cases the custom has been given up; in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change.

Hinduism has solved the social problems of the new Indian world, or is gradually finding solutions for them. It has frankly accepted English education, and the modern methods of success in life. And when once Hinduism fairly incorporates a new idea, the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from its higher castes to Christianity, many rise in the scale of ceremonial purity within the Hindu body, and multitudes of the backward races enter its pale. Hinduism not only grows within itself, but it has also the faculty of putting forth outgrowths in the form of new religious orders, or spiritual brotherhoods. Such religious orders usually recall the Buddhistic type. They start with the re-assertion of the unity of God, and with the substitution of a monastic fraternity for caste. At first they are considered non-orthodox, but in time they become recognised Hindu sects. Some of them, such as the great Vaishnava orders, now form a considerable part of the Hindu population. Hinduism has, therefore, a two-fold power of adapting itself to the needs of each age—by an internal process of incorporation or adjustment on the basis of caste; and by an external process of throwing off new religious outgrowths, or spiritual brotherhoods.

Into the midst of this ancient and powerful organisation a new religious force has in our century thrust itself, a force animated by a profoundly different spirit. Christianity is not, indeed, a new religion in India. Its history in that country dates from a period seven hundred years before the rise of mediæval Hinduism, and a full thousand years before any widespread Indian settlement of Islam. It has been my privilege to relate, from local materials, that marvellous narrative. I have shown how the Christian settlements on the Indian coast of the second and subsequent centuries came, after a time of decay, under Nestorian bishops from the Persian Gulf. How the Nestorian Christians of India were persecuted by the Portuguese, and trampled down by the Synod of Diamper in 1599, their venerable missals and church ornaments burned, and their consecrated oil poured out upon the flames. How, on the decline of the Portuguese power, their desolate remnants obtained a new Bishop from Antioch, but of the Jacobite branch of the Asiatic Church, and how they have since adhered to the Jacobite rite. How, meanwhile, the Catholic Church had entered the field with a splendour of devotion and success which makes us the more deeply lament her intolerance to the earlier form of Indian Christianity. How the great religious orders of Rome, with the Society of Jesus at their head, built up a true native church in India by three centuries of unflagging labour and wisely directed zeal, before the heart of England was stirred by the missionary impulse. How, during the last of those centuries, while the English conscience still remained inert, the Lutheran Church of Europe sent men of power to India. And how, at length, England slowly, but surely, saw her duty, and the churches of the great English-speaking race, by whatever name they may be called, and in

whatever land they dwell, girded themselves for a mighty and enduring effort.

Although, however, Christianity has a history in India long before the rise of mediæval Hinduism or Islam, yet the historical Christianity of India differed widely from the missionary Christianity of our day. When the Portuguese landed in India, they found the Christians firmly organised as military communities under their spiritual leaders, bishops or archdeacons and priests, who acted as their representatives in dealing with the Indian princes. In virtue of an ancient charter, the Malabar Christians enjoyed the rights of nobility. They supplied the bodyguards of the local kings. The Portuguese, by a happy chance, landed on the very province of India in which Christians had long formed a respected caste. *O fortunati nimium, sua si bona norint.* But instead of consolidating the pre-existing Christian communities, they ground them to pieces under the mill-stone of the Inquisition, and built up a showy, evanescent rule out of entirely new materials. While, however, the Nestorian Christianity of India was thus of a bygone type, the records of Catholic Christianity are pregnant of instruction for our day. The great question with the Jesuit missionaries, as with our own, was how to adapt the Christianity of Europe to the Indian races without sacrificing essentials of the faith.

But the new religious force now at work amid Hinduism is neither the Nestorianism of the patriarchs nor the Catholicism of the popes. The Catholic and Syrian Churches still go on calmly with their great task, and claim over 1,600,000 of the 2,148,228 Christians in India. The new disruptive force is Protestant and Anglican Christianity.

English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labour under the shelter of a foreign flag, and the governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church. They gave the first great impulse to the native press. They set up the first steam-engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared façade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale.

From their central seminary, they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding-school, their paper-mill, and printing-press. They blessed God that, during their thirty-eight years of toil, they were able to spend more than £50,000 of their own sub-

stance on His work. But when two of them had died, and the third was old and broken, the enterprise proved too vast for individual effort; and the Serampur Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting-place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo sancto* than that Serampur graveyard.

To this dayspring of missionary labour by private enterprise succeeded a period of organised effort. The Charter of 1813, which threw open India to the free commerce of England, also recognised the religious responsibilities of England in the East, and sent out the first English Bishop of Calcutta. The London Missionary Society and the Baptists had already commenced their labours in India. The Church Missionary Society, the Society for the Propagation of the Gospel, the great Nonconformist and Presbyterian societies, quickly entered the field. Before 1830, nine missionary bodies were at work; in 1881, there were fifty-seven separate missions, with 601 stations, in India and Burma. Their first task was to prepare the way, by popular instruction, for higher belief. Before the Indian Government awoke to the duty of public instruction, a great system of missionary education had been spread over the land. Since 1854, when the State at length fully realised its responsibilities, the missionary schools and colleges have not only retained their hold on the people, but their attendance has increased three-fold.

At one time, indeed, it seemed to earnest men as if this great task of Indian education threatened to engross too large a share of Indian missionary zeal. But during the past twenty years the spiritual force which animates all missionary work has received a fresh impulse from a movement that recalls the early period of private missionary effort. It is the private effort, however, not alone of individual men, but of small fraternities animated by a highly concentrated devotion. These little communities, such as the Cowley Brotherhood, the Oxford and the Cambridge Brethren, bring to their work the highest culture of the West. But they also present that type of ascetic zeal and self-denial which in India, from the Great Renunciation of Buddha down to the latest movements of Hinduism or Islam, has always formed the popular ideal of the missionary life.

The statistical results achieved by these three missionary periods in India —the period of private effort, the period of great organised societies, and the period of societies side by side with ascetic brotherhoods—may be thus summarised. In 1851, the Protestant missions in India and Burma had 222 stations; in 1881, their stations had increased nearly three-fold to 601. But the number of their churches or congregations had, during the same thirty years, multiplied from 267 to 4,180, or over fifteen-fold. There is not only a vast increase in the number of the stations, but also a still greater increase in the work done by each station within itself. In the same way, while the number of native Protestant Christians increased from 91,092 in 1851, to 492,882 in 1881, or five-fold; the number of communicants rose from 14,661 to 138,254, or nearly tenfold. The progress is again, there-

fore, not alone in numbers, but also in pastoral care and internal discipline. During the same thirty years, the pupils in mission schools multiplied by three-fold, from 64,043 to 196,360.

These enormous increments have been obtained by making a larger use of native agency. A native Protestant Church has, in truth, grown up in India, capable of supplying, in a large measure, its own staff. In 1851 there were only 21 ordained native ministers; by 1881 they had increased to 575, or twenty-seven-fold. The number of native lay preachers had risen during the thirty years from 493 to the vast total of 2,856.

The foregoing figures are compiled from returns carefully collected from every missionary station in India and Burma. But the official census, notwithstanding its obscurities of classification and the disturbing effects of the famine of 1877, attests the rapid increase of the Christian population. So far as any inference for British India can be deduced, the normal rate of increase among the general population was about 8 per cent., while the actual rate of the Christian population was over 30 per cent. But taking the Lieutenant-Governorship of Bengal as the greatest province outside the famine area of 1877, and for whose population, amounting to one-third of the whole of British India, really comparable statistics exist, the census results are clear. The general population increased in the nine years preceding 1881 at the rate of 10·89 per cent., the Muhammadans at the rate of 10·96 per cent., the Hindus at some unknown rate below 13·64 per cent., the Christians of all races at the rate of 40·71 per cent., and the native Christians at the rate of 64·07 per cent.*

* "Bengal Census Report, 1881," vol. i., pp. 41, 76 and 84 (paras. 104, 182, and 203).

If, therefore, at the beginning of this paper, I protested against missionary work in India being judged by a mere increase in numbers, it was not because I feared the test. It was, I again repeat, because a religion in India must be judged by the work which it does for its own people.

On the spiritual results of conversion I may not here touch. But Christianity holds out advantages of social organisation not offered by Hinduism or Islam. It provides for the education and moral supervision of its people with a pastoral care which Islam, destitute of a regular priesthood, does not pretend to. It receives the new members into its body with a cordiality and a completeness to which Hinduism is a stranger. The backward races can only creep within the outskirts of Hinduism as low-castes at the very bottom of the social edifice; and Hinduism is calmly indifferent as to whether they enter its pale or not. Hinduism has no welcome for the proselyte. No change of faith can win for an outsider admission into a respected Hindu caste. Christianity also raises the position of woman to a degree unknown to Hinduism or Islam. To its converts in general it assures friendly companionship, pastoral direction, and, when needful, some amount of material aid in their way through the world. Any youth of promise among its body is quickly selected for special instruction, and has an exceptional chance of advancement in life.

On the other hand, the native Christian is exposed to a terrible temptation. Islam is a great teetotal society. Among Hindus, to touch liquor is the sign of low caste. I do not agree with the old Colonel who writes in the newspapers that every Christian servant in India drinks. But it is very sad that the careless

honest observer should so often arrive at this generalisation. I, for one, believe that if Christianity is to be an unmixed blessing in India, it must be Christianity on the basis of total abstinence. This self-imposed restriction would, in India, soon grow into a binding custom, and would raise the Christian communities out of the liquor-drinking castes. I further believe that Christianity in India must distinguish more clearly than heretofore between moral usages binding on the Christian societies of Europe and the essentials of its faith. For example, if a man has had two wives before conversion, it seems to me an inhumanity and an injustice that a change in his personal creed should annul his previous obligations. Such cases are not frequent. But they are generalised by the native critic somewhat as the drunkenness of the Christian servants is generalised by the old Colonel. In this, as in other matters, Indian Christianity must be more content to work with pre-existing materials, and on the basis of historical Indian institutions; to follow, not the example of the Portuguese to the Nestorian Christians, but the pattern of the Early Church.

The Indian mission-station reproduces in its best form the most enduring territorial unit of Christian organisation. It is the true *paroikia* of primitive days, neither a parish nor a diocese, but the Christian community, whether in a city or a district, as differentiated from the surrounding non-Christian population. The Early Church did not disdain to borrow the names of its offices, and the methods of appointing its officers, from the municipal and rural institutions of the Roman Empire. Its organisation closely followed the lines of the many friendly and religious societies into which men formed themselves for mutual help, amid the social strain and spreading poverty of that period. In India the religious bond has always been a social *nexus*. The historical institutions of India afford a basis for a great Christian community, as firmly united by internal discipline and mutual help as was the Early Church. I believe it is reserved for Christianity to develop the highest uses of Indian caste, as a system of conservative socialism which has for ages done the work of a poor-law, of public opinion, and of a moral police. But it will be Indian caste humanised by a new spiritual life. The wonderful growth of the native clergy in recent years has done something to bring Christianity closer to native institutions. The appointment of native bishops, for which the time is manifestly at hand, will do more. Indian Christianity, organised on the Indian communal basis, and in part directed by native spiritual leaders, would reproduce, as far as the divergent creeds of modern times permit, Tertullian's picture of the early churches united by "the communion of peace, the title of brotherhood, the token of hospitality, and the tradition of one faith." I earnestly trust that the fathers of the Pan-Anglican Church, when they meet in synod next summer may be led to consider Indian Christianity from this point of view.

Meanwhile Christian modes of thought are profoundly influencing Indian opinion in regard to the status of woman. It was by no accident that the widows and virgins appear so often as objects of solicitude to the Early Church. Their well-being still forms a chief care of the Indian Mission station. For a time the Indian Christians seemed to have solved the difficulty of providing for

their women very much as the Hindus solve it—by early marriage. Indeed, the Census Commissioner reported, in 1881, "That in the native Christian community early marriages prevail even to a greater extent than amongst the Hindus."* Such a state of things means a disregard of economic laws; which sooner or later must bring its punishment. The ablest missionaries perceive this, and are resolutely fitting the Christian women to earn their livelihood by other means than by marriage alone. For long the missionaries may be said to have made female education their own; and even since the Indian Government accepted this duty the number of girls in missionary schools has multiplied five-fold. The one profession in India which is not overcrowded is that of the schoolmistress; and if Christian native women can win the confidence of the non-Christian community, they will in time find well-paid employment. In this great task of raising the position of Christian womanhood in India it is impossible to overrate the work done by the wives of missionaries, and by the devoted ladies from England and America. The hall-table at which the three Serampur missionaries held their deliberations is kept sacred as when they sat round it. Two of their chairs stand at either side, the third chair at the foot. But at the head of the table is the chair of honour, in which Mrs. Marshman presided over their conferences—the first of many great-hearted Englishwomen who have consecrated their lives and their substance to India.

I thank this Society and its distinguished Council for the opportunity they have given me of telling some plain secular truths concerning the religions of India. It is not permitted to a lecturer here to speak as the advocate of any creed. But on this, as on every platform in England, it is allowed to a man to speak as an Englishman. And speaking as an Englishman, I declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay.

* "Indian Census Report, 1881," vol. i., page 90, para. 125.

General Conference on Foreign Missions

TO BE HELD IN

EXETER HALL, LONDON,

FROM THE

9TH TO THE 19TH OF JUNE, 1888.

PRESIDENT: THE RIGHT HON. THE EARL OF ABERDEEN.

FIFTY Societies in England, Scotland, and Ireland, directly connected with Foreign Missions, are represented on the Committee in London.

More than fifty Societies are represented on the Committee in New York.

Twenty-one Delegates, representing the Churches of the United States, have

been appointed as Members of Conference, and twenty-five have been appointed by ten Missionary Societies in the United States and Canada, to come to this country as their representatives. The others have not had time to report.

The best evidence of the unanimity and universality of this movement is, that, while the entire revenue of all the Protestant Missions of the world does not amount to 2½ millions per annum, the Societies taking part in the Conference have an aggregate income of more than 2 millions per annum.

MEETINGS OF THE CONFERENCE.

I.—Twenty-one Meetings in Sections composed of Members of Conference for the frank and full discussion of the following subjects under many sub-divisions, of which the less important will be considered by Committees appointed for the purpose.

1.—Missionary Methods, in four meetings. (1) The Agents, under 4 sub-divisions. (2) Modes of Working, 2 sub-divisions. (3) Dealing with Social Customs, 4 sub-divisions. (4) How to deal with Different Forms of Religious Belief, 5 sub-divisions.

2.—Medical Missions, in two meetings. (1) The Agents, under 4 sub-divisions. (2) The Agencies, 2 sub-divisions.

3.—Women's Work in the Mission Field, in two meetings. (1) The Agents, under 3 sub-divisions. (2) The Work, 4 sub-divisions.

4.—The Place of Education in Missionary Work, in three meetings. (1) The Principles, under 4 sub-divisions. (2) Special Cases, 5 sub-divisions. (3) The College, 2 sub-divisions.

5.—The Training and Support of Native Workers, in three meetings. (1) Organisation, under 2 sub-divisions. (2) Training, 5 sub-divisions. 3) Support, 4 sub-divisions.

6.—The Missionary in Relation to Literature, in three meetings. (1) General, under 5 sub-divisions. (2) Bible Societies, 6 sub-divisions. (3) Tract and Book Societies, 2 sub-divisions.

7.—Home Work for Missions, in two meetings. (1) Spiritual Agencies, under 3 sub-divisions. (2) Material Agencies, 5 sub-divisions.

8.—Missionary Comity, in two meetings. (1) Mutual Relations, under 3 sub-divisions. (2) Co-operation, 5 sub-divisions.

9.—The Relations of Missions to Commerce and Diplomacy, one meeting. 6 sub-divisions.

II.—Five Afternoon Meetings of Conference. Open.

Monday, June 11th.—The Increase of Islam, and the Social, Political, and Religious Influences of Mohammedanism.

Tuesday, June 12th.—Buddhism and other Heathen Systems: their Character and Influence compared with those of Christianity. "The Light of Asia" and "The Light of the World."

Wednesday, June 13th.—The Missions of the Roman Catholic Church: their Character, Extent, and Influence.

Thursday, June 14th.—The State of the World a Hundred Years Ago and Now as regards the Prospect of Foreign Missions.

Friday, June 15th.—The Intimate Relations between Home and Foreign

Missions; or, The Re-action of Foreign Missions on the Life and Unity of the Church.

III.—Public Meetings in Exeter Hall.

June 11th, Monday Evening.—Great Missionary Meeting. The Condition of the Heathen World and its Claims upon the Christian Church.

June 12th, Tuesday.—Medical Missions.

June 13th, Wednesday.—Commerce and Christian Missions.

June 14th, Thursday.—Women's Missions to Women.

June 15th, Friday.—The Benefits conferred by Christian Missions.

June 18th, Monday.—The Church's Duty, and a New Departure in Missionary Enterprise.

IV.—Simultaneous Public Meetings in different parts of London. Description of Missionary Work in all parts of the Heathen World.

India and Burmah (2 or 3 meetings); China and Japan (2 or 3 meetings); Africa and Madagascar (2 or 3 meetings); Turkey, Persia, &c. (1 or 2 meetings); America, South and North (1 or 2 meetings); Polynesia, Australia, &c. (2 or 3 meetings).

V.—On Sundays, Sermons or Missionary Addresses by many Delegates from America and the Continent of Europe, and by Missionaries and others, will be delivered in different parts of London.

The Committee earnestly desire that much private, as well as public, prayer may be offered up for a blessing on this great Conference of the Missions and Churches, which may well be called Ecumenical or Universal.

Missionaries, School Children, and Work-people at Underhill Station.

(*See Frontispiece.*)

UNDERHILL, being our depôt on the Lower Congo River, and therefore the place of arrival and departure of all the missionaries, is often the meeting-place of quite a number of workers. It is often possible to take a group as large as the one in the engraving, but it rarely or never happens that the same company can be taken a second time. The group now shown was photographed in December last, and already one of the number is in this country, and one probably at Stanley Pool.

The names of the missionaries are as follows:—

The gentleman to the right of the picture, with his right arm on the stair railing, is Mr. Scrivener. At the other side of the stair, and in front of it, is Mr. John Pinnock, a native of Victoria, who did good work there, and has only lately gone to Congo. A little behind, to his right, stands Mr. Harrison, who went out last autumn with Mr. Grenfell. On the verandah, behind Messrs. Pinnock and Harrison, is Mr. Moolenaar; and beside him, at the top of the stairs, is Mrs. Moolenaar and baby. Next to Mrs. Moolenaar stands the writer; and beside him is his companion, Manwele, a very useful boy from San Salvador district, who has lately been baptized.

The adult natives are workpeople from Victoria and Loango, on the West Coast.

The children belong to different African tribes, some of them being from Underhill district, some from San Salvador, some from the West Coast, and some from far away on the Upper Congo. The tribes represented by one or two of them at least are still in the grossest darkness, being without any knowledge of God or of His Son Jesus Christ; while those that are most favoured have only that knowledge made known to them in a few places at great distances apart.

"The harvest truly is great, but the labourers are few: pray ye, therefore, the Lord of the harvest, that He would send forth labourers into His harvest."

GEORGE CAMERON.

Mr. Whitewright and his Chinese Students.

ON the opposite page is a picture of Mr. Whitewright, of Tsing Chu Fu, and his Chinese students. These men are being trained for the native ministry, and are most hopeful students. Their annual examinations have just been concluded, and we were all not only delighted, but most agreeably surprised at the proficiency the men showed in their various studies. They certainly do great credit to their teachers, and will, in future, amply repay for the expense and trouble bestowed upon them. It is a continual tonic to come in contact with them. Not only in the classroom are they patterns of industry, but in the country their excellent Christian spirit and earnestness in every form of Christian labour are an equal encouragement and stimulus. Having worked with several of them in the villages, I can testify that their training has already done very much in the direction of arousing their lethargic mental activities. When they have completed their four years' course, I doubt not but what they will infuse new life into the native Church. They will then be quite independent of foreign support, and those who are not ordained will become schoolmasters or evangelists. All will in some way or other employ their talents and education for the diffusion of Christianity among their countrymen. Even now, while in training, they are employed every Sunday in evangelising new districts or in strengthening weak stations, and for this work they receive no payment whatever.

Our brother's work in training these men, though not aggressive, like the work of some of us, nor so romantic and full of varied incident as are the labours of others, is in reality a work which will tell more surely on

MR. WHITEWRIGHT AND HIS CHINESE STUDENTS.—(*From a Photograph.*)

the hoary superstitions of China than any other form of Christian effort; for, after all, it is the Chinese, and not the foreigner, who must win China for Christ. Our energies are best spent when they are directed in guiding and instructing the Chinese how to reach the ears and hearts of their own countrymen.

A week or so ago two young missionaries from the South paid us a visit, having heard of the blessing which had been granted to those who have been labouring in this district. These brethren stayed with us about a week, making inquiries as to the various forms of evangelisation carried on by this mission. They were most favourably impressed with all they saw, but with nothing more than with Mr. Whitewright's classes; and were astonished at the spirit of independence and self-support which is being cherished in the students, and through them in the native Church, *this being comparatively a new feature in mission work in China.*

C. SPURGEON MEDHURST.

Tsing Chu Fu, North China.

The Lord Loveth a Cheerful Giver.

THE Committee acknowledge with grateful thanks the following welcome gifts:—"A Friend," at Chard, for a bottle of quinine; Rev. W. S. Barker, of Clacton-on-Sea, for a gold ring for work at Commillah under the Rev. Arthur Jewson; Mrs. Hood, per Rev. J. R. Wood, of Holloway, for box of mathematical instruments for the Congo Mission; Miss Ekins, Huntingdon, two gold rings "to help avert deficiency at close of the year;" Abbey-road Chapel, for silver chain, locket, studs, and pencil case for Congo Mission; Chesham, per Rev. Thomas Armstrong, for gold watch, locket, hair-guard, and studs, for the Congo Mission; Miss Emma Crowe, Croydon, for two pairs of gold earrings, for Congo Mission; A Railway Lad and his Little Sister, for their first farthing collection; Miss Lillie Neve, Tunbridge, for a further sum of £10, contributions received in response to her special plan of appeal for small gifts; Mr. F. W. Dunster, Secretary of the Pastors' College Missionary Association, for £5 17s., who writes:—"You may remember sending us last year several missionary boxes in connection with the 'Penny-a-week' system of Mr. Myers. A box was taken by the students in most of our college houses, and these having just been opened, I have great pleasure in forwarding you, as an instance of our sympathy in missionary work, the sum of £5 17s. which has thus been collected. Of this amount £1 is especially for the Congo, the remaining £4 17s. being a donation to the General Fund."

The Committee are also very specially grateful for the following generous responses to the urgent appeal contained in last month's MISSIONARY HERALD for enlarged help in view of the anticipated serious deficiency at the close of the current financial year:—To Mrs. Wm. Bury, of Southport, for £1,000, who writes:—"Dear Mr. Baynes,—I enclose cheque for £1,000, which kindly place to the funds of the Baptist Missionary Society. I have

decided to let you have the above amount NOW in a time of need. Had my dear husband (the late Mr. William Bury, of Pleck House, Accrington) been here, he would have shared my joy, and the pleasure would then have been double. He has finished his work, but memory still lives." To Mr. Thomas White, of Avon Bank, Evesham, who writes:—"I am sorry to see the large deficiency looming in the future balance of the year. Please find enclosed a cheque for £200; £100 from Mrs. White, for China, the other £100 from myself, for General Mission work. I hope you will find the funds come in better than you anticipate." To the Bradford Young Men's Baptist Missionary Society, per Mr. Fred. Illingworth, for £120 for passage and outfit of a new missionary; and also to the following:—Mr. S. B. Burton, Newcastle, £100; Mr. Thos. Watson, Rochdale, £100; Mr. T. H. Hepburn, £50; Rev. C. H. Spurgeon, £25; Sir S. Morton and Lady Peto, £25; "Matt. vi. 1—4," for support of Congo missionary, £60; "E. G. B.," £25; "Steamer," £20; "Anonymous," £18; Mrs. Salter and Family, £16 10s.; "A. S. H.," £15; Mr. W. C. Houghton, £15; Mr. and Mrs. A. H. Baynes and Family, £12 12s.; Mr. G. Kingerlee, £10 10s.; Mr. D. Lewis, Hanley, £10; Mr. and Mrs. J. B. Meredith, £10; Mr. Geo. Arnold, £10; Mr. J. Cripps, £10; Rev. J. H. and Mrs. Weeks, £10; Mr. Huntington Stone, £10.

Recent Intelligence.

ON Monday, the 19th of last month, the Rev. J. H. and Mrs. Weeks and Mr. Arthur D. Slade left London for the Congo, *via* Antwerp direct line, thus avoiding the delay of calling at various West Coast ports and the danger of contracting fever by detention in unhealthy coast districts.

During the past month the Mission has lost by death several warm and generous friends. Mr. George Edmonstone, C.B., of Torquay, Mr. Edward Boustead, of Clapham Common, and Dr. Thomas Price, of Aberdare, will long be gratefully remembered as specially interested in the work of the Society. May the gracious Lord raise up many more such to carry on with like zeal and liberality the vastly wider work which is opening up to the Christian Church to-day!

In connection with our approaching anniversary services we deem it well to recommend friends *to make early application for tickets* for the Missionary Soirée, at Freemasons' Hall, on Tuesday evening, the 24th inst., as there are already indications of a large demand; and last year many were refused admittance in consequence of having neglected to provide themselves with tickets before the meeting.

By an oversight, which we greatly regret, the announcement of the death of the Rev. Jonathan Makepeace was omitted from last month's issue of the HERALD.

Mr. Makepeace died at Selly Oak Place, Birmingham, after many years of almost unexampled suffering, borne with rare fortitude. As a missionary of the Society in Agra, and subsequently as pastor of churches at Luton, Bradford, and Cheltenham, he devoted himself unflinchingly to the service of Christ, and has left a memory which will long be cherished by a large circle of attached friends.

The Rev. J. P. Bruce, B.A., has safely reached Shantung, and writes that he "is most happy in his new home, and intends to devote all his energies to a thorough acquisition of the Chinese language."

We are glad to report the arrival in England of the Rev. Joseph W. Thomas, of Calcutta. Mr. Thomas is in fairly good health, but much needs a season of quiet and change, the management of the Calcutta Mission Press during the past seven years having pressed very heavily upon him.

MISSION HOUSE, UNDERHILL.—(*From a Photograph*).

Mission House, Underhill Station, Congo River.

THE above cut shows the front of the principal house at Underhill, with Mr. and Mrs. Moolenaar and Mr. Scrivener standing on the steps.

It is built of planks sent out from England, and put together by carpenters from the Basle Mission at Accra, on the Gold Coast.

It was formerly rather hot inside, but the ventilator on the top, put on about a year ago, now helps to make it cooler and more comfortable.

Contributions

From 13th February to 12th March, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Allen, Mrs, Cheadle ...	10	0	0
Anonymous	18	0	0
A. & P.	2	2	0
Bannister, Mr H. C. ...	3	3	0
Baynes, Mr A. H.	5	5	0
Baynes, Mrs A. H.	5	5	0
Baynes, Mr Norman H.	1	1	1
Baynes, Miss Amy K...	1	1	0
Billing, Mr Jos.	3	0	0
Burton, Mr S. B.	100	0	0
Butlin, Rev J., M.A. ...	2	2	0
Do., *Special*	0	10	0
Cope, Mrs	1	0	0
Do., for *Congo*	1	0	0
Conran, Major	5	0	0
Corner, Mr J., East Dereham.....	1	0	0
Crow, Miss.....	1	0	0
Davies, Mr R.	1	1	0
Farran, Miss.....	1	1	0
Fletcher, Mr W., Barnstaple	5	5	0
Do., for *W & O*.....	2	2	0
Fowler, Misses, Edinburgh	5	0	0
Green, Miss, Leamington	2	2	0
Green, Mrs E., Leicester	1	1	0
Gurney, Mrs H., Redlynch	1	0	0
Haddon, Mr J.	0	10	6
Hadfield, Miss M., for *female missionary to Congo*	5	0	0
Harding, Mrs	1	0	0
Haynes, R. & S.	0	15	0
Hepburn, Miss E. M....	1	1	0
Houghton, Mr W. C. ...	15	0	0
Matt. vi. 1–4, *Congo*...	60	0	0
Marshman, Mrs J. C....	1	1	0
Marsden, Mrs (2 years)	2	0	0
Masters, Mr Jno.....	5	0	0
Morris, Rev R.	1	1	0
Morris, Mrs	0	10	6
Olney, Mr J. T.	5	0	0
Olney, Mr T. H.	1	1	0
Peto, Sir S. Morton, and Lady Peto	25	0	0
Pierce, Mr John Jas. ...	5	0	0
Pratten, Rev B. P., for *Naples*.....	1	0	0
Pole, Mrs B. W.	1	1	0
Reynolds, Mrs C.....	4	0	0
Salter, Mrs.....	10	0	0
Do., for *W & O*.....	0	10	0
Salter, Mrs F.	3	0	0
Salter, the Misses	3	0	0
Seright, Mr W...	0	10	6
Sheldon, Mr J., Tenby	1	1	0
Slack, Dr & Mrs	30	0	0
Small, Rev G., M.A. ...	1	1	0
Smith, Miss R.	1	1	0
Stubbins, Rev Isaac ...	1	1	0
Stephen, Mrs, Mollington	1	0	0
S. T.	1	0	0
Do., for *Africa*.....	1	0	0
Do., *Special*	0	10	0
Stainworth, Mr W.	1	0	0
Thomas, Mr T., Ealing	5	0	0
Turk, Mr T. E.	5	0	0
Walker, Mrs E.....	2	2	0
Walker, Miss.....	1	1	0
West, Mr F.	1	0	0
West, Mrs Jno.....	2	2	0
Wilkinson, Mrs, Sabden	3	0	0
Whitley, Mr W. T., Rawdon	1	0	0
Woodcock, Mr J. S.....	0	10	0
Under 10s.	0	5	0
Do., for *Congo*	0	5	0

DONATIONS.

Adams, Mrs, per Rev J. T. Wigner, for *Congo*	5	0	0
"An Earnest Well-wisher of the Mission"	0	17	6
A Friend at Barnstaple, for *Congo*	4	0	0
Anon., for *Debt*.....	0	10	0
"Arrears"	3	4	0
"A Widow's Mite," for *W & O*.....	1	0	0
"A Well-wisher of the Mission"	4	0	0
A. W. W., for *Congo* ...	2	0	0
Bannister, Mr H. C.....	5	5	0
Bury, Mrs, Southport	100	0	0
Child, Mr Thos., for *work in Delhi*	100	0	0
Chisholm, Mrs, Fenwick Steads	9	2	3
Cripps, Mr Jno., Liverpool, for *deficiency* ...	10	0	0
"D,"	5	0	0
Doad, Mr T., for *Debt*	1	1	0
Friends, for *Debt*.....	5	0	0
Do., for *Palestine* ...	1	0	0
F. H. S., for *Deficiency*	5	0	0
Fletcher, Miss J. E., for *passage and outfit, Congo missionary*	120	0	0
H. H.	1	0	0
Hadler, Rev J. R.....	1	0	0
Hall, Mrs C., Rugby ...	3	15	6
Hepburn, Mr T. H.....	50	0	0
Harling, Miss, for *Deficiency*	1	0	0
"In Loving Memory of a Dear One"	0	12	0
James, Mrs E., Sale of Coins for *Congo*	2	5	6
Laver, Mrs, Torquay ...	5	0	0
Moore, Mr	0	10	0
Neve, Miss (coll. by) ...	10	0	0
Rawdon College (box)	1	0	0
"R. M." (the late)	0	10	0
Short, Miss E., Minehead, for *Congo*	0	10	0
"Steamer"	20	0	0
Sale of jewellery and coins.....	14	14	2
Stone, Mr, Hunlington	10	0	0
"The Poplars," for *Congo*	1	0	0
Tooth, Mrs, for *Deficiency*	1	1	0
Weeks, Rev. J. H. and Mrs Weeks, for *Congo*	10	0	0
Watson, Mr Thos., Rochdale	100	0	0
White, Mr Thos.....	100	0	0
White, Mrs T., for *China*	100	0	0
Willmott, Miss (box), for *Congo*	1	4	0
Woollard, Mr F. W., Stony Stratford	5	0	0
Y.M.M.S., 18, Wood Street	5	0	0
Under 10s.	0	5	7
Do., for *N P*.....	0	4	6
Do., for *Debt*.....	0	5	0

LONDON AND MIDDLESEX.

Bermondsey, Drummond-rd Sun.-sch., for *Congo*	1	0	0
Borough-road Ragged-school, for *Mr Weeks*	0	6	0
Brixton, Gresham Ch. Sunday-school	9	3	5
Do., Wynne-road.....	0	10	6
Brondesbury.....	8	11	0
Camberwell, Denmark-place Ch., Juv., for *NP*	1	13	0
Do., Mansion House Chapel.....	0	12	0
Camden-road Sunday-sch., per Y.M.M.A., for *N P*	5	0	0
Do., for *Barisal Sch.*	6	0	0
Crouch-hill, for *W & O*	3	16	5
Do., for *Sch.*	2	18	0
Dalston Junction, for *W & O*.....	5	0	0
Grove-road, Victoria-park, for *W & O*.....	4	0	0
Hackney, Mare-st. Ch.	71	13	0
Hammersmith, West End Ch.	8	0	0
Do., for *W & O*	5	0	0
Hampstead, Heath-st	117	5	0
Harrow, for *India*	2	0	0
Do., for *China*	2	0	0
Highbury-hill Sunday-school, per Y.M.M.A.	11	10	3
Highgate, Southwood-lane, for *W & O* ...	1	5	0
Do., Sunday-school ..	3	4	3
Hounslow, for *W & O*	2	2	0
Islington, Cross-street, for *W & O*.....	4	0	0
Kensington, Hornton-street, for *W & O* ...	1	1	0
Metropolitan Tabernacle, on account	100	0	0
Do., Pastors' College	5	17	0
Peckham, Park-road ...	5	13	8
Do., for *W & O*	4	12	11
Do., Sunday-school, for *N P, Agra*	6	0	0
Do., do., for *support Ram Chunder Ghose*	20	0	0
Do., James's-grove, per Y.M.M.A., for *Barisal School*	6	0	0
Regent-street, Lambeth	3	0	0
Rotherhithe, Medway-place Sunday-school	1	5	1
Shoreditch Tabernacle, for *W & O*	11	7	6
Stoke Newington, Devonshire-sq. Ch. M.B.C., for *Barisal*	6	0	
Do., Sunday-school, for *Barisal*.....	6	0	
Stafford Rooms Y.M.C.A.	0	8	0

Teddington Y.M.B.C ..	0	10	0
Twickenham Sun.-sch.	6	10	0
Do., St. Margaret's Sunday-school	4	4	0
Upper Holloway	11	0	2
Upton Chapel Sun.-sch., per Y.M.M.A., for *India*	6	0	0
Do., do., for *China*...	6	0	0
Do., do., for *Jamaica*	8	10	0
Do., do., for *Congo* ...	14	0	0
Do., do., for *support of Congo boy*	6	0	0
Vauxhall School, per Y.M.M.A.	4	5	0
Victoria Ch., Wandsworth-rd.....	20	0	0
Walworth-road Ch.....	10	15	4
Woodberry Down, for *W & O*.....	3	3	0
Wood-green Sunday-school, for *N P*	1	5	10

BEDFORDSHIRE.

Biggleswade	14	12	10
Do., for *W & O*	1	2	1
Do., for *N P*	0	11	5
Maulden.....	17	16	7
Do., for *W & O*	0	15	0
Do., for *Congo*	1	8	5
Ridgmount	5	5	6
Do., for *N P*	1	12	1
Stotfold	1	12	0

BERKSHIRE.

Bourton	13	7	5
Do., for *W & O*.....	1	11	1
Do., for *N P*.....	1	8	0
Reading, King's-road...	46	7	0
Do., for *W & O*.....	10	13	0
Sunningdale, for *W & O*	0	12	0
Windsor, for *W & O* ...	1	16	9

BUCKINGHAMSHIRE.

Dinton.....	7	8	6
Great Missenden	4	16	3
Do., for *W & O*	0	10	8
Do., for *N P*	1	17	3
Haddenham, for *W & O*	0	10	0
High Wycombe	52	15	7
Little Kingshill	4	0	6
Do., for *W & O*.....	0	5	0
Do., for *N P*	0	7	2
Princes Risboro' Free Ch., for *W & O*.....	0	10	0
Stantonbury, for *W & O*	0	9	0
Do., for *N P*.....	0	3	0
Towersey, for *W & O* ...	0	5	0

CAMBRIDGESHIRE.

Burwell, for *N P*.....	0	9	4
Ely	0	15	6

CHESHIRE.

Birkenhead, Grange-lane Sunday-school	0	10	9
Do., do., for *N P, India*.....	2	5	2
Do., Jackson-street...	1	11	6
Chester (Family contributions)	2	18	4
Do., Grosvenor-park	13	13	7
Do., do., for *W & O*...	2	2	0
Do., do., for *N P*.....	6	2	3
Datchford	6	10	10
Little Leigh, for *W & O*	1	0	0
Ouston	18	7	6

CORNWALL.

Falmouth, for *W & O*	1	10	0
Redruth, for *W & O* ...	0	5	0
Truro	0	10	0

DEVONSHIRE.

Appledore	10	3	6
Do., for *W & O*.....	0	9	6
Bovey Tracey, for *N P*	0	8	0
Exeter, South-street ...	1	14	9
Honiton, for *W & O* ...	1	0	0
Kilmington, for *W & O*	0	6	0
Do., for *N P*	0	9	3
Newton Abbott	9	9	2
Do., for *W & O*.....	1	1	0
Torquay, Sunday-sch., for *N P*	6	12	7
Do., for *N P, Dacca*	18	0	0
Uffculme, for *N P*	0	6	6

DORSETSHIRE.

Buckland Newton	1	9	4
Poole	1	5	0
Do., for *W & O*.....	1	12	2
Do., for *N P*.....	2	1	11

DURHAM.

Bishop Auckland.....	0	12	0
Do., for *W & O*.....	0	5	0
Do., for *N P*.....	0	18	2
South Shields, Mile-end-road, for *W & O*.....	1	0	0
Spennymoor, for *N P*	0	10	0
Stockton-on-Tees.....	6	10	0
Sunderland, Enon, for *N P*	0	7	5
Waterhouses	4	0	0
Witton-park, for *N P*...	1	3	10

ESSEX.

Burnham, for *W & O*	0	14	0
Do., for *N P*.....	1	0	6
Colchester	9	17	6
Langham	18	0	0
Do., for *W & O*	1	3	2
Leyton, for *W & O*.....	2	0	0
Rayleigh, for *N P*	0	14	6
Thorpe-le-soken	1	18	0
Do., for *N P*	0	15	0

GLOUCESTERSHIRE.

Bourton-on-the-Water, for *W & O*	2	14	1
Chipping Sodbury	8	19	4
Easington, Nupend Sunday-school, for *N P*	1	11	1
Gosington, for *W & O*	0	4	0
Do., for *N P*.....	1	2	9
Kingstanley, for *N P*	0	10	0
Wotton-under-Edge ...	1	2	6

HAMPSHIRE.

Ashley	10	13	0
Boscombe	2	14	6
Bournemouth, Westbourne Ch.	35	6	6
Do., for *W & O*.....	4	2	8
Do., for *N P*	3	10	10
Brockhurst, for *W & O*	0	8	0
Broughton, for *W & O*	2	6	1
Do., for *N P*.....	1	8	11
Gosport, Grove-road, for *W & O*	0	10	0
Lockerley and Mottisfont	7	8	4
Do., for *N P*.....	4	3	10
Lyndhurst	1	10	0
Do., for *N P*	0	16	0
Romsey, on account ...	15	0	0
Southampton, East-st Sun.-sch., for *N P, Dinapore*	1	0	0
Wallop	4	17	3
Do., for *W & O*.....	0	14	2
Do., for *N P*.....	0	11	7
Winchester	14	11	8
Do., for *W & O*	1	5	4
Do., for *N P*.....	1	6	4

ISLE OF WIGHT.

Newport.....	10	16	

HEREFORDSHIRE.

Fownhope	3	11	5
Do., for *W & O*.....	0	12	0
Do., for *N P*.....	3	11	0
Do., for *Mr Price, Dinapore*	5	0	0
Gorsley	6	15	0
Leominster.....	2	13	4

HERTFORDSHIRE.

Bovingdon	0	16	3
Do., for *W & O*	0	3	9
Hemel Hempstead	0	17	9
Mill End.....	0	7	6
Do., for *N P*	0	11	8

HUNTINGDONSHIRE.

Ramsey, Great Whyte, for *Congo*	0	5	0

KENT.

Canterbury	7	19	9
Do., for *N P*	2	19	2
Catford Hill	9	7	11
Dartford, for *W & O*...	1	5	0
Do., for *N P*.....	0	15	0
Foots Cray, Sunday-sch., for *India*	5	0	0
Lee, Bromley-road Sunday-school	4	0	0
Margate, for *W & O* ...	3	9	8
Sittingbourne, for *W & O*	2	8	8
Smarden	1	6	0
Tonbridge Sunday-sch.	5	15	6
West Malling, for *W & O*	1	0	0
Do., for *N P*	2	4	0
Woolwich, Queen-street Sunday-school, for *Barisal schools*.....	6	9	0

LANCASHIRE.

Accrington	30	0	0
Blackpool Sunday-sch..	15	0	0
Burnley, Yorkshire-st .	2	0	0
Haslingden, Trinity Ch., for *W & O*	2	6	0
Lancaster	18	2	0
Do., for *W & O*	2	19	10
Do., for *support of Congo boy*	5	0	0
Liverpool, Pembroke Ch.	9	14	9
Do., Richmond Ch. .	9	17	11
Do., Bousfield street, Zion Ch.	1	0	0

Per Mr Cripps, Treasurer.

Liverpool, Soho-street, for *N P*	0	10	0
Egremont, Falkland-rd	13	15	0
	14	5	0
Less expenses	4	19	9
	9	5	3
Manchester, Brighton-grove	0	10	6
Preston, Fishergate for *N P*	0	2	6
Do., Pole street, for *W & O*	0	17	0
Southport, for *W & O*	5	0	0
Do., for *N P*	0	19	4
Waterfoot, Bethel	1	10	2

LEICESTERSHIRE.

Leicester, Belvoir-st. ..	0	18	6
Do., Emmanuel Ch	5	9	7
Do., Melbourne Hall	27	2	0
Oadby	9	12	11
Do., for *W & O*	0	15	10
Do., for *N P*	1	11	9

LINCOLNSHIRE.

Barton-on-Humber .	1	10	0
Grantham, for *W & O*	0	13	8
Great Grimsby	32	10	2
Do., for *N P*	2	19	4
Do., for *Congo*	0	7	8

NORFOLK.

Attleboro'	9	9	0
East Dereham	3	13	2
Do., Sunday-school ..	7	6	10
Lynn	5	14	0
Do , for *W & O*	0	14	6
Stalham	0	5	0
Swaffham	20	0	0
Do , for *W & O*	2	5	8
Do., Castleacre, for *do.*	0	6	0
Do., Sporle, for *do.* ..	0	5	0
Worstead, for *N P*	5	14	6
Do., for *W & O*	1	10	0
Yarmouth-park Ch.	36	19	4
Do., for *Park School, Agra*	7	10	0
Do., Tabernacle	4	15	0

NORTHAMPTONSHIRE.

King's Sutton	3	18	6
Kingsthorpe, for *W & O*	0	10	0
Long Buckby, for *W & O*	1	6	0
Do., for *N P*	0	14	6
Northampton, Princes-street	24	10	0
Do., for *W & O*	1	10	0
Pattishall	3	9	9
Rushden, for *W & O*	2	0	0
Towcester	2	17	0
Do., for *W & O*	1	0	0
Walgrave, for *N P*	0	6	0
Weston, near Towcester, for *W & O*	0	14	0
Do., for *N P*	0	16	0

NOTTINGHAMSHIRE.

Southwell	2	15	6
Do., for *W & O*	0	10	7

OXFORDSHIRE.

Bampton, for *N P*	0	6	0
Banbury	6	3	3
Do., for *W & O*	1	10	0
Do., for *N P*	0	13	1
Chipping Norton, Sunday-school	9	12	6
Leafield	2	0	0
Oxford, New-road	0	10	0
Woodstock	2	9	9
Do., for *W & O*	0	9	0
Do., for *N P*	1	17	9

RUTLANDSHIRE.

Langham Sunday-sch...	0	10	0

SHROPSHIRE.

Market Drayton	13	3	4
Wem	1	12	6
Do., for *W & O*	0	11	4

SOMERSETSHIRE.

Bristol, on account	70	0	0
Do., Buckingham Ch., for *Mr Wall, Rome*	1	1	0
Do., King-street, for *W & O*	2	12	6
Do., City-road, for *W & O*	3	8	6
Do., Totterdown, for *W & O*	1	13	3
Do., do., for *N P*	1	0	2
Do., Maudlin-street, for *N P*	0	6	0
Do., Keynsham, for *W & O*	1	12	0
Do., do., for *N P* ..	1	6	1
Chard	29	0	9
Do., for *W & O*	2	11	7
Do., for *N P*	1	5	0
Do., Sunday-school...	5	17	9
Cheddar	4	0	0
Frome, Badcox-lane, for *W & O*	2	0	0
Hatch Beauchamp	6	1	0
Do., for *W & O*	0	13	0
Do., for *N P*	1	1	0
Shepton Mallet	2	5	0
Street, for *W & O*	0	10	0
Do., for *N P*	0	16	6
Taunton, Bridgwater, Wellington, and Cullompton, for *Congo*	1	13	4
Wells	2	3	5
Wedmore and Mark ...	13	6	11
Weston-super-Mare, for *N P*	2	19	0
Williton Sunday-school	0	17	4
Wincanton, for *W & O*	1	6	0
Do., for *N P*	2	10	0
Yeovil, for *W & O*	5	0	0

STAFFORDSHIRE.

Bilston, Salem Ch., for *W & O*	1	5	0

SUFFOLK.

Bardwell	1	7	10
Bures, for *W & O*	0	10	0
Lowestoft Sun.-sch., for *N P*	1	3	0

SURREY.

Croydon	17	15	3
Do., Memorial Hall Sunday-school, for *Congo*	2	15	0
Godalming	2	12	6
New Malden, Friends at Congregational Ch.	5	5	0
Outwood	7	3	11
Redhill	1	10	0
West Norwood, Chatsworth-road	5	0	0

SUSSEX.

Brighton, Bond-street	8	7	6
Do., for *W & O*	1	0	0
Eastbourne	20	16	7
Do., for *W & O*	2	4	6
Do., for *N P*	3	10	0
Do., for *Congo*	3	8	10
Do., for *Italy*	0	7	6
Forest Row, for *N P* ...	0	6	6
Rye	1	4	9
Do., for *W & O*	0	10	0

WARWICKSHIRE.

Birmingham, on account, per Mr T. Adams, Treasurer	70	0	
Do., Latimer-street Sunday-school	0	7	6
Henley-in-Arden	11	10	0
Do., for *W & O*	1	0	0
Studley Sunday-school, for *N P*	0	7	6
Wolston, for *W & O* ...	1	0	0

WILTSHIRE.

Calne, for *W & O*	0	10	0
Do , for *N P*	2	7	9
Damerham and Rockbourne	2	13	6
Do., for *W & O* ..	0	5	0
Whitbourne Corsley, for *W & O*	0	5	0
Do., for *N P*	1	4	4

WORCESTERSHIRE.

Pershore	17	1	9
Do., for *W & O*	0	10	0
Do., for *N P*	0	8	3
Worcester	21	11	0

YORKSHIRE.

Barnoldswick Sunday-school, for *N P*	1	0	3
Bradford Y.M.M.S., for *passage and outfit*	120	0	0
Bramley, Salem Ch.	3	5	0
Do., for *W & O*	1	0	0
Brearley, Luddenden Foot, for *W & O*	1	1	0
Gildersome	2	7	0
Do., for *W & O*	1	0	0
Hebden Bridge, for *China*	0	10	0
Do., for *Congo*	0	10	0
Horsforth, for *W & O*	0	15	0
Hull District, on account, per Mr J. H. Hill, Treasurer	50	0	0
Morley	0	5	0
Do., for *W & O*	1	1	0
Sheffield, per Mr F. E. Smith, Treasurer	106	9	0
Shipley, Roose-street, for *W & O*	2	0	0
Wakefield, for *N P, Oroonaday Ghose*	14	1	7
York	7	11	6

Cwmsarnddu, for *N P* 1 2 8
Llanstephan 2 0 0
Llangyndeyrn 1 5 0
Talog, Bethany 0 15 3

GLAMORGANSHIRE.

Caerphilly, Tonyfelin	4	17	2
Do., for *N P*	1	0	8
Cardiff, for *Italy*	0	5	6
Cardiff, Bethel	6	13	8
Do., Long Cross, for *W & O*	2	2	0
Do, Canton, Hope Ch. Sunday-school, for *N P*	9	6	0
Neath, Orchard-place	0	16	5
Do., for *N P*	3	13	7
Penrhiwceiber, Bethesda English Ch.	3	8	4
Rhondda, Welsh Ch.	4	4	6
Ystalyfera, Caersalem	0	13	0

MONMOUTHSHIRE.

Abergavenny, Bethany, for *W & O*	1	2	6
Do., for *Debt*	1	0	0
Clydach, Calvary	2	13	0
Griffiths Town	0	12	6
Llanvaches, Bethany	1	5	11
Do., for *W & O*	0	7	1

SCOTLAND.

Aberchirder	5	0	0
Anstruther Sunday-sch.	3	0	0
Branderburgh, for *N P, India*	0	12	6
Dalkeith, for *support of Congo boy*	5	0	0
Dunfermline, for *Congo*	8	0	0
Do., for *N P, India*	20	0	0
Edinburgh, Bristo-place, for *N P*	7	0	0
Elgin, for *Congo*	0	10	0
Fraserburgh	11	5	0
Do., for *W & O*	1	0	0
Glasgow	26	14	0
Do., Adelaide-place	40	4	0
Grantown, for *N P*	1	14	6
Do., for *Congo*	1	12	0
Irvine	5	15	6
Kirkcaldy	6	6	0
Do., for *Genoa*	1	1	0
Do., for *China*	1	1	0
Leith	0	10	6
Lochee, for *N P*	7	5	0
Do., Sunday-school	3	7	0
Wick Sunday-school, for *Congo*	2	0	0

IRELAND.

Waterford	9	1	6

NORTH WALES.

DENBIGHSHIRE.

Llanfair, near Ruthin	0	2	5
Llanwrtyd Wells	0	8	0
Wrexham, Chester-st.	4	10	7
Do., Sunday-school	7	15	6

PEMBROKESHIRE.

Broadhaven	4	7	11
Camrose	3	13	8
Glanrhyd	7	18	6
Goedwig	2	4	0
Haverfordwest, Salem	5	0	3
Moleston	1	0	9
Sutton	1	14	4

FOREIGN.

AUSTRALIA.

MELBOURNE.

Garland, Miss	1	0	0
Withorn, Mr Jos.	1	0	0

CALCUTTA.

Lewis, Mr & Mrs F. T.	5	5	0

SOUTH WALES.

CARMARTHENSHIRE.

Bwlchyrhiw, for *N P*	0	7	0
Carmarthen, Eng. Ch.	6	11	8

RADNORSHIRE.

Newbridge-on-Wye	5	0	10
Presteign Sunday-sch.	1	2	6

CONSTANTINOPLE.

Sellar, Mr W.	1	1	0
Tarring, Mr and Mrs C. J.	2	2	0
Bebek Sunday-school, for *Congo*	7	10	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

MR. MICHAEL RICHARDS AND THREE CONGO BOYS.

(From a Photograph by Mr. R. D. Darby.)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

WITH a grateful sense of the Divine goodness, the Committee of the Baptist Missionary Society present to its constituents their Ninety-sixth Annual Report.

FINANCE.

The Balance-sheet for the year just closed exhibits a Debt of

£5,859 9s. 7d.

It is, however, matter for thankfulness that this deficiency is not due to any falling off in Receipts, but to a considerable increase of Expenditure.

The total **Ordinary Receipts** for the year just closed show an increase of

£2,938 5s. 8d.

upon those of the year previous, the actual figures being—

1887—8	£61,341 5 1
1886—7	58,402 19 5
Increase 1887—8 ..	£2,938 5 8

In addition to this increase of £2,938 5s. 8d., £2,385 2s. 8d. has been contributed for the extinction of the Debt of 1886—7.

The Contributions for **General Purposes**, as compared with the year before, show an advance of **£863 9s. 11d.**, the figures being—

1887—8	£43,625 18 1
1886—7	42,762 6 2
Increase 1887—8 ..	£863 11 11

The special gifts for the **Congo Mission** also exhibit an increase of **£988 4s. 7d.**, and the Calcutta Press profits and gain on exchange are also in advance of the year before by **£1,084 19s. 4d.**

While, however, the Receipts have kept in advance, the **Expenditure** exhibits a much larger increase, the figures being—

1887—8	£67,200 14 8
1886—7	62,576 4 6
Increase 1887—8 ..	£4,624 10 2

These last figures are, however, subject to explanation; for it should be remembered that the actual outlay on the Congo Mission for the previous year was **£7,763 9s. 0d.**, reduced in the published cash statement to **£5,820 8s. 3d.**, by crediting that account with **£1,943 0s. 9d.**, the balance in hand of the Congo Fire Special Fund; but for this credit, and the receipt of a special sum of **£2,000** from the Basle Mission on account of the West African Mission, the Debt of the previous year would have been **£6,328 3s. 5d.** instead of **£2,385 2s. 8d.**

Unquestionably the large Deficiency is mainly due to the Congo Mission. The amount charged to the account of 1886-7 having been only **£5,820 8s. 3d.**, and for 1887-8 **£9,955 9s. 5d.**—an apparent increase of **£4,135 1s. 2d.**; although, as explained before, he real increase is only **£2,192 0s. 5d.**, the balance in hand of the Congo Fire Fund (**£1,943 0s. 9d.**) having been credited to the previous year's account, as fully set forth in the Balance-sheet for 1886-7.

In explanation of the large increase in the Congo Mission Expenditure, it should be stated that in consequence of continued ill-health, and numerous and heavy losses by death, the outlay for transit and special travelling has been unusually large. A new boiler for the steamship *Peace*, and the publication of Mr. Holman Bentley's Congo Dictionary and Grammar, are also

exceptional items in the Expenditure. By far the heaviest item of all, however, is the Inland transport, goods for all the stations having to be carried on the backs of Kroomen and natives of the district after reaching Underhill Station; and until the proposed Congo railway becomes an accomplished fact, the Committee fear this outlay will not be greatly reduced.

Nor should it be forgotten in this explanation that the Congo Mission Expenditure for the year before was exceptionally light—the total outlay being considerably less than in previous years, necessitating a much larger expenditure during the year just closed, in order to replenish exhausted stores and secure a proper stock in hand in view of possible emergencies.

The **China Mission** Expenditure also exhibits an increase of **£566 17s. 11d.**, occasioned by the full cost of the maintenance of the New Missionaries coming upon the funds of the Society.

At the commencement of the year now under review the Committee stated in the pages of the MISSIONARY HERALD that they felt convinced that in consequence of the recent and large increase of Agency on the Congo, and in China, India, and other fields, the ordinary income of the Society would need to be augmented by at least **£5,000** before an equilibrium between receipts and expenditure could be established, and the Balance-sheet now presented abundantly substantiates this estimate.

The Committee deeply feel the gravity of the present financial position of the Mission. They are most reluctant to believe that the Churches would have them draw back from the onward policy of the past ten years, or instruct them to retreat or recall.

A policy of rest and inaction may be possible in earthly kingdoms, and in them may be as expedient as commendable; but in the Kingdom of Christ not to advance is to retreat. The Christian Church exists for progress and conquest; its Divine commission, never abrogated, is not stay, but go.

With regard to the debt of **£5,859 5s. 7d.**, the Committee are thankful to report that they have received intimation of certain legacies which, by the special directions of the legators, are not to be added to the Legacy Reserve Fund, but devoted to Expenditure, which will probably be sufficient to extinguish the present burden.

It cannot, however, be too clearly stated that, unless the Receipts of the Society be increased during the coming year by at least

£5,000 0s. 0d.,

the Mission will be again burdened by a new debt of similar amount at the close of next March.

The increase in the Contributions that has taken place during the past year, notwithstanding many drawbacks and much financial pressure, induces the Committee to believe that during the coming year a yet further advance may be secured.

Once again the Committee would plead for new and increased subscriptions If present annual subscribers would increase their subscriptions by twenty per cent., and the large numbers of our church members who, at present, do not regularly contribute, would support the work of the Society by weekly, monthly, or annual subscriptions, the increase so urgently needed would without difficulty be secured.

Beyond question recent extensions of the work of the Mission have established a rate of expenditure considerably in excess of what has hitherto been the income of the Society.

Nor should it be forgotten, either, that recently very special losses have befallen the Mission by the decease of munificent contributors.

During the past year, in annual subscriptions alone, more than **£2,000** has been lost to the ordinary income of the Mission by such removals.

Doubtless also the receipts of the Society have suffered to some extent in consequence of the numerous funds established in various parts of the country in connection with the celebration of Her Majesty's Jubilee.

The Committee cannot but rejoice in the many proofs they are constantly receiving of the deep hold the work of the Mission has upon the churches, and of the self-denial and personal privation characterising many of the gifts.

Not a few instances of touching sacrifice for the support of those who "have hazarded their lives for the Gospel's sake" have come under their notice; and from month to month the pages of the MISSIONARY HERALD have borne witness to the rare devotion of many humble and obscure supporters of the work of the Society.

The problem to be solved is how to secure a still further enlargement of income. Very urgently and earnestly the Committee appeal to the Pastors, Deacons, and Churches of the Denomination to take this pressing question into their immediate, sympathetic, and practical deliberation.

THE MISSIONARY STAFF.

The past year has been marked by several and specially heavy losses.

On Sunday evening, May 1st, the honoured Treasurer of the Society, Joseph Tritton, Esq., entered into rest. His health, never very robust, had been seriously failing for some months previously. On the 22nd April he remarked, "To-day the Committee will meet. Well, I can say or *do nothing*. I leave it all with God." That hymn, so often on the lips of dying saints, "Rock of Ages, cleft for me," was repeated. Some one said, "*You* are on The Rock." In a tone full of assurance he replied, "*Yes, I know I am.*" Conscious to the last, surrounded by the various members of his family, his last words were, "Let me go. Good-night, good-night"; thus ending in perfect peace a life of rare simplicity, and of still rarer spiritual beauty.

In beautiful lines, written by himself many years before, Mr. Tritton has well described his own peaceful departure on that sweet May Sabbath evening:—

"It was a Sabbath evening:—crowds were met,
Or gathering swift, devotion's earnest bands;
And while earth's golden orb, unsunk as yet,
Cast his bright beams upon them, his did set,
And to the temple, which in glory stands,
He passed triumphant up, to "the house not made with hands."

"Methinks the day whereon the Master rose,—
Methinks the hour wherein the Master deigned,
With words of peace and joy, to solace those
Who dared not on His *living* truth repose,
Were a meet season thus to have attained
The rest—the goodly rest—of a paradise regained.

"The day of God in converse to begin
With the Church Militant,—the worn, the tried,
And close it with the host, who passed within
The vestibule of heaven, have ceased from sin
And all its conflicts, and in peace abide,
Keeping eternal Sabbath, their Redeemer's throne beside."

The following minute recorded by the Committee finds a fitting place here:—

"DECEASE OF THE TREASURER.

"It is with profound regret and a deep sense of personal loss that the members of the Committee record the decease of their honoured and beloved Treasurer, Joseph Tritton, Esq.

"At the Jubilee Meeting of the Society, held at Kettering on the 31st of May, 1842, Mr. Tritton for the first time appeared amongst us as a warm and deeply interested sharer in the Society's work, and gave an address characterised by all those features of earnest piety, cultured ease, and beauty of expression which ever made his public addresses so welcome and attractive.

"For eight years he gave his services as a member of the Committee, when the increasing pressure of business led to his withdrawal from that form of duty, but not from frequent assistance as a speaker or chairman at the meetings of the Society. In the year 1867, on the greatly regretted retirement of Sir Morton Peto, Mr. Tritton was elected Treasurer with perfect unanimity, and for the following twenty years occupied that post with the confidence and joy of the entire constituency. It was his 'one desire to serve the Master to the best of his ability.' He regarded the office not simply as a financial one, but as one affording a sphere for the exercise of Christian sympathy and for the service of Christian love, especially to those who occupy high places in the field. In this spirit he cultivated an intimate acquaintance with the missionary brethren, and gave them, from time to time, unnumbered tokens of his interest in their welfare, and in the great work in which they were engaged.

"As Treasurer he was not alone a most liberal donor to the Society's funds, but he sought, to use his own words, to 'get, if possible, more thoroughly at the hidden springs' of solemn personal consecration, to reach the deepest emotions of the Christian heart, whence might flow the streams of supply at home for the aid of those who were striving to 'girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound.'

"Only they who have sat with him in council can ever know with what patience, with what gentleness, with what courtesy, with what fervour of piety, with what clearness of judgment, with what constant regard to the will of the Master, he directed the deliberations of the Committee. He viewed every question in the light of God's truth, and by his devout spirit calmed every divergence of opinion, and secured, if not unanimity, yet the concurrence of all in the final decision.

"The glory of Christ was never absent from his mind. In his first speech as Treasurer he made the remark, 'Unchanged in its nature, no less than in its title, in every place, and in all time, the Gospel of our Lord and Saviour Jesus Christ, in its distinctness, in its sufficiency, and in its pre-eminence, is all that we need with the energies of the Holy Ghost. With this, then, is victory; without this, with anything else than this, with anything else in the stead of this, is defeat.'

"So he lived and moved amongst us as a faithful, humble, fervent, and lowly disciple of the Lord. His conscientiousness never failed, and he exercised a vigilant watchfulness over the expenditure of the funds committed to his care. Brotherly kindness marked his intercourse, while his genuine simplicity of character attracted confidence, and his generosity of heart secured a welcome for all who approached him.

"The years of his presidency have been years of much prosperity in the work of the Society. Its fields of labour have been enlarged, its staff of missionaries increased, and its funds greatly multiplied, and the Committee feel that, for these blessings under the hand of God, they have been largely indebted to the wisdom, the untiring zeal, and generous help of their beloved friend and colleague.

"The Committee beg further respectfully to express their deep sympathy with Mrs. Tritton and his beloved family in the great sorrow that has fallen upon them. They cannot but offer the fervent prayer that the Father of Mercies may grant them to realise the great consolation which the Gospel of Christ provides, and be able to cast all their cares upon Him who is Giver of life and immortality, and the Source of all blessedness and peace."

The past year has also been sadly memorable in connection with the Congo Mission—

Thomas J. Comber,
F. C. Darling,
J. H. Shindler,
Martha Spearing,
H. G. Whitley,
J. E. Biggs,

all having been called to their rest and their reward. It is almost impossible to over-estimate the great loss the Congo Mission has sustained by the death of Mr. Comber. Associated with this enterprise, as one of the pioneers of the work, from its very beginning, all through its development and enlargement, he has been one of its most beloved and trusted leaders—intrepid, far-seeing, and enthusiastic.

After the severer symptoms of his last illness had been to some extent checked, and the terribly high temperature somewhat reduced, medical advice suggested a removal out to sea as the only means of saving his life.

Being so universally beloved, a special steamer was at once placed at his service, and his removal from Matadi to Banana was effected with the greatest ease and comfort. The day following, the German steamship *Lulu Bohlen*, homeward bound, touched at Banana, and Mr. Comber was placed on board in care of his devoted colleague, Mr. Scrivener, and two native Congo boys.

Mr. Scrivener's words are :—

"We embarked in the cool of the evening, being received on board by the doctor of the ship and the captain, who placed a nice cabin at our disposal, and was very kind in many ways. Mr. Comber seemed at once to benefit by the sea breezes ; and when Dr. Small left us the next morning, and we steamed away to sea, my hopes for his speedy restoration to health and strength were very strong. But our blessed Lord and Master in His unerring wisdom and wonderful love had need of our brother for higher service. Instead of improving he gradually sank, passing peacefully away whilst the vessel was anchored off Loango. He was conscious till the last; and though from extreme weakness he was unable to speak in answer to my inquiries, he indicated his perfect trust in his Saviour and complete submission to His will.

"During his sleep he repeated three lines of a hymn as follows :—

"'Oh Christ, Thou art the Fountain,
The deep spring-well of love,
The springs of earth I've tasted—'

I did not catch the last line ; I took notes of our brother's words at once. They have been very helpful to me in this sad, sad season, and I trust that his many, many friends at home will be able, with similar trust to his, to say, 'Thy will, O Lord, be done.'

"The next morning, after his death, the ship cast anchor in Mayumba Bay, and there on shore, in the close vicinity of several other graves, we buried him. I conducted

a short service. The captain, doctor, and many of the crew and passengers were also present, as was also Mr. C. Woerman, one of the owners of the *Lulu Bohlen*, who, on board, was exceedingly kind and sympathetic."

"A plain white marble cross marks the resting-place, and tells the story of one of the purest, bravest, and gentlest of the many heroic lives lived and sacrificed for the uplifting and salvation of Africa.

Of the other workers—so early called to rest—in the words of Mr. Grenfell it may in strictest truth be written: "They were all so earnest, self-sacrificing, gentle, and devoted, that their memories will live in our hearts as long as life lasts; while the blessed prospect of a joyful reunion in the everlasting home, even now, often fills us with joy unspeakable. Only those who have lived and worked side by side with them can fully understand our sore and bitter loss."

While of most of these Congo heroes it may be said "their sun has gone down while it is yet day," other brethren, who for long years have been permitted to toil for the Master, have during the past twelve months fallen asleep.

Foremost amongst these should be mentioned the venerable

George Pearce,

who died at Ootacamund, in Southern India, on the 6th of June, in the eighty-fourth year of his age, and in the sixtieth year of his life in India.

His colleague at Ootacamund, the Rev. Thomas Evans, reporting Mr. Pearce's death, says:—

"This severs the last link which connected our Mission in India with the honoured names of Lawson, Yates, Eustace Carey, and James Penny, known in the time of the immortal trio of Serampore as the "Junior Brethren," who were joined in October, 1826, by James Thomas and George Pearce—all now gone home to the land of love and eternal light."

The following minute of the Committee records the long life and faithful labours of Mr. Pearce:—

"In recording the decease of their oldest missionary, the Rev. George Pearce, the Committee desire to express their cordial esteem for the Christian character and devotedness of their departed friend, and their high appreciation of his long and earnest services in the East Indian Mission. At the close of his college course at Stepney Academical Institution, early in the year 1828, he left this country, with his beloved wife, for Bengal, where he arrived on the 22nd of October, and settled in Calcutta, which continued to be the scene of his missionary labours till his final retirement in 1874. On his arrival he took charge of the station, then recently vacated by the

Rev. Eustace Carey, at once giving himself to the acquisition of the Bengali language, in which he became both a fluent speaker and an acceptable author.

"In 1831 he began his visits to the South Villages, assisting in the formation of the churches, watching over their interests both temporal and spiritual, with the greatest assiduity, and with many marks of the Divine blessing throughout the greater part of his long career. In 1842 he took up his abode at Intally, and assumed the pastorate of the native church. Here for many years he fulfilled his ministry, actively sharing in all the benevolent enterprises of Calcutta, maintaining schools for the instruction of the native Christian community, both boys and girls, and also for heathen children, making frequent preaching excursions to the numerous towns and villages surrounding Calcutta, and fostering the growth of the churches in the South in piety and independence. On his return from a visit to England, in 1855, he settled at Alipore, where in 1860 he commenced, at the request of the Committee, a class for the training of native Christian students for the ministry. This class was subsequently removed to Serampore, and again to Alipore, and was finally closed on his coming to England in 1873. Between fifty and sixty converts were trained under his diligent care and wise supervision for the service of the churches, many of whom continue to this day to regard their tutor with affection and respect.

"In 1870, Mr. Pearce's feebleness and the growing dimness of his sight led him to contemplate, with extreme reluctance, the discontinuance of his active duties, and finally in 1874, after forty-eight years of a ministry much honoured of God, with the full acquiescence of the Committee, he retired to Ootacamund in the Neilgherry Hills.

"In June, 1875, he had the grief of losing the dear partner of his life, whose long labours among the women and female children of Bengal were only second to his own in his wider sphere. For a few years, while his strength allowed, he found a congenial field of labour among the English community of Ootacamund. In the weakness and entire blindness which ensued, he found in the affection of Miss Peabody, who became his wife in 1877, a companion and helpmeet indeed, and one who thoroughly sympathised with him in all his services for Christ. She remains to mourn his departure; and the Committee desire to offer to her their warmest sympathy and Christian regards.

"If not quite so prominent in the mission-field as some of his early associates, the Committee rejoice to speak of their departed friend with the warmest affection as behind none of them in earnestness of zeal, in his gentleness and meekness of Christian character, as a servant of the Lord, and as a missionary, fulfilling in an eminent degree for close upon half a century the duties of the office to which he was called. 'A good and faithful servant,' he has now entered on the joy of his Lord."

On the 18th of June, at Anerley, very suddenly died the Rev. John Davey, of the Bahamas Mission. For nearly thirty years Mr. Davey faithfully laboured at Nassau, retiring from active service only a short while ago in consequence of the broken condition of Mrs. Davey's health, and her consequent inability to again endure the climate of the West Indies.

By the death of Mr. Herschel Dear, of Monghyr, an Honorary Member of the Committee, in October last, the Committee feel that the Mission, especially in India, has sustained an almost irreparable loss. In the words of the minute adopted by the Indian Conference:—

"Throughout the whole of his long career his faith was firm and strong, and his

works of piety and love more abundant. Singularly successful in business, and continually increasing in wealth, he was to the last utterly free from ostentation and worldly-mindedness. With advancing years he became more thoughtful, gentle, spiritual, and beloved. A large number of friends in both hemispheres have lost a true benefactor, our Mission one of its most enthusiastic sympathisers and munificent supporters, whilst to the whole Church of Christ he was a bright example and witness to the power of God's grace."

While the Committee have to mourn over many and specially severe losses, they have also to rejoice in very considerable additions to the staff of workers. The China Mission has been strengthened by the addition of Messrs. Shorrock and Bruce; the Congo by Messrs. J. G. Brown, F. G. Harrison, A. D. Slade, and the Misses Edith Butcher and Cassie Silvey; India by Messrs. A. B. West and A. J. McLean, and San Domingo by Mr. E. V. Donaldson.

Brethren G. H. Rouse, T. R. Edwards, Geo. Grenfell, J. H. Weeks, and W. H. Gamble, after a season of rest at home, have returned to their various fields of labour much benefited and refreshed; while Mr. R. Wright Hay has exchanged Africa for India, and our veteran brother, the Rev. James Smith, has once again returned to labour in the land of his adoption.

Mr. John Pinnock has removed from the Cameroons to the Congo; and Mr. J. J. Fuller, having completed the transfer of the Cameroons and Victoria stations to the brethren of the Basle Mission, is now on his voyage to England. The connection of Mr. C. H. Richardson with the Society has been terminated, and he has been engaged by the Basle Society as one of their agents. Miss Dawbarn has exchanged China for Japan, and is now actively engaged in mission work in Tokio.

In consequence of ill-health the Revs. Arthur Wood, of Agra, and S. J. Jones, of Dinapore, have been compelled to relinquish their pastorates in those cities and return to England.

The Revs. R. F. Guyton, of Delhi; Bowen James, of Dinagepore; and J. W. Thomas, of Calcutta; Francis James, of China; and G. Cameron and D. Charters, of the Congo, have been compelled, by impaired health, to seek a season of rest and change at home; while the Revs. T. H. Barnett, of Dacca; Arthur Jewson, of Commillah; J. Ewen, of Benares; R. E. Gammon, of Puerto Plata, and Daniel Wilshere, of Nassau, for the same reason, are expected soon to arrive in England.

The Committee have also invited their devoted native brother, Mr. Romanath Ray Chowdhry, of Allahabad, to pay a short visit to this country during the current year.

Mr. Teichmann has exchanged Serampore for Barisal, Mr. T. R. Edwards having resumed his duties at the College, Mr. Tregellus has taken up work at Jessore, and Mr. Ellison at Dacca; while Mr. Price, of Dinapore, takes temporary charge of the work in Benares while Mr. Ewen visits England.

The Committee feel specially thankful that they have secured for the vacant post of treasurer W. R. Rickett, Esq., of Hampstead; and they are well assured that the friends and supporters of the Mission throughout the country will greatly rejoice at the acceptance of this important position by one so deeply interested in the great work of the Society, and so practically and generously active on its behalf.

In the early autumn of last year, on the motion of Sir S. Morton Peto, Bart., the Committee very cordially passed the following resolution :—

"That, in view of the lonely position occupied by so many of our missionary brethren in distant fields of labour, and their practical exile from home, friends, and associations, the Committee feel it most desirable that efforts should be made to secure for each missionary in the field some friend, or friends, in this country who will undertake to keep up personal sympathetic communication by periodical despatch of Christian literature—say, of papers, magazines, pamphlets, and books, and occasional correspondence—it being the judgment of the Committee that such sympathetic thought and consideration will tend greatly to the happiness and encouragement of their missionary brethren, who are now bearing the heat and burden of the day."

The Committee are thankful to report that so warmly has Sir Morton Peto's suggestion been received that nearly all their missionary brethren have been put into communication with some kind home correspondent, and they have received from many brethren on the field grateful expressions of appreciation of these practical proofs of sympathy and interest.

With a view to indicating arrangements under this plan already completed, the Committee publish a list of these friends, which will be found attached to the Table of Missionaries at the end of this Report.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

SOUTH INDIA—Ootacamund.

WESTERN INDIA—Bombay and Poona.

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Commilla, Mymensing, Barisal, Madripore, Chittagong, Soory, and Jamtara.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Muttra, Delhi, Simla.

SUB-STATIONS	**127**
Missionaries (9 in England)	**63**
Native Evangelists	**136**

Reporting on the work of the Mission in India during the past year, the Rev. George Kerry writes:—

"The tidings from the different stations occupied by the brethren labouring in connection with the Baptist Missionary Society in India during the year 1887 are a record of patient, faithful, and blessed work. No workers in the service of Christ have had greater trial of patience perhaps than those in India. For the past nearly one hundred years, it has been a night of toil with comparatively few and slight gleams of light in the darkness. These gleams of light have come with increasing frequency, and for longer duration as the night has worn away, and now many 'watchmen' are ready to cry, 'The morning breaketh.' It is true that what would be called great success, as indicated by the number of baptisms and open avowal of allegiance, has not been given yet, but from all directions we are told of increasing readiness to hear the Gospel, and to obtain copies of the Holy Scriptures which are being circulated more widely than ever, and are sold at a nominal price. The friendliness of the people almost everywhere to the preachers of the Gospel is most marked; Hindus and Mohammedans often showing hospitality and kindness in various ways is most encouraging. The great need for India now is the mighty outpouring of the Holy Spirit on those to whom the Word of the Lord has come, and who now understand that the Gospel is presented to them as the message of God's love and mercy to all men in their sin and misery."

PRESENT ASPECTS OF THE WORK.

It cannot be too often repeated that the one supreme need of the heathen world is a personal knowledge and acceptance of Jesus Christ and His salvation. The great aim of our brethren, the missionaries, is to *Christianise* by means of the fearless loving proclamation of the blessed Gospel of the Grace of God.

In the words of the devoted patriarch of the East, the late Dr. Binney, of Rangoon:—

"Not attack, controversy, or ridicule, but the warm, earnest, loving, persistent, plain preaching of 'the glad tidings'; this is the agency that is to bring India to the feet of Christ. Christ and Christ crucified—the story of the Cross lovingly, faithfully, plainly proclaimed—this will touch men's hearts, and bless men's lives as nothing else can."

The one great object of the missionary is that which is called by the frequently misunderstood term *conversion;* the old man cast aside, the new man formed within.

With regard to this all-vital change it has been well said:—

"It requires little knowledge of human nature, and no deep acquaintance with the result of mere learning, to become convinced that no amount of education and no amount of physical comfort or discomfort can effect this conversion. The most accurately systematic knowledge of moral truth, the keenest insight into its beauty, and the most unquestioned ability to expound it to others are, in the West no less than in the East, quite compatible with a vicious life. Lack of knowledge has led no man into the ways of evil who was born in a Christian country. It is not, therefore, clearness of intellectual vision alone which guides a man to be either a new or a true man. Conduct, we know, is affected more by the heart than the head. 'Out of the heart are the issues of life.' The Oriental has been instructed as a babe at his mother's knee to bow to the image of this god and to honour the name of that idol. The affections of his heart are trellised round these images, and the power of custom has hardened their hold with his growing years.

"The all-important question in missions is, therefore, how to unwind these heart affections and re-entwine them around the living and the deathless that will never crumble away. How can we gain access to and move the hearts of heathen people? You may indeed by your logic destroy his idols and lead him to question much of what he has believed. But is he the better man because he ceases to burn incense or prostrate himself once a year in the temples? You desire him to become a new man—not merely to put off Buddha, but to put on Christ. And in order to do this his heart must be won. With the battering ram of superior knowledge you may with little difficulty knock down the intellectual fort, but, as we may learn from India, you are far yet from the citadel of the heart. *And it is through the heart alone that the change we seek is to be effected.* Intellectual training and other philanthropic agencies will pave the way to a certain extent. They will help in pulling down and clearing away in whole or in part the rubbish of the old building, but they cannot lay even the foundation of the new. It is the old story of the 'love of Christ which passeth knowledge' alone which will effect the great and all vital change."

The early disciples, when driven from Jerusalem and scattered abroad, went straight into the great cities of the Roman world, the very centres of heathen philosopies, corruption, and wickedness, and boldly planted in the midst of them the Banner of the Cross, preaching "Jesus and the Resurrection" to Gentile and Jew, philosopher and peasant, high and low, rich and poor, and gathering converts into Christian

churches, pushed on from city to city, province to province, until they entered Rome itself, and invaded even Cæsar's household.

Their simple reliance was upon "the Gospel of the Grace of God" which they ever carried in their hearts and preached in demonstration and power of the Spirit, confident that Christ Himself would abundantly verify His Ascension promise, and that the Cross in the hands of the Eternal Spirit was of itself able to convert the soul and renew the life.

It was the policy of Faith—the policy of simple trust in God and the power of His Gospel—and it wrought wonders. It went everywhere "conquering and to conquer."

And surely the nearer the Church of our day both at home and on the foreign mission-field approaches this apostolic method the more will God honour and bless her instrumentality, and the reports from our brethren abundantly confirm this.

Mr. David Jones, of Agra, writes:—

"We believe most of all in the plain, loving, faithful preaching of the Gospel of the Grace of God. During the past year the *sowing* has been broadcast. The work has been done in a variety of ways. Now to the many, and now to the few, to the ones, and twos, when walking along the road entering into conversation with a fellow-traveller. *We* have reaped some, others may have reaped where we have sown, and we are looking forward to more reaping. We love to think that the angels *may* have reaped some, unknown to any missionaries; but of this one thing we are *confident*—'The Lord knoweth them that are His.'"

Referring to work in the Agra district, Mr. Potter reports:—

"At Basaye, in the native state of Dholepore, we found the people attentive to hear the Gospel. The native gentleman in charge of the Treasury, a man of wealth and intelligence, heard us preaching in the market place. He afterwards visited us at our tent, and invited us to call at the Treasury. On each occasion we preached unto him Jesus. He purchased a New Testament, and paid for a copy of the Old Testament in Hindi, which we forwarded to him afterwards. He promised to study the Bible carefully.

"At Barein, the same State, we were privileged to hear on the spot of the conversion, life, and triumphant death of Pundit Anand Masih. This man purchased a copy of the Book of Psalms in Sanskrit at a mela, and read it carefully. Afterwards, on hearing the Gospel preached in his native town by one of our native preachers, he came forward and confessed that he was a Christian. He was afterwards baptized, and continued to live among his own people. By life and lip he preached Christ till his death a few years after. A Hindu Pundit, describing his death to me, said that when dying his friends clustered round the bed, and urged him to forsake Christ and repeat the name of Ram. He smiled, and said, 'Do you think you know better than I do who is the true Saviour?—"Jesus, only Jesus!"'—and, so saying, he fell asleep.

"Another case was that of P. D., of Goudonte, whose story was most touching. Formerly a Hindu priest, he is now a devout and humble follower of Jesus. Formerly the people came to worship at his shrine, and made him many offerings; now they refused him water from the village well. He had forsaken much for Christ, yet his face

grew radiant as he told of the hundredfold rewards he had received, according to the promise and the bright hope of eternal life beyond. It was to me one of the happiest moments of my life when I stood with this converted priest in the old, deserted temple, and sang the victory of Jesus, and joined with him in prayer that soon every temple might in like manner be consecrated to the Lord.

"This good man has a little land which he desires to give for the erection of mission premises. May he live to see his heart's desire fulfilled!"

Mr. Jones reports:—

"Eleven converts have been baptized in Agra, two we fear have lapsed, one did soon after his baptism, and another quite recently. Our life is made up of joys and sorrows, lights and shades; this is *so* true of the life of the missionary. The baptism of the wife and two sons of our dear brother Hari Ram—after years of praying and waiting the answer has come. In the HERALD for September, 1880, I asked friends in England to pray for them. A lady in Watford wrote their names in her book, and has being praying for them since then. She has written us telling of her joy on seeing the account of their having declared themselves for Christ. Three Ascetics or 'Holy men,' were baptized during the year. Two we hope are working here and there for the Lord. The third is earning his bread as a watchman."

Both Mr. Jones and Mr. Potter refer to hindrances. The former writes:—

"We were very grieved at one large village in the Agra district to find the young son of the station master in possession of one hundred or more pictures of Hindu gods and goddesses; these were all printed in England, and sent out with cotton goods, from Manchester and other places. Idols, manufactured in England, are sold out here. Vile literature is poured into the country from England, and so is brandy, rum, gin, beer, &c., &c. Avowed Atheists come out to teach the youths of India. Here in the country itself facilities for drinking intoxicants are being increased. Nor is the opium traffic on the decrease; we hear it is increasing—and this for the sake of revenue. These and many others are hindrances from our own people. Had we nothing but depraved human nature, and huge, false systems of religions to support it, to war against, it would have been sufficient, but the same Arm that we should in that case rely on is what we rely on now, and it is mighty to save. OUR HOPE IS IN GOD."

From Barisal Mr. Anderson reports:—

"At no period has the prospect of the enlargement of Christ's Kingdom in our part of the country been brighter than it is now. This year we have had large additions to the number of the converts, and amidst much and very trying opposition on the part both of zemindars and the ryots the Gospel has been planted in a new locality, and several persons have accepted it. I baptized sixty-eight converts during my last tour.

"The schools in Barisal are flourishing. We have some thirty boys in our boarding establishment who attend the Government school, and we have a still larger number of girls who have been zealously taught, and a very marked improvement in the character and conduct of the pupils has followed. This school will have an elevating effect upon the social life of the Christians in the villages. Several young women continue to be trained for the work of teachers.

"The number of our schools in the Mofussil has increased. The special contributions received from the Sunday-schools of London, through the kind intervention and prompting of the Young Men's Baptist Missionary Association, have enabled us to open ten new schools. We have now thirty-six in all."

Mr. J. G. Kerry writes:—

"In January the Gospel was planted in a new village, called Chundrohar. Mr. Anderson and I spent three weeks there. Two families—*i.e.*, thirteen souls—embraced Christianity. Of these Mr. Anderson baptized five. Of course they met with persecution, the whole village, intimidated by the landlords, turned against them. They also had sorrow. The head of one family passed away in April, two and a half months after he had put on Christ by baptism. In May a child of the second family accidentally fell into the fire and died from the effects. The father of this little one has had to give up all for Christ. But loss of home and child has not shaken his faith in God, for he still stands firm and preaches the Gospel at every opportunity."

During the past year a new station has been opened at Madaripore under the care of the Rev. Robert Spurgeon, who reports:—

"It was April before we could finally take up our residence at Madaripore, and even then all our difficulties were not at an end. Gradually, however, the clouds dispersed, and peace reigned around us. Then more direct work for our Master was begun. The three evangelists were almost constantly out in their little boat, traversing the new district in various directions. In a number of places they had evidence of a good work having been begun, and we intend to follow it up. In the town of Madaripore itself very little impression seems to be made. 'The pure air of the Mission has already blown over the bazaar,' said a Babu to me once; and we may hope that good of an indefinite kind has been done even by our presence. The constant distribution of tracts and books is to this people like the inrushing of a purer air than they are wont to breathe. Only some acknowledge the presence of such a change, but many must feel it. During the year letters have come from various quarters, assuring me that numbers of people have a desire to turn to Christ."

Mr. Anderson further reports:—

"The Brahmos of Barisal seem to be more earnest in their desire to know and follow the truth than the Brahmos of other places. We are proposing to erect a large preaching hall, at which we hope to meet with that section of the community and other educated persons, as well as members of the humble classes. The time, I hope, has come when we should make a special effort in the headquarters of the district, which is also the headquarters of the Mission, to reach all classes in a more efficient way than for some years past we have been able to do, owing to our being so few in number; and I hope that such an entrance in among them will not be in vain.

"A new station has been opened in Turki, from which the Gospel is being sounded forth among the residents in a considerable part of this district."

From Dinagepore Mr. Denham Robinson reports:—

"I have much pleasure in stating that the work in this district during the past year has been such as to fill us with a bright hope for the future, and gratitude for the past. On May 3rd three men from Peregachi, a village near Raygunge, some thirty miles from Dinagepore, came to me desiring to be baptized. I found that they had first heard the Gospel seven years ago at Raygunge mela (fair), where Mr. Bowen James and Babu S. C. Dey preached. The words spoken by our brethren on this occasion had a powerful effect on the hearts of these three simple villagers, so that afterwards in their rustic home they meditated and talked over what they had heard, until one of them, resolving to confess Christ openly, applied to a German missionary and was christened by him. On return-

ing home, this convert began to instruct his two companions according to his ability. He taught them how to pray, and spoke such words as he was able to, following the light he had. Thus, for some three or four years, they continued searching after Christ, until at last conviction dawned upon them that He was the true Saviour. So for the last two years they have been Christians at heart, but have only now obtained the courage to come forward boldly and confess Christ before men. Babu S. C. Dey took them to his house in Dinagepore, and after entertaining them for three days, during which time he became thoroughly convinced of their sincerity, accompanied them to their village work at Raygunge, and pitched his tent there.

"No sooner was his arrival known to the inhabitants than they flocked to the tent in order to converse and buy books. Two young men, sons of the Rajah's tehsildar (collector), came by night and asked to see the books, from which they chose two small-sized copies of the Gospels, refusing to take the larger-sized, because, said they, 'we can hide the small books, but the large are apt to lie about, and if the tehsildar sees them, he will be sure to burn them.' The work was progressing wonderfully when the tehsildar, who was a strict Hindu, became alarmed at the news that three men from the village had become Christians. He accordingly forbade the buying of books, and threatened our three converts with expulsion from the land were they to become Christians openly. The commotion that ensued unfortunately put a stop to the baptism which was to have taken place, and Surjya Babu was obliged to return to Dinagepore at least for a time. Since then, however, I have spoken to the Rajah of Dinagepore with respect to the tehsildar's persecution of these Raygunge Christians, and he has given me his promise to inquire into the matter, and put a stop to any such proceedings in the future. We intend to visit them as soon as possible, and I have no doubt that there are many more in this interesting village who are ripe for Gospel influences. I can do no more here than state a few such facts as I have mentioned; but many incidents have occurred which serve to show that the Spirit of God is working in a remarkable manner both among the Christians of our churches and the superstitious hill tribes (Kols and Polias) scattered over the regions of Northern Bengal. It is my belief that the time is not far off when there will be a great awakening among these people, who, when once they are won over to the truth, will form an interesting and distinct type of Christians."

Mr. Ellison, of Mymensing, mentions an interesting case of good arising from the sale of Christian books. He writes:—

"We have had a proof this year of the importance of selling good books, in the conversion of a young Brahmin of high caste. When asked how he had been led to think of accepting the Christian religion, he said he had bought some Christian books from one of our colporteurs, and he had read them in secret. He has given up many worldly advantages and has overcome many obstacles to make a public profession of Christ."

In connection with the native churches in the Barisal district, recently a deeply interesting Native Christian Conference was held at Amgram. It was very largely attended, and a most earnest and united spirit was manifested throughout its numerous sittings.

Mr. Spurgeon reports:—

"Papers were read on the following subjects, and excellent discussions ensued:—Self-knowledge,' 'Faith,' 'How to make the Gospel Fruitful,' 'Oneness with Christ,'

'Work for Young Men,' 'Needs of the Native Churches,' 'Heaven,' 'Church Discipline,' 'Maintenance of Zeal,' 'How Women behaved towards Christ in the Gospels,' 'The Present State of the Women of our Churches.' The last was written and read by a native woman who three years ago read the first paper in public that had ever been read by a woman. I venture to give a translation of a few sentences. A Hindu gentleman present offered to print five hundred copies of it for free distribution; and as he is a pleader here in Madaripore I shall give it him to do so.

"A NATIVE WOMAN'S APPEAL.

"'To-day,' pleaded our sister, 'this motherland of ours is being swept along by the flood of sin. Those who are in the boat of salvation are asleep. If anyone cries out, and says, "Alas! she is drowning. Take her into the boat," then others, rebuking her, say, "You break our rest. Keep quiet. Don't hinder our sleep." No, sisters! Come, let us leave our slumber, and with enthusiasm step forth to the place of duty. Let us put forth our utmost strength to draw and lift our land out of the sea of sin. Some say, "Women won't go to heaven; what need is there for their education?" According to my small mind, this is unscriptural and illogical. Christ says, "Him that cometh to Me I will in no wise cast out." He makes no distinction between men and women in that. After His resurrection He first appeared to a woman. Beside being born of a woman, He has freed for ever women from the stain, and glorified them. Paul's Epistles have many names of women in them. Christ said Mary had chosen the good part when she sat at His feet and heard His teaching. When the Sadducees tempted Him with the story of the woman who had seven husbands, how did He reply? Jesus said, Ye do greatly err, not knowing the Scriptures or the power of God. In the resurrection they do not marry. They are like the angels. Now, if women won't go to heaven, Christ would not have said this. Woman is a part of man. How then can one part be in heaven and the other in hell? The value of female education can be learnt from a perusal of the life of the saintly Monica. Both her husband and son were bad. It was seventeen years before she gained them by prayer and exhortation and Scripture. Had she been unlearned this power could never have been in her. Education is necessary, but religion is more so. Yet those who hinder the uplifting of women destroy their spiritual life. In fact, they will have to give an account for the souls lost. Christ Jesus came into the world to save women as well as men.'"

The Rev. J. D. Bate, of Allahabad, reports:—

"The work here has gone on during the past year in much the usual way; there has been no sensation, but still plenty of good work in the good old way. The work of preaching in the bazaars and streets of the city, and at the Hindu festivals held here, has also gone on regularly as usual. I regret that, owing to a rather serious accident to my right leg which occurred exactly a year ago, I have not been able to do so much at what is technically known as 'Bazar preaching' as of yore, but the brethren associated with me have done it regularly, and with their usual devotedness and efficiency. An interesting incident came to my notice lately in reference to this branch of missionary operation. A few years ago a friend of mine (a missionary of another society) was frequently engaged in street preaching, and was seen on many occasions by the chief police officer (a servant of Government) of the district holding forth the 'Word of Life' to the heathen around him in the market places. The official was (what so many of the official classes in the service of Government are) a professed atheist, and of course wholly callous respecting the concerns of his soul. He did not hesitate to say that the missionary was a *fool* (a rather hackneyed imputation at this late day), and that none but a man deficient in sense would think of getting such wise people as these men of the

East to attach credence to the things contained between the lids of the Bible. The missionary never had an opportunity of exchanging as much as a single word with this high official, but merely noticed him as he passed on horseback by the place of preaching; yet God used my dear friend as His instrument for that unhappy man's conversion from sin to holiness. The movement of the Divine Spirit in his mind began with a doubt whether, after all, the missionary was such a fool as he had been wont to suppose, and whether the Gospel message was the *effete* and foolish thing he had taken it to be. From this simple point his mind went on working, and at length the blessed Scriptures opened up their store of treasure to him, and the Divine Redeemer was no longer to him 'a root out of dry ground without form or comeliness.' The light entered, the doubts vanished, the consciousness of forgiveness of sin took possession of his spirit, and his life thenceforward was a life of Divine joy. All this went on and grew to the point of Christian decision before the missionary knew of how blessed and great a work God had made him the unconscious instrument.

"There is danger of our supposing that all these people need is that they be turned away from idols and false systems of religion. It is from this supposition that there are many even among English Christians who make no secret of their opinion that we missionaries 'are rather a long time about it.' But the uselessness and senselessness of idol systems are points regarding which multitudes of the people in the land are convinced already. There is something else than mere idol worship, and no less fatal, from which they need to be delivered. They need to be emancipated from the love of sin and from thraldom to the evil one from which all idolatry originally sprang.

"They need deliverance from revolt from the holy nature of the Great Supreme and His rightful requirements. Already fully convinced of the foolishness and futility of idolatry, they still need to be awakened to the hatefulness of their sin. To effect this is the function, not of the missionary's logic nor of the civilising agencies of Western learning, but of the ever-blessed Spirit, 'without whom nothing is holy,' the sole Author of all true repentance and spiritual energy in the souls of men. Those who think that the making of men Christians means merely convincing them of the absurdity and futility of image worship, may effect in them a change of religion while the soul is left untouched, impenitent, uncleansed, unforgiven. If, moreover, by the term 'belief' we mean the intellectual admission of the logical soundness of the Gospel system, and its superiority to all other claimants to human credence, then multitudes of the people of this land are already 'believers' in Christianity, though not 'professors of it.'

"SEARCHING THE SCRIPTURES.

"No healthy and benevolent Christian mind will, I suppose, question that the calm and steady search for God, 'if haply they may find Him,' is a reasonable and most blessed thing, especially when it is prosecuted by means of His own revealed Word, and this is what is now going on around us in this land, and that among a circle the compass of which widens upon inquiry. Let me mention a single instance. A very highly educated gentleman, a barrister, and therefore a member of one of your Inns of Court, and a legal practitioner of some renown in one of the Indian high courts of judicature, took to corresponding with me a few months ago respecting a son of his. In the course of correspondence something was said which led him to pen to me the following words: 'I do assure you that never a day passes without my reading my Bible.' 'My Bible.' Verily, thou art not far from the kingdom of God! He is a man of high reputation, an extensive reader, and one of blameless life. A Brahman by birth, yet a total unbeliever in the religion of his ancestors—he does not practice that religion in any shape or form—he speaks of the Book that reveals to him Jesus as 'my Bible,' and this treasure he searches daily. His case is not a solitary one; it is but by accident that such

cases come to one's notice. The Divine Agent is working out the deliverance of this people in His own way, and we are His instruments.

"Let me give you another instance of an entirely different mode of operation by which the work of missionaries is obtaining recognition in the most unexpected ways. A very wealthy man (a Hindu) with a *penchant* for antiquarian studies of a religious nature, has lately published, at his own expense, a work on the religions of India. The work is not in the English language, and is, therefore, intended by its author to have the widest possible circulation among his fellow-countrymen. Among other things, a section is devoted to an account of the founder of each religion, and one entire section is taken up with an account of the birth and history of Christ! The book is not controversial in its nature. The object of it is simply to give an unvarnished account of the several biographies as set forth in the respective sacred books, and the account of the Lord's life is taken from the Scriptures, and is a *bonâ fide* narrative of His earthly history, and statement of His teachings, and of His pretensions. Thus has Christianity come to be regarded here already as one of the religions of the land, and its Divine Founder has come to be regarded as one among the benefactors of the people, one with whom the historian of Indian religion has to make his account.

"Some three years ago my attention was called, during one of my journeys among the villages of this district, to another book in yet another of the native languages (the Urdâ) in which was an exactly similar account of our Lord's earthly career and of His doctrines and claims. With no controversial or distinctive object was this bookwritten, but merely to give the reader a cold, unprejudiced account of Râm, Krishna, Buddha, Christ, Mohammed, &c. This book was the work of a native (with no pretence of being a Christian), and it was intended for the instruction of educated young men in the things which all young men ought to know. I bought the book, and read it every word, thinking that I might find in its pages an attempt to discount in the minds of the rising generation the work of Christian missionaries. But nothing of the kind did the book contain. Thus is the 'Star of Bethlehem' fairly risen over the land; it is brighter and fairer than any of the other stars, and dims even the brightest of them, and many of 'the wise men of the East' (the thoughtful, the devout, the anxious) are being guided by its light to the discovery of the 'Holy Child, Jesus.' What may we not hope for when beyond that the people themselves thus take to propagating the simple story of that sublime biography, and recognising in Jesus the Founder of one of the religions of their country? And yet we are told by some that missionaries have done nothing. And those who tell us this are men of reading, who hail from Christian England! Verily 'none are so blind as those who do not wish to see.' Let us rather listen to the words of a great and good man, lately deceased, that lamented sage, Keshub Chunder Sen, 'Jesus Christ is the Saviour of India,' and let us 'as faithful stewards of the manifold grace of God,' encouraged and sustained by the signs which have thus attended our labours, echo his sagacious forecast with a yet more definite sentiment, 'Christ for India, and all India for Christ.'

"SIGNS OF THE TIMES.

"The facts I have put forward help to show that the Kingdom of our Lord does not spread in every land on exactly the same lines. Thus far the triumphs of grace in this country have in great measure been by units. But the signs of mental upheaval on every hand at the present moment encourage us to anticipate that there will be in the days to come a general turning to the Lord. There is every indication that the minds of thoughtful and leading men throughout the land have, not only broken with the old idolatry, but are in a state of ferment and general inquiry and unrest. We rejoice the more over the individual instances of conversion here and there, because they are tokens

from which we may gather good auguries. The Divine power that saves few is (we need not doubt) abundantly capable of saving a 'multitude that no man can number. We do well to rejoice over the few drops when there is a 'sound of abundance of rain' in the dry and thirsty land. All the signs which are about us here on every hand (of which the great movements known as 'the Brahmo Samaj' and 'the Arya Samaj' are tangible instances) tell of the dissatisfaction of the general mind of the people with the old beliefs, and of the gradual and widespread awakening of a desire to break away from the domination of a galling and unprofitable priestcraft. We, who know how the Lord has wrought in the past, know what that means. It is the half-awakened response of the popular mind to the Gospel call: 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' The people are thus rubbing their eyes as from the sleep of centuries, and are bewildered with the cry, 'Ho, here! and Ho, there!' The eagerness with which Christian literature is bought up and read through the length and breadth of the land, the eagerness with which the preaching of Christ, as the 'Desire of All Nations,' is listened to in the places of public concourse, leave no ground for doubting that He will yet be this people's choice, and that He is taking to Himself His throne in their belief, their affections, and their homage. The bitter complaints of the Hindu priests that, by the advent of Christianity, times have changed as far as they are concerned; that they are obliged nowadays to turn to manual labour and get their living by secular occupations; that the minds of the devotees are infected with revolutionary ideas in the matter of religion; that their sheep are all gone astray, running hither and thither (these doleful complaints which I have so many times heard from their own lips), are substantial proofs that the work of missionaries has taken firm hold on the popular mind, that 'our work in the Lord is not in vain.' It is said in the Hindu sacred books (see the Bhâgawat Purâna, sect. xi. and xii.) that a foreign race will land on these shores in the latter days, and that the minds of the Hindus will be turned away from the faith of the Brahmans, and that this apostacy will be a sign of the last times. With these facts before their minds what wonder that many of them tell us (as they have often told me) that the religion we teach will in the not distant future become the general religion of India! The forward tendency of Christianity, and the vanishing tendency of Hinduism, are visible on every hand, and are declared by a thousand signs.

"Conversing with a pundit from Benares here, he—of his own prompting, and without my having given him as much as the leading thought—cited the very book I have just named as his authority for believing that the days of Hinduism are numbered, and that the religion of the future here will be that which Christians have brought.

"And as for those of the Hindus who still protest their faith in the Avatárs, they have adopted a new line of defence. One of the most generally accepted books among the Hindus of these Upper Provinces is the book which contains the account of the exploits of the god Krishna. As missionaries know now as well as the pundits themselves what is recorded of him, and have exposed him in his true light as an impostor, the priests nowadays cry out that the account of his vile doings is all figurative, and must not be taken in the plain, grammatical sense! This surely looks very much like 'caving in,' and is a distinct triumph for the Gospel. The filthy thing thus cannot endure the relentless light of Gospel morality and the example of Christ.

"A very pleasing instance of Christian endurance and Christian sincerity came to my notice some time ago.

"One of the members of our native Christian Church had business in Jubblepore, the central town of Hindustan. When he returned, I inquired of him how he spent his Sundays during the time he was there. He told me there was a Christian native in that town connected with the service of Government, and that this man (a man in easy

circumstances) was wont regularly to open his own house on the Sabbath for worship and preaching. The man was a Baptist; and there were several of our own people residing in the town, but there was no public place of worship for them. Is not this the very thing we want to see—self-help among the people, the spontaneous gathering together in the name of the Lord for His worship and for mutual edification, without pecuniary connection with any missionary society, and without the personal influence and presence of any missionary? Thus does the soundness of Christian work in the land and the sincerity of some of the converts assert itself when circumstances so situate the people that they are thrown back on the first principles of their faith, and stand or fall according to their sincerity. Thus has this man's zeal asserted its Divine origin, and made him a centre of good among his fellow-Christians providentially thrown into his path. 'No man when he lighteth a candle putteth it under a bushel.'"

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

In 1817, Dr. Carey wrote:—

"I conceive that the work of duly preparing as large a body as possible of Christian natives of India for the work of pastors and evangelists is of immense moment. India will never be turned from her grossness of idolatry to serve the true and living God unless the grace of God rest abundantly on converted natives to qualify them for mission work. In my judgment, therefore, it is on native evangelists that the weight of the great work must ultimately rest."

Fully concurring in this judgment, the Committee are specially thankful to report progress in connection with their Native Christian Training Institutions at Serampore and Delhi, and their Preliminary Training Schools at Bishtopore and Barisal.

Mr. Teichmann, who, during the past year, has taken the place of the Rev. E. S. Summers, B.A., at present on a visit to England, reports as to Serampore:—

"The curriculum for the past year has been for the English students:

"Butler's 'Analogy'; Epistle to the Hebrews with Commentary; Genesis and Exodus with Commentary; Angus' 'Bible Handbook'; Hodge's 'Systematic Theology'; Wayland's 'Moral Science'; 'Prophecy,' by Redford; Greek Testament Gospel of Luke; Greek Grammar and Hebrew Grammar, Part I.

"In all these subjects the students have passed well in the examinations conducted chiefly by outsiders, to whom we are much indebted for their kind assistance.

"The Vernacular Class consisted of the following twelve students:—

Chandra Kumar Shaha	Barisal.
Shadhon Chunder Sircar	Ditto.
Nobin Chunder Dutt	Chittagong.
Russick Lal Shaha	Kulnea.
Prionath Rai	Serampore.
Chandra Kumar Rai	Barisal.
oyal Chunder Sircar	Ditto

Guru Churan Bapari	Barisal.
Surjya Kumar Sircar	Ditto.
Dhononjoy Sharma	Commillah.
Haranonda Mondol	South Villages.
Debendra Nath Rai	Ditto.

"Of these the first five, having finished their College course, leave this year and take up work at Mymensing, Jhenida, Chittagong, Dinagepore, and Agra respectively.

"Surjya Kumar Sircar will leave also at the end of this term.

"The students of this class have studied the following subjects :—

"Gospel of John; Epistles to Ephesians and Galatians with Dr. Wenger's Commentary; Proverbs i.—ii. with S. P. Buksh's Commentary; Companion to the Bible; Vaughan's 'Who is Christ?'; First and Second Books of Samuel; Bengali, Urdu, and English. They have passed on the whole very creditable examinations.

"THE CHRISTIAN BOARDING SCHOOL contains at present thirty-nine boarders and seven day scholars. We believe the boys have worked well, and hope that the result of the final examination in December will not disappoint us in this expectation. One of the boys put on Christ by baptism this year. Those who were baptized during the last two years walk worthy of their vocation, and go generally with us when we preach in the bazaar.

"We have been able to do a good deal of vernacular preaching this year outside Serampore, in which latter place, with the help of our theological students, we preach as regularly in the bazaar as weather and opportunity permit. During the summer vacation, Mr. James made various small tours with some students along the River Hooghly. Others again went several times to Ramanathpore, a place halfway to Calcutta, where one of our colporteurs works single-handed. We have also visited the large markets at Seoraphuli and Boidyabatti pretty frequently, and enjoyed a week of regular hard mission work at the annual mela at Tarakeswar."

At the Bishtopore Boarding School there are twenty-six boys, and four promising youths have, during the past year, been sent to Serampore College.

At Barisal there are fourteen, four of the most advanced having entered Serampore.

Reporting on the Delhi Training Institution, the Rev. Herbert Thomas writes :—

"In March last, I received directions to take over charge of the College classes during the absence of Mr. Guyton on a six months' furlough in England. That furlough having been extended, it falls to my lot to present the report of the past year's work.

"Since Mr. Guyton's departure, the teaching has been carried on by Mr. Stephen Thomas, myself, and an assistant master, Mr. John Watford.

"Regarding work done and results of examinations to date :—

"In the first grade we have four students—Saul David, Masih Charn Daniel, Silas, and Lal Mohammad. They have completed Isaiah, Shaddarshan darpan, and Church History, and in the Epistles have been examined in Romans i. and 2 Corinthians, Galatians, and 1 Thessalonians; and in general knowledge of the Old Testament have taken a first examination in the Pentateuch. I hope they will complete the Epistles, general knowledge of the Old and New Testaments, and Wherry's Urdu translation of the Qurán this year, which, with an English class, will be a full session's work.

"In the second grade are seven students—Prem Masih, Chuna Lal, Anton Ibrahim,

Salag, Dharm Singh, Daniel, and Isaac Franklin. These have finished the following subjects: Four Gospels and Acts, Miftah-ul Kitab (Companion to the Bible), Rahi Zindagi, Mat pariksha and Qawaid i Urdu. They also read 'Aiw ul hayát with Mr. Guyton, who examined them before he left. As, however, they all failed, I propose they read this book again. Other subjects to be completed this year: Epistle to the Romans, Christian Evidences, Díní aur Duniyawí tárikh, and Hindi Byakarn, with an English class. If time will allow, I purpose their again studying the Acts of the Apostles, as this examination also was very unsatisfactory, three passing third class and three failing.

"In the third grade are at present five students—Henry Mason, 'Inayat Masih, Edward, Chela, and Lakhu. The first named has uniformly done well, passing first or second class in all his examinations. Sickness only has prevented Lakhu and Chela from doing equally creditably. The rest failed in so many examinations that a second course of reading and second examination has been necessary in several subjects. Henry Mason has but one subject left to complete the course—Dín-i-haqq-kí-Tahqíq. The subjects completed by the others are—Lives of Samuel and David, the Four Gospels, and Bible Geography. Subjects left, or to be read again—Genesis and Exodus, Dín-í-haqq, Qawaid-i-Urdu, and History of India."

With regard to Elementary Christian Vernacular Schools the reports are mainly satisfactory.

Mr. Gogon Chunder Dutt, of Khoolna, writes:—

"We have opened three new schools, and I am thankful to state that all our numerous schools are in an improved state, the teachers doing their work well and efficiently."

Four new schools have also been opened in the Jessore District.

TRANSLATION AND LITERARY WORK.

The Rev. Charles Jordan, of Calcutta, reports:—

"In conjunction with Mr. Prem Chand, the following literary work has been accomplished:

"1. The Gospel of Luke has been furnished with notes and published.

"2. The Satyashatak, a hymn-book in Hindi, has been prepared for the press and furnished with a glossary. These hymns were compiled and written by the late Mr. Christian. and the book is to be printed at the cost, we believe, of our dear deceased friend, Mr. Dear.

"3. A fresh edition of the Hindi New Testamant and a new edition of the Baptist Hindi hymn-book are called for. We hope to get both published during the current year.

"List of Scriptures printed at the Press, from October 1st, 1886, to September 30th, 1887:—

	COPIES.
Bengali Matthew (twice)	10,000
Mark	5,000
,, Luke	5,000
,, Genesis I. to IX.	5,000
,, Ruth and Esther	3,000
,, Parables	5,000
,, New Testament	500

	COPIES.
Hindi Matthew ...	5,000
,, Luke ...	5,000
,, John ...	5,000
Garo Luke ...	3,000

For Calcutta Auxiliary Bible Society.

Bengali Matthew ...	10,000
,, Matthew (New Edition) ...	5,000
,, Mark ...	10,000
,, Luke ...	10,000
,, John ...	10,000
,, Acts ...	5,000
,, Psalms ...	10,000
,, Proverbs ...	10,000
Mus. Beng. Luke ...	5,000
Santali Psalms ...	1,000

Bengali Ratnamala ...	2,500
,, What is Christianity ...	5,000
,, Scripture Text Book ...	1,000

"Besides numerous tracts aggregating several thousands for the Calcutta Tract Society."

THE COLONIAL CHURCHES AND INDIA.

The Committee very thankfully record the growing interest of the Australian Churches in mission work:—

During the past year the South Australian churches have sent to India their first male missionary, Mr. A. E. Summers, for the present associated with the Rev. Robt. Spurgeon at Madaripore, with a view of acquiring a good command of the vernacular and of gaining a practical knowledge of Mofussil Mission work.

In addition to Mr. Summers, four Zenana missionaries have arrived in India: Miss Pearce, from South Australia; Miss Clelland, from Victoria; Miss Denness, from New South Wales, and Miss Newcombe, from New Zealand.

The Colonial churches have now eleven Zenana missionaries, as well as Mr. Summers on the field, some of whom have already commenced vernacular work in Furreedpore, Mymensing, and Commillah; whilst others are preparing for the work by a careful study of the language.

The Rev. Robt. Spurgeon, writing of a recent visit to Furreedpore, says:—

"I found six Zenana Missionaries living in the Mission-house at Furreedpore, all full of enthusiasm and faith, and God is certainly greatly blessing their labours.

"Miss Gilbert is the pioneer of this Colonial Mission; and, by her great self-denial and almost unparalleled energy, is doing vastly more than others have imagined possible.

"Having a splendid constitution, she is able to endure what would prostrate in fever many a weaker frame. Women of all classes, at all times of the day, are favoured with her visits, and her medical skill has benefited many. She despises none, not even the outcasts, and, by song and word, they learn the most precious lessons from her lips.

"Sundays are busy days at the Mission-house. In addition to the services held in the native chapel, there are classes in English for the students of the large Government school. Text cards and pictures are given to the smaller boys. Verses and hymns are learnt by heart by many of them. Best of all, some of them are trusting our Saviour, and promise to live a life of service for Him. On the Sunday night the large room was more than crowded with native gentlemen to hear English addresses from Mr. Summers and myself. Sankey's hymns were sung, and great attention was paid. We trust much good will result for many, and earnest were the prayers offered for the audience."

The Committee greatly rejoice in the rapidly growing missionary zeal of the Colonial churches, and pray earnestly that it may yet further deepen and extend.

ZENANA MISSION WORK.

During the past twenty years the Baptist Missionary Society has received much valuable assistance from the Ladies' Association for Zenana Mission work in India.

The help thus rendered has enabled the wives of the missionaries to carry on mission work amongst the women and girls by supporting lady missionaries native Bible-women and teachers trained for the different departments of Zenana visiting and girls' schools.

This agency is at work now in fifteen localities in which the Society's missionaries are stationed, and in two other native towns where no other mission agency exists there are just now about 40 lady missionaries, 17 assistants, and more than 100 native Bible-women and teachers. There are more than 50 girls' schools and women's classes, containing about 1,800 pupils. The boarding-school at Delhi, which was opened at the beginning of 1874 for orphans and daughters of native Christians, has trained many who have become Christian girls; and whilst some have gone home to Jesus while still scholars, many others have become teachers or wives of native pastors and schoolmasters. Another boarding-school of the same kind at Barisa was opened only a few years ago and is doing good work. The other schools are day-schools of different kinds and classes, and there are several Sunday-schools as well.

WESTERN INDIA.

POONA AND BOMBAY.

The Rev. Hormazdji Pestonji still continues his faithful labours in Poona, and in the important centres of Decksal and Dhoud, amid many discouragements and trials. He writes:—

"The good seed of the Kingdom has been widely sown, and multitudes have heard the words of eternal life. I have had the joy of baptizing three converts, and there are now many inquirers.

"I have also to report that our schools are in an encouraging condition, the one at Decksal being attended much more largely than formerly."

Mr. Pestonji has also given much time and labour to the revision of the New Testament translation in Gujariti, a very important work, which is being carried out by the Bombay Auxiliary of the British and Foreign Bible Society. Mr. Pestonji reports that he expects this revision will be completed during the current year.

In Bombay, as pastor of the Byculla Baptist Church, the Rev. William Bell, M.A., has worked earnestly and faithfully, amid not a little discouragement and difficulty. Mr. Bell writes:—

"My experience leads me to think that even among Europeans the work of our Church must be largely missionary. You can hardly realise into what a torpid state Europeans are prone to sink in this land. They come out here for the sake of the higher wages they can earn, and this motive is not one which augurs well for the spiritual life. Their aim generally is to serve their time and get away with as much money as possible; and if they are tempted to remain in India, it is for the extra comforts with which they can provide themselves; religion is thrust into a corner. I visited a man the other day who confessed that he had not even brought out his Bible from England. What is to be done with such people? There seems but one way, visiting them in their homes, and seeking to bring them there into the personal presence of the Saviour. I have thought after the rains of organising a band of ladies who will help me to carry round Mr. Spurgeon's sermons to these people and others in like need, to be left a week and called for. This will give them the Gospel in their homes, and help to secure their personal interest. There is great need of such work in Bombay.

"The chief feature of our work of late has been mission work amongst the English-speaking population in this district. I call it mission work, because we have gone to the houses of the people irrespective of any other considerations than that they had souls which needed either salvation or spurring on in the Divine life. Some we found attending no place of worship of any sort; others only very irregularly and at long intervals. With those who had not experienced the great change of heart we have spoken, read, and prayed; others we have urged and exhorted to a fuller life and more faithful service.

"I never found such work more needed, and never had a better or more earnest band of workers and helpers.

"It may be well to remind friends of what we are doing in the way of vernacular work. A small band of native preachers, comprising our catechist and some from other missions, meets at my house every Monday afternoon for Bible-study and prayer; and

afterwards there is a preaching service near the chapel. The spot chosen is a good one as it is a cross road and hundreds of natives pass returning from their work in the mills. I have seen from a score up to about a hundred gathered round the preachers, and many besides listen for a short time and pass on. On other days our catechist preaches in the bazaars with the catechists who help us on Mondays."

SOUTHERN INDIA.

OOTACAMUND.

The Rev. Thomas Evans, writing from Ootacamund, reports:—

"Our small church at Ooty is in much the same statistical position as it was last year, with the exception that we have been favoured by four additional members, by baptism, to the native and one to the English church.

"The year through which we have passed is chiefly notable by the death of our venerable brother, Mr. Pearce. After a long life of some sixty years' labour in India, and at the ripe age of eighty-eight years, this veteran soldier of the Cross passed away to the better land."

The native Tamil Church has a membership of twenty, and is under the care of a native evangelist, E. C. M. Lazarus, who devotes himself very earnestly to evangelistic work in and around the town, visiting native markets, fairs, and bazaar.

He also conducts cottage services in the houses of the native church members throughout the district, and these services have been greatly blessed and much appreciated.

THE OUTLOOK FOR THE FUTURE.

In the recent words of Sir William Hunter:—

"English missionary work in India practically began in the last year of the last century.

"The three devoted men—Carey, Marshman, and Ward—who planted this mighty English growth had to labour under the shelter of a foreign flag, and the Governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India.

"The record of the work done by these Serampore Missionaries reads like an Eastern romance. Since that time what marvellous progress has been made.

"In 1830 nine missionary organisations were at work in India.

"In 1881 there were fifty-seven separate missions with 601 stations. From 1851 to 1881 the number of native Christian communicants increased from 14,661 to 138,254, or nearly tenfold, while native scholars in mission schools increased from 64,043 to 196,360.

"In 1851 the number of native Christian preachers was 493; in 1881, 2,856. On all hands there is progress."

Slowly, but surely, the leaven of the Gospel has been at work in the vast

Empire of India. Christian modes of thought are profoundly influencing Indian opinion in all directions. According to the late Keshub Chunder Sen, Hinduism is largely held together by the superstitious influence of women and the power of caste. These bands are slowly but surely loosening; what will not the all-subduing influences of Christianity effect when they are effectually and finally broken?

To quote Sir William Hunter again:—

"The places of pilgrimage still exist, but the people resort to them rather as marts or fairs than as the favoured abodes of the Deity. Education has made havoc of ancient faith, and the most orthodox of the rising generation only abstain from open scepticism. It may be that the Hindus are entering that dark valley of unbelief which stretches between every old religion of a noble type and Christianity. The lamps by which their fathers walked during so many ages have burned out, and the more perfect light of the coming day has not yet dawned. A Hindoo newspaper editor writes: 'No one who has passed the age of fifty, or is bordering thereon, can be ignorant of the great contrast between the worship of this and a former period. Formerly the worship was really an act of mind; now it is a matter of nothing but outward show and amusement.'

Concurrently with weakening faith in Hinduism grows intellectual enlightenment. Knowledge is spreading. Tens of thousands of natives, with a a fair acquaintance with English, and all that this involves, are scattered about the country, many of them occupying positions of influence. The railroad and the telegraph, and Western science and thought generally, are all shaking the native mind out of the lethargy of ages. With general knowledge, Christian knowledge is spreading too. The preaching of the Gospel and the dissemination of Christian books are making people better acquainted with what Christianity is. A national conscience is being slowly developed. The vernacular newspapers denounce perjury, bribery, falsehood, and other vices which formerly were deemed almost venial.

In the eloquent words of Dr. Stevenson:—

"It is just three centuries ago since English adventurers, travelling in pursuit of commerce, brought back from India such reports of the splendour of its princes and the solidity and magnificence of its Government, that they fired the heart of England, and became the unconscious founders of the English rule.

"Is it unlikely that travellers of no remote date will bring us back from the same East tales of another and greater splendour, not, as they might to-day, of an India ruled by Christian men, but of a Hindu population that from the Himalaya to Cape Comorin has accepted Christ?"

To day the Christian Church is working in India as the people worked in days gone by at those superb palaces and tombs which, although in ruins, still dominate the towns and cities of the Mohammedan conquest. Far down into the foundations they sunk—with what infinite patience we

may imagine—vast masses of dull red sand-stone, and built it up in mighty walls that only lose their gloom when glowing in the setting sun; but on the summit they placed, as if to last for ever, some structure of fair, white, pierced, and fretted stone, so fitting and beautiful, so airy and delicate, that it seems like a marble dream.

Let us be patient and persevering, pouring into the foundations of this Christian India true hearts and noble lives, the named and the nameless together, until there shall arise on those foundations—once the dream, but then the fair and stately fact—of a Christian India, a fragment, yet complete in itself, of that great city, the Holy Jerusalem, which descends out of heaven from God, and where the nations of the saved walk in the light of His glory.

CEYLON.

PRINCIPAL STATIONS:—

Colombo, Ratnapura, and Kandy.

SUB-STATIONS	**95**
Missionaries (1 in England)	**5**
Native Evangelists	**25**

The Rev. F. D. Waldock being still in England, the charge of the work in the Colombo district has devolved upon the Rev. H. R. Pigott; while Mrs. Pigott has superintended Mrs. Waldock's Colombo Girls' Boarding School. Mr. Pigott writes:—

"The year 1887 has been a remarkable one in the annals of our Ceylon Mission. In answer to earnest and continued prayer for 'showers of blessing,' God has in a marvellous manner owned and blessed our work. During the month of July, Messrs. Parker and Mateer (Mr. Spurgeon's evangelists) spent a week in Colombo, holding evangelistic services in the Cinnamon Gardens Church and at some of our native stations. The visit of these brethren, coming as they did as unto a field 'white already to harvest,' gave a great impetus to our work. And before the close of the year we had the joy of seeing very many souls saved in every church in our Colombo district. No less than 271 persons—and many of these Buddhists—professed to find Christ as their Prince and Saviour; and we have had the privilege of baptizing the unprecedented number of 178 persons in this district alone. Many excluded members of our churches also have been restored. We have now 821 church members, being a nett increase of 206. Of the 178 persons baptized nearly one-half were under twenty years of age, and fourteen were over fifty. During the year our thirteen native preachers have travelled 13,954 miles, conducted 2,776 regular weekly services, preached to 111,317 persons, and distributed 26,056 tracts. Nine evangelistic tours have been made, with en-

couraging results. In fifteen Sunday-schools we have 776 scholars, being an increase of 270. In our forty-one day-schools we have 2,114 pupils, being an increase of 144.

"We close the year with gratitude to the 'Lord of the harvest' for the souls He has gathered in, and praying that still His mighty arm may be made bare for the accomplishment of even greater things during the coming year."

Mrs. Pigott reports on the Colombo Girls' Boarding School:—

"The past year has been one of much blessing. We asked much at the commencement, and God has most graciously granted our requests. In January last the teachers and converted scholars met together for earnest prayer that before the year ended the whole school should be in Christ, and each Christian girl undertook to try to lead one or more little ones to Him. Soon the blessed work began, and before August all the children were true believers, and have all but four been baptized and joined the church, three of the four being very young, and one is not allowed by her Buddhist parents to be baptized. She bears her sorrow patiently, and we hope soon that she also may be able to obey her Lord's command in answer to our prayers. The work of the school is light and pleasant, for the dear children are diligent and obedient for Christ's sake, and so glorify His name. We passed a good Government examination this year, and earned some beautiful prizes, kindly given by some dear friends interested in them. We have much enjoyed the short visits of several bands of missionaries passing through to India and China, who have cheered us much by their loving words of counsel and encouragement. The school cook, Samom, too, has come to Christ through the teaching of the girls and their teachers, who are the same efficient staff we had last year, so that the school contains thirty-four sincere Christians. Surely they must become a great power for good in the land. We have to record the loss of one dear child, 'Margaret,' who died in the Lord, after both by her lips and life giving testimony to the power of His grace in her heart. She was a candidate for baptism and church membership. She died of dysentery last November, aged twelve years. The last words she ever wrote in a letter to her father were, 'I have given all my heart to my Lord Jesus,' written a day or two before she was taken ill."

The Rev. H. A. Lapham, in charge of the Kandy district, reports:—

"Our work of evangelising has been vigorously prosecuted. Special evangelistic services, in which the missionary and native preachers have joined, with assistance from lay helpers and friends of other denominations, have been held in Kadugannawa and Kandy for one week each, and at Katugastota for two days. Outdoor preaching has formed the chief feature in these evangelistic efforts, and we have reason to believe that many have embraced the Gospel we have preached, whilst others are in an inquiring state of mind. Some long evangelistic tours have been undertaken by native preachers, whilst in every district the missionary, accompanied by the resident native agent, has gone into the surrounding jungle villages, carrying the tidings of salvation from house to house.

"Sunday-school work has extended. The schools at Gatagedna, under Miss Hannah de Silva, at Katugastota, under Mr. R. Peresa, and at Gampol, under Mr. Joseph de Silva, deserve special mention. The number of Buddhist scholars attending these Sunday-schools is a testimony to the great influence these teachers have acquired over the children attending their day-schools.

"New work has been begun at Rattotta, where the old chapel, long disused, has been opened as a school on week-days, and for religious services on alternate Sundays. Six persons were baptized there after the close of the year. The church at Matali has

become independent of the Missionary Society, and we hope that under the able pastorate of Mr. Dharmakirtte Muhandiram it will do good work. This arrangement releases Mr. Ramsinghe for purely evangelistic work. In December the missionary went to Kakviawa, fifteen miles beyond Dambulla, and near the newly completed tank of Kalawewa. This was at the urgent request of a native gentleman residing there, who at his own expense has started a school, which already numbers forty scholars. He is desirous that the Baptist Missionary Society should take the management of his school and establish a station there. Thus a grand field for work has opened up for us in the midst of a large and purely heathen population. We hope that many more such doors of opportunity will be opened to us."

Mr. Lapham has, in the Kandy district, six stations and seven sub-stations; also eleven schools, with 639 scholars.

The Rev. George Gray, who left England for Ceylon in October, 1886, has been stationed in the Sabaragamawa district. Mr. Gray reports:—

"On arriving at this station we found the native evangelists much cast down, probably owing to the fact that the district has been without a resident European missionary for some time.

"Thank God, everything is now changed. Evangelists are earnest and hopeful. Schools increasing and carried on with greater vigour, and the outlook encouraging. Some of the schools have more than doubled during the last six months, which may to some extent be attributable to Mrs. Gray's visiting the parents and children in their homes.

"The street preaching has been carried on with much earnestness. We had special preachings in different parts of the town which caused much stir among the people, and some professed to be inquirers after the way of salvation; but so far we have not seen much of them.

"Two females and six males were admitted into the church by immersion. Three of these are from the Pelmadulla Boys' School, and one was only twelve years of age. The majority of the boys in this school have renounced Buddhism and profess to believe in the Lord Jesus as their Saviour.

"At all the stations the evangelists report inquirers after the way of salvation.

"I have made it a point of visiting the towns and villages with the native brethren so far as I could. Thus a large number of people have been reached who never before heard the Gospel; and now we have regular and systematic preaching in a larger number of villages than ever hitherto. With the blessing of God we hope to materially increase these during the ensuing year. I should like to reach every village in this vast district before the close of the year, as there are thousands who have never heard the 'glad tidings of great joy,' and the others have a very imperfect acquaintance with the Scriptures and the glorious promises they contain.

"I had a fourteen days' tour, accompanied by two of the native brethren. We travelled through a large tract of country (a good part jungle) and met hundreds of people. Many of these were extremely ignorant, and the majority had never before seen a missionary, either native or European. We invariably met with kindness, but sometimes had to endure hardship in the way of insufficient food, &c. We distributed some thousands of books and tracts, and left some of the people in a hopeful state. God willing, we trust, ere long, to again visit that district to follow up what has been done."

In the Report for last year the Committee announced the settlement of the Rev. Frank Durbin, of Esher, as pastor of the Cinnamon Gardens

Baptist Church in Colombo, and stated that he had entered upon his new sphere of work with very encouraging prospects of success.

From the following report it will be seen that very much of blessing has accompanied his ministry, in which the Committee greatly rejoice. Mr. Durbin writes:—

"The past year has been one of real happiness, much blessing, and great encouragement in our work here, for which we devoutly thank our loving Father in Heaven. Not only have the congregations increased considerably, but they have been well sustained, the attendance at the Sunday evening and the weekly prayer-meetings being specially good. During the year it has been my joyous privilege to baptize twenty-four persons (chiefly new converts), and to welcome them and several others into church fellowship. The Sunday-school has increased, and the Band of Hope meetings have been well attended and most successful. These two most useful and important agencies of the church are still carried on by our able and honoured brethren, Mr. Edmund Walker and Mr. John Ferguson. A Mutual Improvement class and Bible-class have been commenced for young men, conducted by myself, whilst Mrs. Pigott kindly held a young ladies' class for several months. Thanks to the kind liberality of Mr. A. M. Ferguson, and the united, generous, special efforts of members of the church and congregation, we have been enabled to clear off the building debt of £200 sterling—equal to Rs. 2,823—with which we began the year, besides well sustaining all the ordinary 'funds' of the church, our financial statement showing a good balance. In March last we resolved, at the request of the Young Men's Christian Association, to take over the Sunday services held under their auspices in the Pettah Baptist Chapel, and since these services have been regularly conducted in connection with our Cinnamon Gardens Church, and have been very fairly attended, whilst we are not without tokens of the Master's blessing, two young men having been baptized there during the year."

The Committee are thankful to add that they confidently anticipate that the Rev. F. D. Waldock will be able to return to Colombo during the current year much improved in health by his visit to this country.

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow, Sin Cheo.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu, Tsi Nan Fu, Chan Shan.

SUB-STATIONS	60
Missionaries (2 in England)	21
Native Evangelists	8

The work of the Society in this great Empire is mainly confined to the two large Provinces of Shantung and Shansi, in Northern China.

SHANTUNG PROVINCE.

During the past year very considerable progress has been made in this district.

A new centre has been established at Tsi Nan Fu, the capital city of the province, and arrangements are nearly completed for the occupation of a new station midway between Tsing Chu Fu and Tsi Nan Fu.

Mr. Spurgeon Medhurst writes:—

"Our 'plan of campaign' is to station at least two missionaries in the capital Tsi Nan Fu, and to open a third centre midway between Tsi Nan Fu and Tsing Chu Fu. The site of this third centre has not yet been formally settled, but it most probably will be Chang Shan, 140 li from Tsing Chu Fu, where I have already succeeded in renting a small house. It will make a capital centre for work in the surrounding district.

"Careful plans have been already agreed upon for the better and more systematic evangelisation of the region known as 'The Western Counties' and the district divided between Mr. Drake and myself."

With regard to the very important work of suitable equipment for Native Christian Agency, Mr. Whitewright sends the following interesting particulars:—

"As to the work in connection with the Training Institute, I am very thankful to have to report that during the past year we can give a good account of the work of the students. They have pursued their studies with enthusiasm, and have made very satisfactory progress. Examinations, written and oral, have been held on all the subjects studied, and the results have been satisfactory to those engaged in teaching.

"One particular reason for thankfulness is the hearty way they have thrown themselves into their evangelistic work in the neighbourhood of the city. Sunday by Sunday they come home with good accounts of the way they are received by the people, and of the openings that they meet with for the presentation of the truth. There appears to be at the present time a better state of feeling towards us than there has ever been, and greater readiness to listen to the preaching of the Gospel. The attitude that is impressed upon the students as they go out to preach will do much, we hope, to further this result. The tendency of the Chinese Christians is, we find, often to adopt an attitude in preaching which prompts them first to attack the native religious systems in a way that brings certain opposition to the preaching of Christianity.

"We do our utmost to impress upon them a better way, which we believe is already showing fruit by better results. During the year some of the students have been enabled to interest some among the educated classes in the truth. The instruction they have been receiving comes in of much use in interesting this class, and we hope as they go further on in their course that they will be able to lead many of these men to the knowledge of Christ, and also, as the influence of the educated class is immense, thus be the means of greatly advancing His cause throughout this district.

"Besides the evangelistic work, attention is paid to stations needing special help. Some of the weaker stations and places where there are inquirers send in requests for a student to be sent to conduct worship and preach on Sundays. We have reason to believe that these services are found of value in this respect.

"Some of the students also in turn attend at Dr. Watson's Dispensary on the days patients are seen, to converse with them on the truths of the Gospel.

"We have every reason to rejoice at the hearty interest taken by the native church in the work, which interest grows as they more fully realise the benefit arising from it to the church itself. We are steadily keeping before the church the fact that the whole expense of board must devolve on it, and we are glad to note a steady increase in the subscriptions. An application is now under consideration in which the candidate undertakes to pay, either himself, or with the aid of his branch church, the whole expense of his board throughout his course. We have no doubt this example will be of much use in the church. There are at present twenty-one students—eleven of the senior class, training, for the most part, as pastors and leaders, and ten of the junior class, training, for the most part, as schoolmasters.

"With regard to the Leaders' Classes, these classes have been held in the spring and autumn as in former years, the leaders of the stations, between fifty and sixty in number, being invited into the city for a period of three or four weeks at a time. The last series of classes has been among the best we have ever had, the men showing much interest in the subjects taught. Mr. Drake while residing here took part in these classes; Mr. Harmon has also given assistance. Three of the more advanced students have also given efficient assistance.

"We have every reason to believe that these men have been much helped and stimulated by these short periods of instruction for their lonely position as leaders of their little stations.

"On looking back on the year, it is with most devout thankfulness that we trace definite progress, and hope that we shall soon see great results from the work that has been and is being done in many being brought to the knowledge of the true God."

It may be well here to recapitulate the main principles upon which this important work is carried on, as showing clearly the aim and desire of our brethren that native Christian work in China shall be independent and self-supporting.

Mr. Whitewright writes:—

"This work was begun and is carried on on the sole condition that the native Chinese church should subscribe towards its support.

"That only picked men approved by the native church and the local committee are trained.

"That no payment of any kind is made to the students for preaching or other services.

"That while not engaged in study the students live at their homes pursuing their ordinary callings and preaching on the Sundays.

"That each man, before he is admitted, is made fully to understand that the work is carried on on different principles to that of some other similar institutions with whose method he may be acquainted, and that he is made distinctly to understand that he is in no way to expect foreign employment at the end of his course.

"That while it may be necessary to employ a small number of these men as evangelists to assist foreign missionaries, yet that the defined policy of this Mission is that no one shall be employed as a native pastor to minister to Christians at the expense of the Foreign Mission.

"That the course of teaching is not founded on a home basis, but on that which is decided by the local committee as being most necessary and advantageous to the needs of China and the church of Tsing Chu Fu at this time; and, finally,

"That our aim is gradually to bring the work to be wholly supported by the native church at the very earliest possible date, and that date we most ardently hope and believe is not very many years distant.

"Already we have been greatly rejoiced at the real interest and sympathy of the native Christians in this work, as well as at the evident zeal and enthusiasm of the students themselves."

As illustrating the devotion of these Chinese students, the following incident mentioned by Mr. Whitewright is very indicative.

Mr. Whitewright says:—

"These students do a large amount of strictly evangelistic work in the countless villages of the district. They have sometimes had to walk between twenty and thirty miles on the Saturday, and the same distance back again on the Monday, in doing this work. This they have done cheerfully and willingly.

"In connection with this, I may be allowed to state an incident which is of value as showing the spirit manifested by the men. On a Saturday it had rained heavily all day, clearing in the evening. After the rain had stopped, the senior student came to me, and asked me as to what arrangements should be made for visiting the churches on the following day. Knowing well the natural repugnance the Chinese have to travel on their miry roads, I was surprised at his asking, and told him that I had not thought of anyone going out at all. He said, however, that they were willing to go out, and I left the matter in his hands. I, however, did not expect that anyone would leave the city, as, having had to ride some miles the day before, I knew it was hard enough on horseback, and would be exceedingly hard on foot. What was my surprise and gladness when I found at service time that ten out of the thirteen men had gone out early in the morning. Of the three remaining, one had tried to reach a station among the hills, but had found the road impassable and had to turn back. Though all had started with the intention of coming back the same evening, they were all unable to get back till next day, though none had gone further than ten or twelve miles. We were all not a little cheered with this manifestation of earnest missionary spirit on their part.

"For preaching either to Christians or heathen, the students receive no payment whatever; they simply carry their food, or, if inconvenient to carry food, the bare price of their meals."

In the early part of last year Mr. Couling undertook charge of the *Native Christian Village Schools*. Reporting on this work Mr. Couling writes:—

"At the beginning of 1887 I took over the Village Christian Schools from Mr. Whitewright, and started a school in Tsing Chu Fu city itself.

"The first year of this city school has been, of course, experimental. We have sixteen boys, all children of church members. On the whole they are very satisfactory, and they are, I think, already manifestly improved by their year's schooling.

"During the year the boys have devoted almost their whole time to native studies; partly because I could not give much time to regular teaching, and partly because the scholars all needed a year's work to bring them to where they ought to be in Chinese studies. They have, however, read the first half of Dr. Martin's Christian Evidences, and have studied pretty thoroughly about half of the Gospel according to Matthew. At the same time, I must not omit to say that, though I have done little formal teaching, I have done a great deal in informal conversation, being with the boys a great deal. I begin the New Year with them full of hope.

"All our efforts are put forth to make the school self-supporting."

With regard to these village schools, Mr. Couling writes:—

"They had of necessity been badly superintended, as it was impossible for Mr. Whitewright, with so much other work in hand, to look after them closely. The first thing was to get out a list of regulations on which to conduct the schools in future—rules as to payments, holidays, examinations, &c. The next thing was to settle a definite course of study. Hitherto their studies had been loose; some schools going one way, some another, some scholars learning this book and some that. We have now fixed and published a course of study alike for all schools and all boys—a course which will take an average boy five years to get through. The course is divided into five parts or grades. The schools are examined four times a year, and as each boy passes successfully in the work of one grade he receives a certificate and goes on with the work of the next grade. All the schools thus constitute one body. All are under one system, and do one course of work.

"It has taken them a year to get used to the new and stricter state of things, but all are now in good order and I start the New Year with eighteen village schools and 180 names on the books. There will henceforth be nothing 'slipshod' about the village work."

"What we have to fight against in China is, not only a false religion, but dense self-satisfied ignorance. The people worship idols, but have no love for them or fear of them; hardly treat them respectfully. The priests themselves are as friendly with us as anyone, not comprehending or caring that we have come to abolish their craft. What we meet with day by day, blocking our way and resisting our efforts, is apathy, superstition, and self-satisfied ignorance.

"Our first object, I need hardly say, is, not the scholarship, but the conversion, of the boys. In our schools they are constantly under Christian influence, and receive regular and systematic teaching in Christian subjects. Our schools are thoroughly and avowedly Christian schools."

A large number of the missionaries at present in Shantung are yet engaged in acquiring the Chinese language, it being of course perfectly clear that until this is successfully accomplished no great amount of vernacular work can be undertaken.

Dr. Russell Watson writes:—

"I am getting on with the language now, I am glad to say, but we found it necessary to give up seeing patients on week-days, except to a very limited extent. I go out to one or other of the stations every Sunday, usually with Mr. Jones. All through the summer we have had several surgical cases on the premises, and done good through them. They have usually been the result of accidents and fractures."

Mr. Forsyth reports:—

"Besides the ordinary business from day to day, and which as fresh men arrive and fresh fields are opened is ever on the increase, and the study necessary for my examination shortly to be held, I have been able to undertake a Bible-class on the Sabbath afternoons, and maintain it throughout the year with ever-increasing interest to myself and, I believe, profit to those who attend. The attendance has averaged about thirty throughout the whole session, and has with the interest manifested been very encouraging. In connection with this I have opened a reading-room for the use of the servants of the Mission and their friends, and as a place of resort for the church members who may come into the city on any business and who have nowhere to go. It

has been very well made use of, and has proved to be a link in the chain of intercourse with the natives and those more particularly who surround us, which was very much needed.

"In the evenings we have classes for the benefit of those who choose to attend, and a series of popular scientific lectures have been undertaken by the students of the Institute which have been much appreciated. In fact, it is an attempt to work in China a young men's Christian association, and so far the result has been most encouraging.

"We have not neglected our one great aim—the preaching of the Gospel and the conversion of souls. A night or two ago we had a magic-lantern exhibition held in my compound, and showed some slides mainly illustrating the life of our Lord. A gathering of between 400 and 500 people thus heard the glad tidings of the Gospel, and were most orderly and attentive. We hope to continue these from time to time, and thus *draw* the people to hear and learn and understand our message.

"I may say the expense of the above is borne by the missionaries resident here, and is in no sense a charge on the Society. I have been able also from time to time to visit some of the country stations and take the Communion services, and have once, in company with Brother Harmon, attended a large fair held near this city, and made a beginning in open-air preaching, my first effort in that way in the Chinese language."

Mr. Wills reports from Tsing Chu Fu:—

"The first part of last year I superintended the book shop, during which time over 303,000 cash was taken—£24 10s. about. Every week, from Saturday to Monday, I visited the out-stations, dispensing medicine, &c. One or two of the students from the Training Institution accompanied me to preach; thus large numbers are brought within the 'glad sound' who would otherwise never come near us. One thousand seven hundred and sixty-eight poor sick ones were helped, and others, more serious cases, were advised to come to the city and consult Dr. Watson."

Of the many-sided and incessant labours of Mr. Jones it is extremely difficult to give any complete or adequate report. Writing to his colleague, Mr. Francis James, at present in England seeking restoration to health, Mr. Jones says:—

"If one is not too tired to write he is too busy, and if not too busy too tired. I know that friends in England will say, 'But a missionary ought to find time to write and let us know about his work,' and this is true. Still the fact is that the needs of the work, urgently and constantly demanding attention, simply force me to give my work the first place, and oftentimes absorbs my whole time and strength. Friends in England ask for reports, but it is sometimes quite impossible to secure the time necessary for writing them."

Mr. James reports, relative to Mr. Jones' work:—

"I know that Mr. Jones' work during the past year has been that of incessant travelling to the villages and towns where we have Christians, to teach and preach the truth and to exhort and advise on all matters relating to their welfare. The oversight of Christians scattered over several counties is no light thing, especially when one considers the sort of roads, conveyances, and lodgings in this part of China.

"It addition to this, Mr. Jones has given lectures to Mr. Whitewright's students on the 'Evidences of Christianity,' and helped in teaching the spring and autumn classes of the leaders from all the churches in the Tsing Chu Fu district. This of course gives only a slight idea of the work accomplished. During the year more than eighty have been added

to the church: and it is highly encouraging to learn of growth in Christian character, of zeal for the advancement of Christ's Kingdom in their native land, which is increasingly manifested, and of a much more friendly feeling among the people generally towards the missionaries and native evangelists. And, remembering that this district is poor, having little rich land, not much trade of any kind, and still suffering from the impoverishment caused by the great famine, it is cheering to hear of a sum equal to £73 contributed by the Christians in 1887. Considering their circumstances, this is far more than the average contributions of Christian churches in England; and for this proof of the true spirit of self-denial and devotion to the cause of Christ and the salvation of men we must all be thankful to God, and take renewed courage for more frequent prayer and increased effort to win China for Christ."

Referring to the work of our brethren in Shantung, the Rev. Dr. Arthur H. Smith, of Pangkiachwang, writing in the last number of the *Chinese Recorder*, says:—

"The work of the English Baptist Mission at Tsing Chu Fu, in Central Shantung, deserves to be better known that it may be much more carefully studied. The modesty of its founders and their indefatigable industry have prevented them from appearing in print; yet here is a mission composed for many years of but two missionaries and a native pastor, which, within thirteen years from the baptism of its first convert in this region, has two elders, eight stewards, about sixty country stations (each with its own leader), above 1,500 members (with additions, after eighteen months' probation, at the rate of about 100 per annum), contributions averaging half-a-dollar a member, a central theological school, a central school for boys with numerous country schools, a respectable Christian literature of its own creation, and only five persons receiving foreign pay—the native pastor and four evangelists—three of whom are assigned to the regions beyond. '*No cash and no consul*' has been the motto of this Mission from its inception; and while it has experienced the same obstacles as all other aggressive Christian work, its results are well worth careful examination. The work of the Baptist Mission is exceptionally compact; and now that the Mission has received a great number of new recruits, it is looking toward the opening out of new stations to the west."

SHANSI DISTRICT.

According to the latest returns, the area of the Province of Shansi is 88,500 square miles, almost exactly the same as that of England and Scotland. The province contains 107 counties, and a population of 3,879,900 *families*, this, with an average of five heads per family, would give 19,000,000.

It is a province specially remarkable for widespread idolatry of a terribly fetish character, an enormous percentage of the people being adicted to the opium vice, the opium duties of the province amounting to more than half a million sterling annually.

The work of the Society in this vast province may be said to centre in three places—Tai Yuen Fu, Hsin Cheo, and Hsias Tien, all situated on the great main road from Tibet to Pekin.

This great thoroughfare enters the province in the south-west corner, at the bend of the Yellow River, runs up right through the centre of the province, nearly as far as Tai Yuen Fu, branching off to the east a few miles south of the city, and then takes a north-easterly direction to Pekin.

Reporting on the work to be done in this province, the Rev. T. Richard writes :—

"We have now before us a vast area of 47,475 square miles, with a population of 8,000,000, at present untouched by any other society, reaching from Tai Yuen Fu to Ta-Tung-Fu on the north, and stretching on the south-east as far as the Honan province, where in previous years we have done work."

Referring to Tai Yuen Fu, the Rev. Arthur Sowerby writes :—

"Tai Yuen Fu city is about as grossly heathen and wicked as it is possible for a city to be ; very few of its inhabitants seem to care anything at all about the Gospel.

"Nor is this for want of effort to reach the people. Much has been tried in a variety of ways ; there has been street-preaching, Bibles and tracts have been sold, dispensary work has been carried on, and an opium refuge opened, opium suicides have been treated, and there has been a large amount of friendly intercourse with both rich and poor. I think, however, we may find one reason for want of success in this direction in this fact, that none of the missionary societies who have worked here have been able to spare one or two suitable men to give themselves *exclusively* to this work.

"The crying needs of this great city rests as a heavy burden on the hearts of us all ; but till we have one or two brethren to devote themselves to the evangelisation of the city, *doing no other work that they may do this well and thoroughly*, I doubt if the burden will be much lightened. Out of so small a band of missionaries, it is impossible to spare two men ; but what an absurdly small number to attempt the evangelisation of a large city like Tai Yuen Fu!"

Mr. Sowerby reports also as to his work at Shao Tien Tzu :—

"Shao Tien Tzu is a little market-town in the county of T'ai Yuen Hsien (which county has been allotted to me to evangelise), and the effect of any work done here extends to some thirty-five or forty villages within a radius of about five miles. The last two years I have spent there all the time I could, doctored over a thousand patients, preached on the streets, visited the villagers occasionally, and my efforts have been well seconded by our native evangelists. The present result is a band of inquirers of about twenty men—some of them intelligent, many of them earnest, and all, I think, sincere. If all goes on well, this band of twenty men ought to have not doubled itself only, but trebled itself at least in another two years ; but this will mean continued and increasing attention on my part, as well as careful training and instruction of those who may be received into the church.

"It may be interesting to hear about one or two of these people. There is a day labourer, named Shih ; he is a poor man, with four old people, his brother's widow and child, and his own wife and children to support, and his wages must be somewhere about 10s. per month. At first he was an opium smoker, but we helped him to give that up. At the New Year, with one or two others, he was very badly off, and wanted to borrow a little money. It went sorely against the grain, but foreign money is the ruin of many a native church, and we were obliged to tell him and others that we were doing

what we could for them, and all for their benefit, *but we could not give them money.* I expected, like many another, he would leave us; but no, he has kept on, and I have lately found him very zealous in teaching others. He is scarcely ever away from our services.

"Then, there is a pedlar, Lin. He came to me last autumn, and wanted to break off opium. I told him there was no use in him giving up one evil thing; we had come to teach men the way of salvation, and he must repent of all his sins and believe in the Saviour of the world. 'Now,' I said, 'I shall wait and see if you are sincere before I help you.' 'You may keep me waiting one month, or six months, or ten years; I shall not change in my desire to give up opium and become a good man,' he replied. I kept him waiting, but when I was prepared to take him in I found he had given up opium, and had succeeded in a hard struggle with the drug, and was only needing a tonic, which I at once gave him, and for which he was very grateful. He, too, has been earnestly learning the truth ever since.

"I expect to baptize twelve more converts here very shortly, and form a Christian church."

"Then there was an old man, Lo, over seventy years of age, at our service. He had walked more than three miles to come, and I think returned home the same day. He does this nearly every Sunday.

"Another man over sixty was present. A short while ago, with Mr. Dixon's help, I removed from him a diseased finger. He knows no characters and is very ignorant, but now before every meal he kneels down and gives God thanks, and at worship no one has a happier face than he.

"At some of our services I have invited a few to pray, and they pray well and to the point, and show that they have understood the main truths of the Gospel. One old man thanked God that the pastors had come so far to teach them the way of eternal life. 'We ought to learn,' prayed he, 'and worship Thee, and not idols, and believe in the Saviour. O Lord, move our hearts and the hearts of all the people round here, that we may learn Thy truth.' And I think that prayer is being answered. Last Sunday twenty-six worshippers were present, and just now is a very busy season, as they are nearly to a man engaged in tilling the fields and sowing their seed for the summer crops.

"A few days ago Mr. Dixon and I removed a tumour from the back of my servant at Shao Tien Tzu. He refused chloroform, but during what was a long and painful operation prayed earnestly. He is now making a good recovery, and says to all: 'It is the mercy of our Heavenly Father that saved me.' We have now inquirers also in twenty-two villages within a circle of a radius of three miles round Shao Tien Tzu."

The Rev. J. J. Turner, reporting as to work in Hsin Cheo, writes:—

"Our influence is spreading, not only in Hsin Cheo, but in the neighbourhood. The city people are much more friendly and less suspicious than they were last year. Nearly every day some come for medicine, and others to talk over religion, and all who come have the Gospel plainly preached to them.

"When here I divide my time between regular services, study, doctoring the sick, and visiting the villages.

"The three native evangelists keep steadily at work all the time. One or more of them preach in the streets of the city every day. All the numerous villages within six miles of the city have been visited frequently during the last year, and in many of them there are two or three men who are somewhat interested, and who read our books.

"One of the helpers spends most of his time among these near villages. Going out each morning after prayers, he visits one or two villages each day, preaching to the

people who gather round, and giving further instruction in their own homes to those who are interested. Several of our best inquirers were brought into contact with us by this man.

"The other helper is just now doing a similar work in villages farther away. This necessitates his remaining out a week or more at a time, but even all his work lies within twenty miles of the city. I should like to work a much larger district, but with our present strength it could not be done efficiently. We hope to do it though when we get converts all over our present smaller field. All the circumstances of the work here, to my mind, prove the soundness of this plan of concentration first, in order to ultimate diffusion. If by continual intercourse and constant instruction we hardly succeed in leading men to a clear view of the Gospel, I see little hope in spreading our small force over a large area where we should meet with the same men only once in a lifetime.

"I am glad to say two or three of our inquirers are doing active work in spreading the Gospel among their own people. This, after all, is our great hope."

In a more recent letter, Mr. Turner writes:—

"During the past year I have tried to keep a record of the work done, so that I might be able to sum it up as far as possible. The natives have kept a kind of diary for this purpose, but they have failed to enter some things that I wanted, so that the following account is defective in a few particulars; still it may help you to form an idea of what has been accomplished.

"I myself have been out preaching fifty-six times, in sixteen different villages. Little Chao accompanied me to these places, besides which he has been out 101 times to preach in twenty-eight other villages, where he also gave away forty-four books. Our rule in this village work is to give books only to those who really seem to be interested, and who promise they will make good use of them. Old Chao has made 246 visits among fifty-five different villages, and his book contains the names of 163 men who have been willing to receive instruction. He has given away 280 books and tracts. Mr. Hu has been to sixty-one different places, including several important market towns, but he has kept no record of the number of visits made. I know he has been to some of the places five or six times, and he spent a week or more in several of them on each visit, so that his number of visits, if recorded, would probably stand higher than any. He has given away 584 books and tracts, and has the names of over sixty persons who were willing to receive instruction.

"It is difficult to estimate the number of persons preached to during these visits; but from my own experience, and the testimony of the native brethren, I gather that on some visits many scores of people are reached, while on others it is difficult to get at more than five or six. The persons mentioned as willing to receive instruction cannot all be reckoned as inquirers, but they are all men who have shown some amount of interest, and among them are many who have read our books and received repeated visits from the workers."

Messrs. Dixon, Morgan, Farthing, and Shorrock are devoting themselves mainly to the acquisition of the Chinese language, while, at the same time, to the extent of their ability, engaging in such evangelistic efforts as may not interfere with their linguistic studies.

For ages false religions have exercised sway over the Chinese, over no less than one hundred and twenty generations of men once living but

now sleeping in the tomb, and subjects of a government which has seen Babylon fall, Nineveh destroyed, and ancient Rome crumble into dust.

Looking back over the ages past do we not, as it were, instinctively cry "The night is far spent"—the night of superstition and idolatry—and call to the heralds on Zion's towers, "Watchman, what of the night?" and with unspeakable gladness listen to the response: "The day breaketh and the shadows flee away."

The world sneers at the idea of converting such a nation as China by the plain, loving preaching of the Gospel of Christ; but none the less true is it that *the Gospel is the power of God* unto salvation.

In the words of one of China's foremost missionaries:—

"As missionaries, we believe we are in China in obedience to the command of our Lord; and the purpose of our mission is to disciple or make Christians of this great nation. Whatever others may do, this is *our* work. We are here, not to develop the resources of the country, not for the advancement of commerce, not for the mere promotion of civilisation, but to do battle with the powers of darkness, to save men from sin, and conquer China for Christ.

"Secular literature is good, but the Gospel is better. To teach the sciences may be an important work, but most of us think we have something better to do. We have been sent to China by the churches and by Christ Himself, not to promote secular learning, but to make known the truth as it is in Jesus.

"If our aim in China is the promotion of intellectual culture, then let us go in for secular learning with might and main. If, however, our aim is the salvation of souls, let us preach Christ. While I allow the value of secular literature, and while I would rejoice to see the Chinese mind enriched with a knowledge of the arts and sciences of the West, still I do maintain that the pressing need of this people is a knowledge of the way of salvation; and it is plainly *our* duty to devote our time and energies to the supreme work of imparting this knowledge to them."

JAPAN.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	**14**
Missionaries	**3**
Native Evangelists	**6**

The Rev. W. J. White, of Tokio, reports as follows:—

"The year just closed has been one of special interest to us in that it has witnessed the formation and rapid growth of the church at Tochigi. The first two converts were baptized in March, and by May, the number of converts having reached twenty, we, at that date, had the pleasure of forming these into a church, designated the Tochigi 'Shin rei Kio Kwai,' or Tochigi Baptist Church. The progress continued and the church closed its first year with a membership of fifty-three persons. The deacon is the leading barrister of the town, and a very able and sincere Christian man;

and I think the prosperity of the church has, in a large measure, resulted from his earnest and consistent Christian character. The work at Tochigi is at present under the care of our evangelist, Iiyama, who is very highly esteemed by the brethren. Quite a number of the members live in the neighbouring villages, and only meet at Tochigi once a month for the Communion service, when either Mr. Eaves or I am generally there. On the other Sabbaths they assemble in each other's houses, when possible, and conduct either preaching services or prayer-meetings amongst themselves entirely.

"During the year we have been able to establish work in four new stations, the first of which is Sano, a large town about ten miles west from Tochigi, and lying about midway between Tochigi and Ishiuchi. In this town we have a regular preaching place, with our colporteur-evangelist, Ishiwara, in charge. Mr. Eaves and I visited Sano and held interesting services, at which large numbers assembled.

"Our next station is Koga, some twelve miles from Tochigi southward. We have here four converts, together with one applicant for baptism and several inquirers. Koga is a large town, situated on the 'Oshiu Raido,' the highway of North Japan, and has a population of over 3,000. There are prospects of a flourishing church being established in this place.

"Tomita, the third station, lies in the immediate neighbourhood of Tochigi, and will be, later on, worked by the Tochigi Church. There are seven converts here, who are connected with the Tochigi Church.

"At Shimodate work was commenced in September by our evangelist, Mr. Suzuki. It is a large town, and corresponds in importance to Tochigi. As the result of Mr. Suzuki's labours in this place there have been two persons baptized. From information recently received we learn that there are six persons waiting to be baptized. Mr. Eaves and myself intend making a visit to Shimodate next week in order to attend to the baptism of these people, and to make arrangements by which regular preaching services can be in future maintained.

"At all the old stations the work has gone on fairly well. School work has been successful. We have fifty-five in the day-school and fifty who attend the Sunday-school. The old school-room, which was dirty, dilapidated, and unhealthy, has been replaced by a large and comfortable house. In this new building our preaching services are attended much better than in the old quarters, and we have every reason to believe the step we took was wise from this standpoint.

"In literary work I have been able to complete the translation into Japanese of 'Kind Questions; or, Speaking the Truth in Love,' by Mr. Stalker, late of Southport. The book is now going through the press. It will be of great use to our theological students as a text-book upon the subject of our distinctive principles as Baptists, and at the same time it will furnish the clearest answer to all inquirers upon the subject. Our best thanks are tendered to Mr. Stalker for his invaluable co-operation in this undertaking."

Mr. Eaves earnestly appeals for more labourers. He writes:—

"The fields here in Japan are white already unto the harvest, and the ground groans for labourers. Cannot the English Baptists thrust two more men ready for work into this field? We want strong men, with patience and faith, faith in their fellows though they should be betrayed a hundred times, and the power to evoke faith in the hearts of others. The confidence of these people is easily won, and, alas, easily lost; but a strong will and Christian gentleness have power to make them more constant and firm. There *must* be many such magnetic souls in our colleges at home—men of education too. I wonder why there should be any real difficulty in the equalisation of demand and supply in Christ's service! We come here to save men and to heal a nation. Cannot more hands come on the same mission to work in brotherly intercourse with us?"

PALESTINE.

PRINCIPAL STATION:—Nablous.

SUB-STATIONS 4
Missionaries 1

During the past year Mr. El Karey has suffered greatly from attacks of fever, which have much impaired his general health. Recent tidings, however, report considerable improvement. He writes:—

"Notwithstanding bad health, the work here progresses most encouragingly. I have baptized ten converts, and there are just now many inquirers.

"Our Girls' School is well attended. We have between fifty and sixty girls.

"The Boys' School is not so large. This is owing to the fact that their parents are so poor. They send their boys to work at a very early age, and so withdraw them from our school."

Mrs. El Karey reports very successful Mothers' Meetings, increasing attendances at the Sunday-school, and a constant visiting amongst the sick and suffering in Nablous. She is much in want of medicines for distribution amongst the sick. As there is no medical man in the district, Mr. and Mrs. El Karey do as much as ever they can to treat the sick and dispense suitable medicines, and great good has followed their efforts in this direction.

Mr. El Karey has also, as in previous years, visited very considerably amongst the Bedouin Arabs, passing from one encampment to another and preaching the good news of the Gospel. He has been much cheered by several cases of conversion as the result of these itinerant labours. He writes:—

"The prospects here are cheering. But we want helpers. I cannot get all the work one, and very much remains undone; nevertheless, there is much to encourage."

Western Missions.

AFRICA.

CENTRAL AFRICA—THE CONGO MISSION.

PRINCIPAL STATIONS ON THE LOWER CONGO:—
Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—
Arthington (Stanley Pool), and Liverpool (Lukolela).
Missionaries (2 in England) 19
Female School Teachers 2

If the record of the past year of the Congo Mission has been one of heavy and repeated losses, it has also been characterised by special and marked blessing.

On Friday morning, the 2nd of December, at San Salvador, the first established of our Congo stations, Mr. Thomas Lewis baptized five Congo young men, on a public profession of their faith in the Lord Jesus Christ.

Mr. Lewis writes:—

"Unless we are sorely disappointed, I think it will be our pleasure to baptize many more very soon.

"I have been deeply interested in the different ways these were brought to the Saviour. One, a personal boy of our late brother Hartland, and who can read English well, was touched by reading the Parable of the Ten Virgins. Another evidently was brought to Christ through the instrumentality of our late brother Darling. How would these brethren rejoice to have been with us last Sunday evening, as we sat together for the first time at the Lord's table! They have passed away, but their work is still to be seen in Congo; nay, more, it is felt in the hearts of many of the natives. So 'one soweth and another reapeth.' We now 'bring in the sheaves' with great rejoicings; but we cannot forget those who tilled the ground, so terribly hardened by sin and superstition, and who took so much pains and care in sowing the seed of the Word. And, above all, we remember Him who 'giveth the increase,' and blesseth the labours of His servants. May we who are now working in the field 'toil on,' knowing that our labours are not in vain in the Lord."

Reporting on the first Sunday following the baptism, Mr. Graham writes:—

"We all felt it to be a great joy Sunday evening to sit down at the Lord's table for the first time with native Christians in Congo.

"It seems rather strange that it was just twelve months on Saturday since Mr. Phillips and I came to San Salvador. We could scarcely have hoped that in one year we should enjoy such a privilege as we had yesterday.

"As we intended to organise a church, we called together these five, who were to be its first members, a little earlier than our usual time for the Communion Service, that we might explain church matters to them.

"Mr. Phillips told them the nature and some of the principal laws of a Church of Christ, after which we each gave them the right hand of Christian fellowship. As it was my turn to preside at the Communion, I said a few words on the nature of the ordinance before we proceeded to the observance of it. It was indeed a season of hallowed joy."

Since December other baptisms have taken place, and our brethren at San Salvador are full of hope and joy. Mr. Lewis writes:—

"I believe there is a real spirit of inquiry manifested by many of the people here now. There was hardly any excitement caused by the recent baptismal services, but I feel sure they have been a great and deep blessing. They have certainly made the people think more seriously about their spiritual welfare, and there are several very anxious inquirers. I feel confident that many are near the kingdom.

"On the first Sunday after the formation of the church, we thought it wise to make an attempt to establish a Sunday-school. Mrs. Lewis has a nice class of girls and

women. Mr. Phillips and myself take the day-school boys, and Kivitidi (one of the members) has gathered a class of boys from the town in which he takes great interest. Once a week I have a Bible-class for church members only, which, I hope, will be the means of strengthening their faith in Christ, and help them to perceive spiritual things more clearly.

"It may interest friends to know that a collection is taken every Lord's-day morning at the chapel. We suggested—or rather preached it as a duty and a privilege—that the members should lay aside something every Sunday for the work of the Lord. They have taken it up with a will, and a box has been placed at the door to receive their free-will offerings. Many of the people are giving their beads, knives, or cloth. I consider it a very important thing to teach native converts to give towards the work, to support and extend it themselves, and not depend on the Society, and I thought it best to announce this from the very beginning. I am anxious to make this a part of their religious life."

The last report from this station, as recent as the middle of February, is still very cheering. Mr. Lewis says:—

"The work at this station is growing more and more deeply interesting and encouraging every month. No excitement or extraordinary conversions, but a quiet, deep, and increasing interest in spiritual matters which I look upon as the most encouraging feature of missionary success. We are further cheered in our labours by seeing more 'coming out' and professing faith in Jesus Christ. Yesterday morning it was our joy to baptize three young men. Mr. Graham officiated. There are several more waiting for baptism, and among them two of the king's wives. 'The fields are already white to harvest.'

"Mrs. Lewis's school is very popular among the girls. She has now about sixty-four in regular attendance. It has surpassed the most sanguine expectations of any of us."

A large amount of evangelistic itinerant work in the San Salvador district has also been put forth during the year. Numerous villages have been visited, and thousands have heard the Gospel message for the first time.

Mr. Phillips mentions that during one of such evangelistic tours he reached a large native town towards evening. He found a crowd of people burying a child. The chief told him that after the funeral was over he would be ready for a talk. After telling him about Christ and the Gospel message, the chief replied:—"Oh, yes, it is good, very good, just what Mr. Comber told me when he once visited this town. I have given up all my fetishes, and I like the words very much. They are very good."

School work has also been carried on vigorously. At Underhill, Wathen, and Stanley Pool there are good schools, and more than one hundred and fifty children under instruction.

Recent and repeated losses have greatly interfered with the continuity of the work, involving constant changes, with the added difficulty that the new brethren are, of course, totally unacquainted with the language of the people on their first arrival in the country. Until the language is mastered but little effective work can be done, and

but little insight obtained into peculiar modes of thought and expression of the native peoples.

One of the brethren writes :—

'A great fact is just now dawning upon the minds of many of these people, and that is, that we have something to tell them that is important and good for them, and that we missionaries are wholly devoted to *them*, seeking not *theirs* but *them*. This they find very difficult to realise, as they have no religion themselves, never worshipping anything, having no desire for better things, no longings for a higher life, and denying personal guilt and sin. Happily, from such a state many are being awakened, and we are striving to stir up the apathy of the others. We are more troubled to create an interest in the truth than to dispel their superstitions ; and our experience is that the best results and convictions are followed by the preaching of the simplest gospel, without allusion to their own beliefs in witchcraft and devils. The entrance of the Gospel gives them light, and expels these old faiths. Keeping away from debatable ground, we find ready listeners and receptive minds.

"We understand our *difficulties* better now, and are rapidly overcoming them. The chiefest personal one is how to live, eat, and drink in a tropical country, which we understand better than before from experience and sound judgment. Our houses are better constructed and more or less permanent in character, so that our time is not diverted from pure missionary work, as in the early years.

"Our present difficulty is to remove, by teaching, the ignorance of the native ; to undermine the self-conceit in which he is greatly wrapped up ; to bring him to a consciousness of sin, which he denies ; to make him believe that our precious Gospel is *his* as well as ours, and that there is a Saviour for him.

"Our *opportunities* were never so bright as now, and are more than we can overtake, short-manned and human as we are. There are generally thirty villages round each of our stations, all open to our efforts, filled with quiet people ; and at our immediate villages what responsibilities are upon us as we move among the convicted, the interested, and the dying ! Itineration was never more possible ; and when people say, 'Come again,' how can we resist their entreaty ? At our very doors we see village-covered hills where we have never been, and cannot go till we have more help. The daily gathering at our houses, and the meetings in the nearest villages, keep us fully employed. We believe that we have a treasure of a mission-field, with unequalled facilities and potentialities, in equatorial Africa."

Reporting on work at Underhill Station Mr. Moolenaar writes :—

"I am glad to say that four or five of my lads here are without doubt disciples of the Lord Jesus Christ. Our great hope for Africa is in these native converts.

"We have found that as soon as ever they have become followers of Christ, rejoicing in His great salvation, their one great desire is to make Christ known to their own people ; they feel they must go and tell out the good news to all the people far and near. There is very much to cheer and stimulate us in our work here just now."

From our up-river station, at *Lukolela*, cheering tidings have been received, and Messrs. Richards and Darby feel greatly encouraged.

Mr. Darby reports :—

"Our first station on the Upper River is progressing very favourably. When Messrs. Richards and Biggs opened the station in November, 1886, they had many trials and difficulties to contend with. During the last five or six months, however, everything has

been very cheering, and we are hopeful that, in a day not far distant, the people will be, many of them, won for Christ.

"The people were a long while before they could understand what we had come for. 'You are not Bula Mataddi?' 'No!' 'You have not come to sell cloth?' 'No!' 'Then who are you, and what have you come for?' 'We have come to tell you words about God.' Many did not know His name. All had a very meagre idea of what God is. But more is known now. Native traders passing up and down river have called to see us. Chiefs from up and down river have now and again visited. A chief from Bosendi wants us to go and build at his town. Ibaka, the great chief of Bolobo, has signified his willingness that we should build at his town. Bolobo is said to have a population of over 10,000. People from Ilebu and Ngombe have repeatedly asked us, 'When are you coming to build at our towns?' Ilebu has, perhaps, 15,000 inhabitants, and there are probably 10,000 more that could easily be reached from that place. So that, you see, our influence is spreading.

"Of course, our main efforts are directed to the language of the people among whom we are labouring. We are making very fair progress, we think. Every visit to the town is an occasion of saying something that will help to bring the people nearer to God. The people of Ilebu speak the same language as is spoken here. Our linguistic work, therefore, will, perhaps, be of some use to other brethren when we are able to establish at Ilebu, or somewhere near it."

All the brethren engaged in the work are evidently greatly weighed down by its magnitude and urgency.

Mr. Bentley writes:—

"Certainly the river is far more ready than I had expected to find. If some friends at home were to make a trip, and see for themselves, they would, I am confident, speak far more sanguinely than I do, for I know the people and their ways, and can appreciate the various difficulties better than one of less experience. Without any question, the time is ripe for our establishment, at any point which we should ever be likely to occupy, between the coast and Bangala, say, over the first 892 miles.

'Explain our trials and losses as we may, or bow our heads before the inexplicable, the fact remains: 1,000 miles of the main river are now thoroughly open to missionary work, and the other 500 to the Falls will be open long before we are able to do anything with them. Some of the labourers on our stations come from Lusengo, 912 miles from Banana.

"Send us more help that the work on our present stations may be more effectively carried on, and that as soon as possible we may at least occupy the two districts to which we are invited. We beseech you to do this.

"Help, further help, is what we most fervently need; not so much medical advisers to diagnose fevers, but colleagues to help us to avoid falling into them through over-strain and anxiety. Unless we get further helpers speedily, more of us will go down in fever, I feel sure. The prospects are clearing all round; much of the pioneering accomplished. Now we long to devote ourselves altogether to the one great work of our lives—the preaching of the blessed message of life and light through a crucified, risen, and sympathetic Saviour. But we are so short-handed, so crippled for colleagues. Do, we pray you, send us reinforcements."

From Stanley Pool Mr. J. G. Brown writes:—

"Oh, if only friends in England could but have one glance at our surroundings here, if they could but only see the multitudes of people, and realise their terrible

need of the Gospel, their enthusiasm would be multiplied a hundredfold, and they would feel they MUST do something more for dark, degraded, long-neglected Africa.

"The result of my recent journey into the interior has been to burn into my heart the vastness and urgency of the needs of Africa. On all hands multitudes of people in darkness and superstition, degradation and sin. Oh, for thousands of men and women with souls aflame for the Master's glory and the salvation of these sin-stricken multitudes!"

One very special feature in connection with the Congo Mission during the past year has been the publication of Mr. Holman Bentley's valuable work, entitled:

"DICTIONARY AND GRAMMAR OF THE CONGO LANGUAGE,"

dedicated by special permission to H.M. King Leopold of Belgium, who, also, very graciously accepted the first copy.

The secretary, in reporting this to the Committee, wrote:—

"I was commanded by the King, in the first place, to convey His Majesty's grateful acknowledgments to the Committee of the Baptist Missionary Society for this 'valuable and welcome gift'; and then, in the second place, to assure Mr. Bentley that, in the judgment of the King, it was an undertaking 'fraught with the richest promise of good to the peoples of the Congo region.'

"His Majesty also specially charged me to communicate in his name with Mr. Bentley, and gratefully thank him, on behalf of the Government of the Congo Free State, for 'this noble contribution to the progress and development of civilisation in Central Africa, and the material improvement and uplifting of the Congo peoples.'"

Writing on the subject of this book, Mr. Robt. Cust, LL.D., the Hon. Sec. of the Royal Asiatic Society, says:—

"The main object, of course, of this most valuable book, is to facilitate the spread of the Gospel of Christ in the Congo country. But in addition to this all-sufficing object, scholars will welcome the opening up of new fields of philological research, with all that it may lead to. The study is only now commencing of these West African languages; and who shall say to what great conclusions, to what far-reaching knowledge of the past of this 'unknown continent,' with its bearing upon the ancient history of the world itself and its inhabitants, these researches may not herald the way? Already, Mr. Bentley tells us, that the name of the great river is derived from the title of an ancient and once powerful kingdom, traces of which still continue. Once more, he says, 'we are brought face to face with the fact that the further we trace the forms of speech found among barbarous or, as some are pleased to call them, "savage" people, we can but feel there has been to them a greater past. We find them peoples whose language is superior to themselves, illiterate folk with an elaborate and regular grammatical system of speech of such subtlety and exactness of idea, that its daily use is in itself an education.' If we remember aright, Dr. Macfarlane has said much the same thing of the natives of New Guinea. To what, then, do these things point? Is it a law of this world that nations shall rise and wane, reach their zenith, and then decline? Or do we see here the truth as though writ with an indelible pen, that peoples, without the saving truth of the Gospel of Christ, inevitably sink back into barbarism? But did they in the far back ages emerge from a similar condition and rise into this nearer 'greater past'? And if so, how came such progress and a subsequent relapse? It is

strange to think that the keys or partial aids to the solution of such mysteries of the human race lie hidden in the uncouth-looking words which missionaries so patiently and perseveringly make indelible by paper and print."

The Committee desire to place on record their thankfulness at the successful completion of this important undertaking, which, in their judgment, will prove a great boon to all present and future missionary workers in the Congo district.

In the last letter Thomas Comber ever wrote to the secretary were these words:—

"Surely the work of the Society—now so full of hope and promise—will not be crippled for lack of funds! When I think of the bare possibility of this, I long to be rich that I might give a fortune to help on a work that grows dearer and dearer to my heart as I know it better. As it is, I can only give myself; yet I know the dear Lord will accept even this poor offering. Oh, for more practical daily sympathy with His self-sacrifice, who, 'though He was rich, for our sakes became poor.'"

But a little while before he had also written:—

"To-day our Congo Mission is more full of promise than ever before. Much of the foundation building has been accomplished, the path into the vast interior has been made plain; the graves of our brethren who have left us speak ever to us to go in and possess the land for Christ; the peoples are friendly, in many cases urging us to settle in their midst.

"Trade and commerce have already passed on before us. Shall palm-oil and rubber-hunters dare and do more than men who long and pray to win jewels for the Master's crown?

"Will the churches at home leave this blessed undertaking just at the moment when a blessing seems close at hand? Oh, that I could so plead as to move the hearts of Christians at home!

"The prospect before us is so noble, so inspiring, that sometimes I feel quite lost in wonder at the high privilege permitted us out here; to touch this work is highest joy."

The hand that wrote these words to-day is cold and still. But the writer had counted the cost: "To live was Christ; to die gain."

He has left an example—an example which pleads trumpet-tongued to us—against the seductions of a sleek and slothful life.

To-day, notwithstanding hard times and commercial depression, the coffers of Christ's disciples contain so much of wealth, that a little only of their contents would easily supply all needful funds for Africa's emancipation.

What opportunity! what inspiration! All the Christian Church needs for this sublime enterprise is whole-souled consecration and sanctified organisation.

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	**19**
Missionaries	**1**
Native Evangelists	**98**

SAN DOMINGO AND TURKS ISLAND.

PRINCIPAL STATIONS:—
Puerto Plata and Grand Turk.

SUB-STATIONS	**13**
Missionaries	**2**
Evangelists	**82**

TRINIDAD.

PRINCIPAL STATIONS:—
Port of Spain and San Fernando.

SUB-STATIONS	**13**
Missionaries	**2**
Native Evangelists	**11**

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries	**3**

BAHAMAS.

The Rev. Daniel Wilshere, of Nassau, the Superintendent of the Bahamas, district, reports:—

"In the good providence of God we are spared to record another year of service. Our hearts have been saddened by the death of earnest workers, but the work has gone on. Our brother Duncombe, the faithful pastor of Andros, with many others, have passed into the blessed presence of the King.

"One new station has been opened with a membership of twenty-three. The baptisms during the year have been 148, but by death and emigration we lose 117, so that the increase is not marked in numbers.

"In devotion, however, we thank God the year has not been barren. Barraterra Chapel was opened in March; in July a fearful storm wrecked the west end, but it has again been fitted for service. Bennett's Harbour, the Old Bight, and Whitlands friends have all done well; at McQueens the members have commenced a new chapel; at High Rocks the enlarged chapel is opened for service, and at Eight Miles Rock one side of chapel is shingled. Abaco Chapel is ready for roof.

"A remarkable work of grace is reported by our brother Green in the churches under his care, which he trusts will gather many into the fold. The visit of brother Laroda to Long Island has quickened religious life in the churches, and very hopeful results have followed.

"Missionary visits have been paid to Eleuthera, Exuma, Andros, and San Salvador. The offerings from these churches have been in excess of previous years.

"Sunday-school work has been vigorously carried on by the assistance of Rev. G. M. Vanderlip, of New York, who has kindly interested American friends in the mission, through whom a large quantity of reading matter has reached the missionary. All the churches have shared in this and are most grateful.

"The Nassau Sunday-school has raised £19 18s. (95.00 dollars), of which £7 2s. 8d. (35.00 dollars) goes to the Congo Mission in Africa, making the total sent to Congo from the Bahamas during the missionary's residence £164 (787.00 dollars)."

During the past year more than £700 has been raised by the Bahamas churches for evangelistic purposes.

PEURTO PLATA.

SAN DOMINGO.

Concerning Peurto Plata and district, the Rev. R. E. Gammon reports:—

"In mission work many of us have to 'learn to labour and to wait'; the waiting, certainly, tests our faith severely, and in a field, such as this, there are so many counter-influences—the customs of the people, their idea of Sabbath-keeping—or rather lack of it—and their ideas of religion generally. These, and other things that could be mentioned, make our progressive work very difficult. Were it not that we know the enterprise is the Lord's we might be ready sometimes to give up, and then, perhaps, just as we are losing heart, the Divine Master grants us signs of His presence and power, and we are reminded of Christ's words, 'O thou of little faith, wherefore didst thou doubt?' For several months of the year we had but few tokens of spiritual life in our midst. There appeared to be an almost impenetrable cloud of indifference, our services flagged, and Christian energy was conspicuous by its absence; then, just as our faith was being sorely tried, a few of our young people began to give proofs that they were religiously awakened, and ultimately eight of them came forward to profess themselves disciples of Christ. One of them (a youth of about sixteen years), who had been christened and confirmed in the Roman Catholic Church, has had to suffer much persecution on account of the step he has taken; thus far, he seems very earnest, and I trust he may have grace and strength to stand firm in his allegiance to Christ.

"During the year we were saddened by the loss of one of our prominent and beloved members, who died after a few hours' illness.

"In July last, our young member (Diego Loinar) left for England, and is now studying in the 'Pastors' College,' in the hope of joining in mission work when prepared.

"The day-school has made very fair progress. The Governor of Puerto Plata (Gral. Segundo Imbert) and several leading gentlemen were present at the examination, and the editor of the weekly paper (*El Porvenir*) wrote very commendably of the work done and the success achieved during the short time the school has been in operation.

"The Sunday-school has been well attended under the earnest superintendence of Bro. O. Stubbs, and most of the new members have come from its different classes.

"The country stations at Cabarete, Goleta, and Muños, have been regularly visited by brethren Jno. McKenzie, E. V. Donaldson, and myself.

"At Monte Cristy much of our work has been to raise funds to repair our place of worship. New studs and windows have been put in, and a new roof put on the south wing. More repairs are necessary as soon as we can collect the means. I baptized four candidates at this town early in the year, one of whom has since died, trusting in the Redeemer. There are a few more at this church waiting for baptism."

TURKS AND CAICOS ISLANDS.

Mr. J. H. Pusey reports as to work in the Turks and Caicos Islands:—

"During the past year we have had much to encourage, although the excessive poverty of the peoples of these islands is most distressing.

"During the year we have baptized ninety-seven, and there are many inquirers who are anxiously seeking the truth.

"Our prayer-meetings are well attended, and there is a most earnest spirit amongst the people.

"Our Sunday-schools are vigorous and large, and many of our recent church additions have come from our schools.

"During the year we have suffered many and severe losses by death. We shall greatly miss many who have passed from us to the better land.

"We suffer great poverty, but enjoy much spiritual life."

TRINIDAD.

The Rev. W. H. Gamble, writing from Port of Spain, reports:—

"Towards the end of 1886 my health gave way to such an extent that I felt justified in asking leave to visit England. I am thankful to the Father of all mercies that six months in England, Scotland, and Wales restored me to health. Since my return to Trinidad I have had to pass through a kind of secondary acclimatisation, but this is common to all persons who stay away for several months from Trinidad.

"As to the year 1887 the work of the district was divided between the Rev. Thomas Martin and myself. From the middle of May to the middle of November Mr. Martin was in charge of the station, and during that time he faithfully discharged all the duties devolving upon him, baptizing five out of six candidates whom he found prepared for baptism, he also baptized three others. Before leaving in the earlier part of the year ten had been baptized, so that during the year eighteen persons were added to the church in Port of Spain by baptism. At Chaguanus five persons were baptized also. Mr. Patrick has given much time and attention to a place some four miles

distant from Chaguanus called Carapichairma. He gets a goodly number to attend the services held in a house there during Sunday afternoons and evenings."

From San Fernando, the Rev. W. Williams reports :—

"We have to thank God and take fresh courage, for our work has been encouraging on the whole. We have more Sunday-schools, and more liberality displayed on the part of the churches. The members seem to be growing in knowledge and grace, and are certainly growing in their contributing power towards the support of their pastors.

"At Princes Town, our new station, from the beginning of the year until now the attendance has been good. We have had to enlarge the two rooms we first occupied by adding two others to them, so that we can now accommodate a good many people. During the month of April we formed a church there of thirteen members, which has been increased and strengthened by the addition of eight more by baptism. There are still in hand eight or nine candidates waiting for the privilege of publicly professing their faith. In all the churches, with the exception of the one in San Fernando, the attendance has been good, and at the Sixth Company there has been an increase of fifteen in the membership. Fifty-six baptisms have taken place."

JAMAICA.

The following extracts are taken from the Thirty-eighth Report of the Jamaica Baptist Union for 1887 :—

"The year 1887 has manifestly been a year of work and weeding, with but little reaping. Not that there have been no sheaves brought with rejoicing into the garner of the churches which compose this Union, in the form of souls saved and backsliders restored ; but the weeding process, clearly necessary in order to the maintenance of church discipline, has been carried on to such an extent that the net result is small. But we must be thankful that the net result is again on the right side, as it has been, without interruption, for the last eleven years.

"The number of churches embraced by this Union at the close of 1887 was 144, two fewer than there were at the time of the last annual meeting. This loss of two churches is thus accounted for: one, *Gardner's View*, intimated its desire no longer to be regarded as a constituent of the Union ; and the other, the second church at *Smithville*, has ceased to be reported separately, it having become happily united with the first church in the same locality, an incident in the denominational history of the year which can only be regarded with pleasure and thankfulness.

"Looking at the reports from the churches before us, we may roughly characterise them thus :—36 may be said to be cheerful, 85 may be called moderate, and 9 may be described as sad.

"The figures, which appear in detail in the Tabular, furnish the following information under the different heads of additions and losses.

Baptized	1890	
Restored	1061	
Received	557	3508
Died	689	
Excluded	1415	
Dismissed	506	
Withdrawn	61	
Erased	667	3338

which gives a clear increase of 170.

"This result is modified to some extent by two considerations. 278 members were 'dismissed' from the church at Jericho for the purpose of forming two other churches, which have been received into this Union to-day. On the other hand, 156 members were 'received' at Smithville through the amalgamation of the second church with the first. Making allowance for these modifying circumstances on both sides, the real increase becomes 292.

"74 churches report an increase of 1,295, and 59 a decrease of 1,125; 11 churches are stationary in their membership. 30 churches had no addition by baptism, and 17 none by restoration; 16 lost no members by death, and 8 none by exclusion. Comparing this summary with that of the previous year, we find that 272 fewer were baptized, and 21 fewer were restored; 41 fewer died, 140 more were excluded, and 192 more were erased.

"The churches of the Union are now reported to contain 31,641 members and 4,772 inquirers; adding the churches which have been received to-day, these figures are increased to 32,342 and 4,947 respectively.

"The number of churches failing to report the strength of their staff of deacons and leaders is reduced to 7, there being 1,544 such officers reported in connection with 137 churches. This number gives an average of about 11 per church, and over five per cent. of the membership.

"A new item of information was asked for with the last returns in the column headed 'Number of Local Preachers.' 112 churches supply information under this head, from which it appears that there are as many as 380 brethren who may be looked to to render occasional pulpit assistance, or to go into the scattered villages of the land to preach Christ crucified to their fellow-men. Numerically this item is not discreditable, there being an average of 3½ local preachers in the churches reporting them, or of 2⅔ for all the churches in the Union. These brethren form a band of valuable helpers to the pastors in doing the work of the Lord, and may do much to assist in meeting the difficulties arising from the necessity which exists of pastors generally having more than one church under their care. May the Lord make such brethren valiant in spirit, and wise to win souls, and increase their number greatly!

"As usual the church reports give some account of the building operations carried on during the year. As was intimated in the last Abstract Report, an effort was made to ascertain from the churches the amount of money raised for building purposes; it was also thought well to endeavour to ascertain what was 'still required.' By seventy-nine churches we have been informed what was raised, and by sixty-nine what is required. It will be expected that there is a great disproportion between these two amounts. The amount raised is given at £2,387 10s., and the amount required £14,492."

JAMAICA MISSIONARY SOCIETY.

From the Report of the Jamaica Baptist Missionary Society presented at the recent Union meetings at Savanna la Mar, in February last, we take the following extracts:—

HAYTI.

"The Rev. R. H. Rowe still pursues his labours in and around Jacmel, and he has had occasion to rejoice over some who have declared themselves to be on the Lord's side. We have had the privilege of baptizing two females, a mother and her daughter. Both were Catholic, but we trust will henceforth be very faithful Protestants. The mother told me that they had great struggles in deciding to cast in their lot with us, for

their Roman Catholic friends did all they could to prejudice them against Protestantism.' The following extract will give some idea of the hard uphill work our missionaries have in Hayti. 'It is no easy matter to labour in countries where Romanism has the mastery. The people are warned continually against us and threatened for attending our services. They are told that Protestants are fools and demons and ought to be shunned. The ignorant ones believe much if not all this.'

"'Evangelistic work is carried on outside Jacmel,' says Mr. Rowe: 'Exclusive of our work in town there are three places up the mountains where we hold services. We have also a place at the plains. There are four of our brethren in the church who are very helpful; they preach sometimes. The church at Jacmel numbers seventy-three members. At Cape Hayti Mr. Kitchen has continued his labours with some amount of success. 'The friends of the little church here,' says Mr. Kitchen, 'are beginning to concern themselves about the building of a place of worship. People flock to hear the Gospel preached. The place is too strait. Our hearts are rejoiced to see so many coming to listen to the Gospel. Open-air evangelistic services have been held with much encouragement, and large numbers gathered to hear the Word of Life.' Surely the leaven of the Word will leaven the whole lump. Mr. Kitchen has visited his old sphere of labour at Port-de-Paix during the year and held interesting services. Two persons applied for baptism. The friends here also are striving to build, and 20,000 bricks are now on the spot."

CUBAN MISSION.

"Last year we reported the commencement of the Mission in Cuba; this year we can write of its successful continuance.

"In Cienfuegos, the centre of the Society's operations, a great success has attended the preaching of the ever-blessed Gospel; believers have been baptized and added to the church, and many souls have been graciously impressed, and the congregations have been good, and sometimes the building has been filled to overflowing with anxious listeners.

"There is now a newly-formed Baptist Church, with a membership of 180 believers, 5 deacons, and 34 inquirers, and day and Sunday schools. To God be all the praise."

HONDURAS AND RUATAN MISSION.

"Cheering tidings have been received from Mr. Bryan, the missionary schoolmaster at Belize. He is prosecuting his labours with much success, and the school under his care is increasing in numbers and educational status. The Government inspection has lately taken place, and the school passed satisfactorily.

"The Church at Ruatan, with their pastor, the Rev. C. S. Hobson, have applied to be recognised by the Society, and the whole subject of taking over the Bay Islands as a mission sphere in connection with the Society has been referred to the general meeting. The committee are now awaiting instructions."

CAYMAN BRAC AND LITTLE CAYMANS MISSION.

"The reports that have come to hand from these interesting islands are of the most encouraging character. The old, old Gospel has been proclaimed with convincing and

converting power, and many are now rejoicing in the consciousness of sins forgiven. Mr. Rutty is labouring with much acceptance, and arrangements have been made for his ordination to the work of the Christian ministry. The deputation that visited these islands in the early part of the year had some most refreshing services. Two new churches were formed, and many were baptized on a profession of their faith in the Lord Jesus Christ. 'Reviewing the work in these two little islands,' says the report of the deputation, 'there is much cause for thankfulness to Almighty God. Two years ago the Gospel was first preached, and at the present time there are three churches with ninety members and twenty inquirers and evangelists almost entirely supported by the free-will offerings of the people, four Sunday schools with nineteen teachers and 140 scholars, two chapels nearly completed and the materials for the third promised."

OLD PROVINCE, SAN ANDREZ, CORN ISLAND AND COSTA RICA MISSIONS.

"At the request of the Society, and as the messengers of the churches, a deputation visited some of the neighbouring isles of the Caribbean Sea and some parts of the mainland of Central America. The deputies visited the following places—viz., Cayman Brac, Little Cayman, Grand Caymans, Old Providence, San Andrez, Corn Island, Bluefields, and Port Limon in Costa Rica. At Old Providence, San Andrez, and Corn Island they found Baptist churches with their pastors presiding over them."

During the past year two esteemed pastors from Jamaica have visited England for rest and change: the Revs. P. F. Schoburgh, of Old Harbour, and W. A. Tucker, of Spanish Town. To both these brethren the Committee feel specially grateful for willingly rendered services in many parts of the country in connection with anniversary missionary gatherings. Wherever they have been they have secured a hearty welcome, and left behind them pleasant memories.

CALABAR COLLEGE, KINGSTON, JAMAICA.

From the annual report of the College for 1887, it appears that during the year twenty-five young men have been in residence, nineteen in training for schoolmasters, and six for the work of the Christian ministry. Of these two left at Midsummer; one for several months was absent through serious sickness, and one from a similar cause was advised to return home for change a few weeks before the close of the year. It must also be sorrowfully recorded that one of the most pious and devoted of the theological students has been removed by death; thus early entering into the glory

and blessedness of heaven. Thirteen Normal School students sat for the Government December Examination. Of these nine passed very creditably, two in the third year, and seven in the first year. These stood high in the Government list; one within *two* of the top, and the other the *sixth*. The former thus passing in honours, which entitles him to a Government bonus of £5. It is also to be noted with satisfaction that three former students of Calabar College passed the Government Teachers' Examination. One of these three headed the list. The Theological students have prosecuted their studies with exemplary diligence, and so conducted themselves as to be an example to all their fellow-students.

In the Bible Hand-book the studies have been on the use of External Helps in the Interpretation of Scripture; the Interpretation of Allegories, Parables, Types, and Symbols; the Interpretation of Prophecy; the Systematic and Inferential Study of Scripture and Scripture Difficulties.

In Systematic Theology a course of lectures has been given on the Person of Christ—His Humanity, His Pre-existence, His Deity—as proved by the Divine Names, Attributes, and Works ascribed to Him and Worship paid to Him; the Prophetic and Priestly Offices of Christ; Sacrifices of the Law; the Sacrifice of Christ; the Doctrine of Atonement, Efficacy and Extent of the Atonement.

On the Constitution and Government of Christian Churches a course of study was also pursued through the latter half of the session.

English, Greek and Latin were studied with the Classical tutor; History and Science with the Normal School tutor.

The students have also been constantly employed in evangelistic and pastoral duties. Three stations have been regularly supplied by them—Seven Miles, Dallas Castle, and River Head. The churches of Spanish Town, Linstrad, Bybrook, Old Harbour, Porus, and other places have also had their occasional services which have been well appreciated. In the City of Kingston, outlying districts have been visited and the Gospel has been regularly preached on the Lord's-day evening in the open air. The students have also aided the Rev. James Balfour in conducting a weekly Sunday evening service in the Mission Hall at Allman Town. It will thus be seen that the young men, while in college, are not only pursuing a course of study, but are also preparing for active Christian work by these and other labours in the kingdom, and patience of Jesus Christ.

It may be added that in various ways, in the Sunday-school especially, the Normal School students are co-operating with their fellow-students in the Theological department in Christian work.

In the month of November the Managing Committee conducted a competitive examination of candidates seeking admission to the College. Of these four were received into the Theological department, making the number nine for 1888, and seven into the Normal School, making twenty.

The report closes as follows:—

"In reviewing the past session of the College, and in anticipation of that for 1888, the committee feel that its friends and supporters have every ground for encouragement.

"As young men leave the Institution their services are eagerly sought, and could it supply five times the number it is believed positions of usefulness would be found for them.

"They, therefore, again confidently commend it to the confidence, the prayers, and the liberal support of the churches and the friends of education generally."

One special event in intimate association with the College, which has taken place during the year, calls for record. We refer to the celebration in Kingston, in August last, of the jubilee of the Rev. D. J. East's ministerial services.

A detailed account of the numerous meetings and presentations having been inserted in the November issue of the *Missionary Herald*, it will be unnecessary to reprint it here.

The Committee very thankfully congratulate their brother Mr. East, and his like-minded wife, upon the great work which, together, they have been enabled to accomplish in Jamaica, and upon the high regard and esteem with which, from His Excellency the Governor downwards, they are so universally regarded by all classes of the Island community.

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arandal, Bergen, Christiansund, Frederickstadt, Skien, Testardalen, Trondsoe, and Trondhjem.

The grants of the Committee during the past year have been given to churches in Arendal, Bergen, Christiansund, Fredericstadt, Tistardalen,

Skien, Tromsoe and Trondhyiem, and from all these districts reports have been received.

The policy of the Committee has been that every assisted church shall raise some portion of the minister's stipend, and undertake direct and definite evangelistic work in the district; that only churches in important and increasing centres of population shall be so assisted, the great aim of the Committee being the speedy establishment of strong and self-supporting churches, independent of outside pecuniary help.

It is the earnest hope of the Committee that the time is near at hand when the Society will be able altogether to withdraw from expenditure in Norway, the Norwegian churches undertaking their own financial liabilities, and maintaining their own religious ordinances without appealing to other countries for help.

In connection with the various churches assisted by the Society there are more than 300 preaching stations, about 1,300 Sunday scholars and 130 teachers, and a considerable number of local preachers. During the past year 280 have been added to church membership.

Mr. Gundersen has left Trondhyiem for Morgan Park University, America, where he is now engaged in teaching, and he has been succeeded in the pastorate of the Trondhyiem Church by the Rev. A. Brandt, of La Crosse.

The churches in Norway are evidently progressing in material and spiritual resources. There is a very evident and marked spirit of inquiry springing up in many districts, and the prospects for the future are hopeful and encouraging.

BRITTANY.

PRINCIPAL STATION:—Morlaix.

SUB-STATIONS	4
Missionaries	1
Native Evangelists	2

The Rev. Alfred D. Jenkins, reporting upon the work of the Society in the Morlaix district, reports:—

"As in the past, the work of evangelisation has been carried on both in the town of Morlaix and its surrounding district among the Breton-speaking population. A few words on these two features of our work will show you what progress has been made during the year.

"*Morlaix.*—With regard to the French part of the work, I shall just say that the services have been carried on as usual in our chapel on the Lord's-day, and that the French

Protestant community, though small, has been constant in its attendance on the means of grace. Some of our friends have been removed by death in the course of the year, and some others have left our town; but the loss has been made up by the friends who have been brought to the knowledge of the Gospel at the Madeline meetings, and who now make it a point of attending the services in town.

"*La Madeline.*—It is in the part of our town called La Madeline, where stands our mission-hall, that the interest of the work in Morlaix has chiefly been centred. The congregation here has seldom been below eighty during the year, and many a happy and blessed Sabbath evening have we spent with them. For a long time I failed to see any real and substantial evidence of conversion amongst them. The sound of Gospel truth is pleasing and attractive, so they came regularly, but made little progress, and I felt at times somewhat discouraged. There appeared at length, however, some signs of life. Our friend Collobert, who is now at Lanneanon, was one of the first in whom the fruits of God's grace showed themselves. He was some years ago a zealous devotee of the Church of Rome, then he became an infidel. I do not know what induced him to come to our meetings, but for a long time he had no motive but curiosity. Domestic trials made him more serious, and he became a seeker after truth and salvation, till a last he found in Christ an answer to all his problems and all his doubts. As soon as he found peace he began to speak of what he had found; he spoke in his own home, in the workshop, and to all his acquaintances. It was the beginning of a gracious work among our friends. Two of his fellow-workmen and his own wife became decided followers of Christ. At the same time the work of the Spirit was going on in the heart of a young woman who had been also for a long time a constant attendant at our meetings. She could not read, but the truth laid hold of her in such a way that she began to speak at the factory where she was employed, and was the means of bringing one of her female companions to Christ; she then won over her own husband, her sister, and her brother-in-law. These, together with six others, formed in our congregation a nucleus of zealous disciples, which gave a sort of spiritual impulse to all the rest. They had all been hitherto like the deaf and dumb of the parable, but they now began to speak and to give their testimony at the meetings, encouraging others to give up all for Christ. This movement produced a desire for closer communion with the Master and greater consecration of life. Prayer-meetings were started, and a total abstinence society was formed, an institution very much needed in this country, and twenty-nine signed the pledge. At the same time plans were laid out for holding cottage-meetings in the surrounding villages, and these friends began to preach to their fellow-countrymen.

"*Lanneanon.*—In the course of last autumn the Committee kindly granted me the help of a native evangelist to carry on the work among the Breton people. Our friend, Collobert, was particularly fitted for this work, and he accepted the call as coming from the Lord Himself. As Lanneanon was the place where his services were particularly wanted, he settled in that village, and has been labouring there since last November. From twenty the congregation soon rose up to fifty and more; a week-night service was started, and a Sunday school was formed."

"At Dourdu, Kervebel, Diben, and Kerveur meetings have been held as frequently as opportunity has allowed, but these must be greatly multiplied and new ground opened. On all sides there are large tracts of country where the colporteur alone has passed, and where favourable fields for sowing the good seed are to be found. There is no lack of clear signs that the country is better disposed now than it has ever been, and that an energetic and well-sustained effort should be made to win it to the Lord's side.

"*Roscoff.*—I am glad to say that although the committee has not been able to take upon itself the entire cost of the work at this small seaport town, yet the necessary

funds have been forthcoming, and we have thus been induced to take our premises for a lease of three more years. The house, which is conveniently situated near the harbour, is fitted up as a 'Sailor's Rest' and 'Mission Hall.' The wife of one of the captains resides in the place and takes care of it. We had hoped that her husband, Mr. Messeroy, might have come also, but this has not been possible as yet. The meetings in English, among the sailors themselves, have been very frequent and not unattended with success; one sailor found Christ there, whilst several others were induced to take the blue ribbon. The English crews have found, as the captains have often said to me, the 'Sailor's Rest' a boon and a blessing to them.

"One of the most interesting fruits of the work at Roscoff is the conversion of a young and intelligent teacher in the Government school, Mr. C. (Chopin). This young man, who was educated in a Jesuit school and destined to the priesthood, heard Mr. Jones, of Quimper, preaching on a missionary ship at Audierne some eighteen months ago, and what he heard and saw produced a very strong impression on his mind. In the meantime he came to Roscoff, and began to attend regularly our meetings. It was with much joy that we watched his progress in the faith; trials were not wanting. The Mayor of Roscoff wrote to tell him that he was injuring his own interests, and might do harm to the school if he continued. On hearing of the change in his views, his parents also wrote heart-rending letters, but the power given from above was equal to the strain put upon him from without, and our friend has remained steadfast. He has lately been removed to our public school in Morlaix, and is a help to the cause, as he is ever ready to give an account of his faith, and to bear testimony to the truth at our meetings.

"To one who, like me, can easily look back over a period of twenty years, the change which has come over this country within that time appear immense. The state in which Spain is at the present time bears some analogy to the state we were in twenty years ago; but mountains of difficulties have been removed since, and a new era has dawned upon us since the advent of a liberal form of government. This is not, therefore, a time for feeling depressed or discouraged, but a time rather for pressing forward and working with a renewed and sanctified zeal, in full assurance that if we do so, the Master's promises will not fail us, and that our labours will not be in vain in the Lord."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome Tivoli, Civita Vecchia, Orbitello, Leghorn, and Florence.

SOUTH ITALY—Naples, and Avellino.

SUB-STATIONS	**12**
Missionaries	**4**
Native Evangelists	**11**

Several important changes have been made in the Italian Mission during the past year.

Early in June the General Secretary, at the request of the Committee, visited all the stations of the Society in Italy, and on his return presented

a detailed report, containing numerous recommendations. One of the most important of these was the removal of the Rev. W. K. Landels from Naples to Turin, in consequence of continued ill-health.

Mr. Baynes reported:—

"I found that Dr. Barringer had reached the decided conviction that the climate of Naples was unsuitable for Mr. Landels, the proximity of the sea being a great disadvantage, his constitution requiring inland and mountain air. He therefore earnestly advised me to make such re-arrangements as should admit of the removal of Mr. Landels from the south and the seaboard to the more bracing inland mountainous air of the north; Turin, in his decided opinion, being the place best adapted to the special needs of the case. The condition in which I found Mr. Landels on my arrival in Naples strongly impressed me with the soundness of the opinion of Dr. Barringer. Mr. Landels at times suffered greatly, especially in his head, and his whole condition gave evidence of increasing weakness and exhaustion. I therefore felt that it was my clear duty to use my utmost endeavours to give effect to the doctor's directions. I at once communicated with the Rev. Robert Walker, of Genoa, to ascertain if, under the special circumstances of the case, he would be prepared to relinquish his work in the north, and remove to Naples. It is much, I think, to the honour of Mr. Walker that, although greatly attached to his successful work in Genoa, and much preferring the north to the south, he at once, and without the slightest hesitation, expressed his entire willingness to accept the proposal, 'in the earnest hope,' to use his own words, 'that the suggested change might be helpful to the recovery of his dear friend and brother, Mr. Landels.'"

This arrangement has therefore been carried out, Mr. Landels having now settled in Turin and Mr. Walker in Naples.

Consequent upon these removals, other changes have taken place—Signor Jahier having undertaken work in Genoa instead of Florence, Signor Cuomo removing from Genoa to Turin, and Signor Mattei from Turin to Rome.

NORTHERN ITALY.

Reporting on the work in Northern Italy, the Rev. W. K. Landels, writing from Turin, says:—

"*Turin.*—As we have only been here for about three months, it is not in my province to speak of what has been done in the past, but rather of what we are hoping to do in the future. My impression of the work so far is that Turin is a peculiarly hopeful field. Our meetings are well attended, and will undoubtedly improve as the spring advances. We have had a very severe winter, the thermometer several times registering as many as 18° or 19° of frost, and as I write the streets are covered with snow to the depth of 18 inches. Such weather as this naturally keeps away a number who otherwise would attend. Still we have already begun to see some results to past labour. Last week I had the pleasure of baptizing two persons, and others are waiting to confess Christ in the same manner.

"*Genova.*—Last week I ran down to Genova and found Signor Jahier in bed with a severe cold on the chest and bronchial tubes. I had a long talk with him, and he expressed himself as being very hopeful of the work. There are a number of inquirers,

and the meetings continue to be well attended, especially on Sunday evenings, when they are crowded. This I was able to verify on the Sunday. It was pouring wet all day, and yet the meetings were very encouraging, the hall in the evening being quite full.

"*Press-work*.—As Mr. Walker has had no experience of printing, it was thought advisable to bring the press to Turin. Happily connected with our *locale* are two small rooms, and these we have been able to utilise as a printing office. Here in Turin I cannot hope to render the press self-supporting as I did in Naples. As I intend, however, to do all the work myself in my hours of leisure, the only expense will be that incurred in the purchase of paper and ink. I am hoping that friends in England who understand the importance of press-work in Italy will help me to meet these expenses. I shall, unfortunately, have to abandon the publishing of our illustrated family paper, which would occupy too much of my time, and I intend to utilize the press by printing handbills, notices, &c., for our different stations, and by bringing out a series of illustrated tracts, such as I conceive will be of special value in Italy. Since coming to Turin I have already done printing for Naples, Avellino, Turin, Pinciolo, and Torre Pellice."

It is very satisfactory to learn that already the health of Mr. Landels has greatly improved by his removal to the north, and that there is a well assured prospect of his complete recovery to perfect health.

CENTRAL ITALY.

Reporting to the Committee upon the work of the Mission in Central Italy, the Secretary stated:—

"It is exceedingly difficult to give any fairly adequate statement of the work at present carried on in this district, under the superintendence of the Rev. James Wall, assisted by his like-minded wife and her devoted sister, Miss Yates.

"In Rome, the great centre of this work, there are evangelistic services carried on almost every night, and often during the day, in six distinct districts:—

1. Piazza in Lucina (just off the Corso).
2. Trastavere (over the Tiber).
3. Via Consolazione.
4. Via Dei Serpenti.
5. Piazza Victor Emanuele.
6. Prati de Castello, Via Marianna Dionisi.

"I attended services in all these places, and witnessed large and attentive congregations—indeed, there seems no difficulty in Rome in gathering large numbers to hear the plain warm-hearted proclamation of the Gospel. In three of these centres, Medical Mission work is successfully and vigorously conducted—Mrs. Wall and Miss Yates devoting much of their time and strength to this important and much appreciated branch of the Mission.

"In addition to the extensive work in Rome itself, the following districts are also under the superintendence of Mr. Wall:—

1. Tivoli, Subiaco, &c., and towards the Adriatic.
2. The Maremma District, including Civita Vecchia, Orbitello and Leghorn, and partially visited Corvatto, Mont Alto, Grosetto, Massa Maritima, and Solonica.
3. Florence, and to some small extent Arezzo and Terni.

"To assist Mr. Wall in these large and important districts, he has associated with him the following evangelists :—

Signor	Alessandro Petocchi	Rome.
,,	Amadio Dal Canto	Rome.
,,	Ettore Ageno	Rome.
,,	G. Geodhani (supported by the late Mr. E. Robinson)	Rome.
,,	Mattei	Rome.
,,	Guiseppi Baratti	Leghorn."

Referring to the policy of the Mission in Italy, Mr. Baynes reported :—

"In all my visits I endeavoured to keep one important matter very constantly before my mind—how best to draw forth and stimulate the independent action and support of the Christian Church. I feel strongly that in some cases it will be better to withdraw the constant and regular ministration of the evangelist, with a view to develop the resources of the local Christian community, throwing the burden of providing religious ordinances upon the members themselves, and setting free the evangelist for further agressive work a-field.

"A wise policy of concentration appears to me just now most needful. So far as I am able to judge, the attempt to cover a too wide area with a very limited force has resulted in a loss of power, while, on the other hand, the extension and development of the work in Rome, and concentration of effort on this great centre, have been followed by marked success and undoubted encouragement. There can be but little doubt that the working of the various evangelistic stations in different parts of Rome by Mr. Wall and his colleagues has tended largely to extend and consolidate the whole, while at the same time adding numbers and strength to the one central church in Lucina. No one can witness the work now so earnestly carried on in Rome by Mr. Wall and his helpers without the distinct conviction that the right plan is in operation.

"It certainly will be for the real advantage of the work of the Society in Italy to try every means for the development of local resources, and the calling forth and exercise of local Christian effort, specially in the conduct of religious services and evangelistic labours."

ROME.

"Referring to the work of the Mission in Rome," the Secretary wrote, "it would, I think, be difficult to convey an adequate idea of its extent or vitality. At each of the six centres, large and attentive congregations assemble several times daily, and large numbers in this way hear the message of salvation, and become possessed of Scriptural truth. Mr. Wall is incessantly at work, leading on his Italian colleagues by personal example and self-sacrifice. By the exercise of much sanctified ingenuity, he is ever using his best efforts to advance the spread of the truth. Lately he placarded the city with Scripture texts, and has some thirty centres where these texts (in large, bold type, poster size) are placarded ; they are legally protected from harm or damage. Several cases of conversion have resulted from this branch of work.

"The central church in Lucina is vigorous and hard-working. The Sunday-school is well attended and much liked by the children. The members arrange for the regular visitation and relief of the poor and afflicted in their fellowship, and often assist in the charge and conduct of outside evangelistic work in connection with the mission station in other parts of the city.

"The evangelists struck me as earnest, devoted men, thoroughly enjoying their work, and incessantly engaged in it; while the large congregations attending nearly all the numerous services in connection with the six centres of work in and around the city, the intelligent, eager attention with which the people listened to the plain preaching of the Gospel, could not but create hopeful expectation and devout thankfulness.

"I cannot but think that the plan of campaign in Rome to-day—viz., that of working a number of evangelistic stations in different and populous parts of the city from one strong central church, where the various workers can meet for counsel and refreshment, for the exchange of mutual experiences and methods, and together agree as to the wisest course to take in the presence of difficulty or opposition—is by far the best plan for large centres, and the one most likely to create and consolidate an ultimately self-sustaining and aggressive community of Christians."

Reporting on the work in Rome and the district during the past year, the Rev. James Wall writes:—

"The meetings held in Lucina have often been very encouraging. During Lent, which is the period of greatest activity among the priests, we had preaching every night except Saturday. This is the first time anything of the kind has been attempted among Protestants in this country. The congregations were good and often crowded, especially towards the end. Many respectable persons seemed to be much impressed, and public opinion in this quarter of Rome became more favourable. We had a series of twenty-five sermons in this *locale* in December also. The power of the priest has made itself felt more in our Sunday-school than in any other branch. The weekly communion, prayer-meeting, Bible-class, and mothers' meetings, have been well attended.

"*Trastevere.*—Preaching; meeting for the poor; Sunday-school; mothers' meeting; medical mission.

"*Consolazione.*—Preaching; Sunday-school; medical mission; night-school; tract distribution.

"*Serpenti.*—Preaching; Sunday-school.

"*Piazza Victorio Emmanuel.*—Preaching; Sunday-school.

"*Prati.*—Preaching; medical mission.

"*Tivoli.*—Preaching; night-school; church.

"*Civita Vecchia.*—Church; preaching; night-school."

Nor would it be right to leave unrecorded the important and encouraging work carried on by Mrs. Wall and her associates, in the Medical Mission which does so much to prepare the way for the evangelist to preach the Gospel, and point the patients to the great Healer of all sin-stricken souls. This work, beyond question, has been and is a great help to the Mission, and has done much to remove prejudice and open a way for the Gospel. This medical work is no charge to the Society, being supported by special contributions for the purpose, the only direct contribution of the Society being the free use of the premises in Trastavere, where the hospital and dispensary work is carried on.

SOUTHERN ITALY.

The Rev. Robert Walker is now in charge of the work in Naples and Southern Italy.

Mr. Landels, reporting on work in this district just at the time of his leaving for Turin, writes:—

"In reporting on the work in Southern Italy, I have to speak of three stations—Naples, Caserta, and Avellino.

"*Naples.*—It was on the 25th September, 1877, that I went to settle in Naples, and to take charge of the work which had been commenced by our evangelist, under the direction of Mr. Wall, in the previous May. On the 29th October, 1887, we left Naples and removed to Turin.

"In looking back on these past ten years, I cannot but acknowledge with thankfulness the goodness of God. He has continually helped and blessed us in the face of difficulties, of which workers in other fields can have no conception. For two years before settling in Naples I enjoyed the privillege of working with Mr. Wall in Rome. After my brother's death, I became intimately acquainted with the work in the North. Two summers I passed in Tuscany, and laboured in connection with our church in Leghorn. In all these places great difficulties have to be dealt with, but I have no hesitation in saying that nowhere are they so formidable as in Naples. Nowhere in Italy are the priests so powerful; nowhere is bigotry so intense; nowhere is indifference so callous. This being the case, it is with great thankfulness that we can report some results to our labours. During the ten years 116 persons were received into membership. A few of of these, it is true, proved unfaithful, but the great majority stood the test of time and of persecution, and some of them passed away rejoicing in the Saviour. Naturally, the church-book does not to-day record more than half this number. Not a few of our members have left Naples and joined themselves to Christian churches in other parts of the country.

"It must not be supposed that these numbers adequately represent the work that has been done. Numerical results may be looked for in the future. Our work has been to prepare the ground for the reception of the good seed, and I can bear witness to the fact that, during the last ten years, a great change has been effected in the attitude of the people towards Evangelical Christianity. The Protestant is not feared and shunned and hated as he was; and I have been assured by Neapolitan gentlemen that there are thousands in the city who are Christians at heart, but who either have not the courage to come out openly, or who are so puzzled by the diversity of denomination that they do not know which way to turn.

"The difficulties, however, are still very great. My dear friend Mr. Walker has a hard task before him; and, knowing this as I do, I feel very thankful to him for his readiness to relieve me when my health would no longer bear the strain of the climate and of the work. I trust that he will continue to enjoy the splendid health which God, in His mercy, has given to him, and that he will have the joy of seeing the work continually prospering in his hands.

"During the year 1887, we received twelve persons into our fellowship, eight of them by baptism. Of these, four belonged to Mrs. Landel's Mothers' Meeting. This meeting proved itself to be one of the most important and most successful of the branches of our work. By the conversion of three of the women who were baptized last year we may consider that three whole families, comprising in all sixteen persons, were added to our numbers.

"Our losses up to the end of October were six. One of these died of cholera, one married an evangelist in Barletta, one sailed for South America, and three joined another church.

"On looking back at our sojourn in Naples, my firm conviction is that the foundation of a flourishing work has been laid, and I look forward confidently to the time when the church will be strong, prosperous, and self-supporting.

"*Caserta.*—As regards Caserta, I have very little to report, as the work there was relinquished at the termination of the lease of our *locale*, and Signor Libonati removed to Avellino.

"*Avellino.*—Notwithstanding the severe trials through which our church had to pass, in connection with the scandal which resulted in the dismissal of our evangelist, the work has been going on steadily, and we have every reason to believe that the hopes to which we gave expression in former reports will be realised. Signor Libonati, having settled down there, has gained the affection and confidence of the brethren. One of the members of our church in Naples, who lately visited Avellino, has written to me, speaking in the highest terms of the work that is going on there."

Mr. Walker, writing soon after his settlement in Naples, says:—

"There is, I feel deeply, a very great need for earnest prayer here. The people seem either to be entirely engrossed in superstition, or else perfectly indifferent to religion and to all appeals made in God's name.

"I have just recently established a class of fifteen students from the university, three times a week. My present efforts and prayers are for a true revival and quickening of the spiritual life of the members of the church here, so that we may use it for the evangelising of this part of the city."

The "Evangelical Handbook" for Italy, reviewing Christian work in Italy for the past year, states:—

"We are happy to note that in almost all the denominations there has been progress. The 'Chiesa Libera' is the only one that reports fewer communicants than last year. From 1,620 they have fallen to 1,580. The Waldensian churches in the valleys have an increase of 52 members, and those outside the valleys of 135. The Wesleyan Methodists have 29 members more than last year, and the Episcopalians 71. The number of members in the Baptist Union churches, from 850 have arrived at 870, and in the Independent churches near Spezzia, from 150 they have increased to 160. In the whole of Italy there are 22,213 Italian Evangelical Christians, with an increase of 277 upon last year. These figures do not include the members of the churches, of the 'Brethren,' nor those of other independent churches. We are a little surprised to observe how limited the work of Sunday-schools in Italy. With 22,000 Evangelical Christians, we have only 8,000 children in our Sunday-schools; a very sad fact, and one which shows that so far we have not understood how important it is to give a religious instruction to our children. The churches which give the smallest proportion of children in the Sunday-schools are those in the Waldensian valleys. With 13,205 members in the churches, they have only 3,290 scholars. The Baptists are the ones who, in this respect, have done more in proportion than all others. In the churches of the Baptist Union, with their 870 members, there are in the Sunday-schools 513 children, a number for which we may be thankful to the Lord, all the more when we consider that of all the denominations we are the only ones who work without the help of day-schools, from which the others

receive the larger part of their scholars. The principal stations—*i.e.*, those where there is a fixed pastor—are 183 ; the secondary stations, those visited periodically, number 178. We thank God that the Gospel is now preached in 361 places, and we pray for that time in which there will be a great religious awakening in Italy, and when the 22,000 Evangelical Christians of to-day will have become a great people sanctified unto the Lord."

In closing his report on the work of the Society in Italy, the Secretary points out that :—

"During the seventeen years that have passed since Victor Emanuel entered Rome, marvellous strides have been made in the political, social, and commercial life of the Italian people. During these few eventful years Italian shipping has multiplied four-fold, export and import trade fivefold, and the national exchequer has for the first time exhibited an equilibrium between receipts and expenditure.

"To-day, the great need of Italy is the Gospel. Unhappily for her people many of her leading statesmen and patriots, having broken for ever with the Papal Church, have passed over to the extreme of unbelief, and become rank infidels.

"*With the Gospel* it is almost impossible to say what so fine a people, living in so fair a land, might not become.

"To this work the Baptist Missionary Society stands committed."

CONCLUSION.

In the review of the foregoing records, the Committee feel they have abundant reason for thankfulness and hope.

Continuous progress, a larger number of conversions than for many years past, a widespread spirit of inquiry, a growing desire for copies of the Scriptures and Christian books, and the development of the Native Christian Church in aggressive earnestness and self-support—these and kindred facts surely give promise and pledge of far wider conquest, and of the coming of that glad time when the Saviour shall subdue all things unto Himself, and the kingdoms of this world shall become the kingdoms of our God and of His Christ.

True it is that the sunshine has been shadowed by heavy loss. Voices that have often stirred to noblest enthusiasm and loftiest consecration to-day are silent; yet, by the record of lives, full of devotion and joyous service, they still speak. "Blessed are the dead that die in the Lord"; their memories are enshrined in our hearts, while the heroic story of their self-sacrificing toils will continue operative and powerful so long as the kingdom and service of Christ call for men ready "to hazard their lives for the Gospel's sake."

In a letter penned only a few months before his death, David Livingstone wrote :—

"Of the ultimate regeneration of Africa I have not a doubt; but the order of the Divine Kingdom is at first silent and slow, often progressing through apparent failures; there must be much foundation work. But amid all disappointments, seeming failures, sorrows and shadows, thank God, His Kingdom comes."

In the words of Canon MacColl:—

"The apparently signal failures of Christianity have generally been the preludes to fresh victories; so it may be now. The success of Christianity at any given time is not to be measured by visible results. In India, Japan, China, and Africa, throughout the world, it is silently sapping the foundations of rival religions. Its ideas and principles are in the air, like those minute yet potent germs of which physical science tells us, only they are germs of health inoculating diseased organisms with the seeds of a regenerate life. Christianity is impregnating Islam, Buddhism, Confucianism, Paganism, with hopes, aspirations, ideals, principles, which are gradually but surely disintegrating the old order of things, and preparing the way for the full reception of Christianity.

"The stranger who stands on the banks of the Neva, or drives over its frozen surface at the close of winter, has no idea of the change that is impending—no idea that in one week ice and snow will have vanished, giving place to flowers and verdure, while the erstwhile quiet and leafless woods will in full foliage be resonant with the song of birds.

"All this sudden transformation, however, is the result of forces which have been at work long before, though silently and invisibly."

Meanwhile:—

"The night lies dark upon the earth, and we have light;
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burden bear.
Footsore, heart-weary, faint they on the way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these children roam,
And I with Thee, so glad, at rest at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar,
And guess that that is home, and urge their way
To reach it, haply, somehow and some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love Thy love portray?
And news of home make home less far away?

"Yea, Christ hath said that as from Thee He came
To seek and save, so hath He, in His name,
Sent us to these; and, Father, we would go,
Glad in Thy love that Thou hast willed it so
That we should be partakers in the joy,
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless."

R. WRIGHT HAY.

APPENDIX.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS AND THEIR PRESENT POSTAL ADDRESSES.

For abbreviations of Addresses, see Notes at the end of this List.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Allen, I., M.A. ...	Mar. 17th, 1863	Calcutta	
Anderson, J. H. ...	Dec. 6th, 1853...	B.M., Barisal, Backergunge, Eastern Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M. ditto ...	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfour, J., M.A.	July 17th, 1883	Calabar College, Kingston, Jamaica	
Banerjea, B. N. ...	April 18th, 1872	B.M., Jessore, Eastern Bengal, India	
Barnett, T. H. ...	April 22nd, 1880	B.M., Dacca, Eastern Bengal, India (in England)	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Weymouth, R. F., D.Lit., 33, Alfred Road, Acton, W.
Bell, W., M.A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	Tratman, Miss M. S., 17, Berkeley Square, Clifton, Bristol.
Bentley, W. Holman	Feb. 19th, 1879	Congo	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bion, R.	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Biswas, K.	... ...	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Broadway, D.P. ...	Nov. 4th, 1856	B.M., Patna, Bengal, India ...	
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Ellis, Miss Leah, 13, Westbank Road, Devonshire Park, Birkenhead.
Brown, J. G. ...	Feb. 16th, 1887	Congo	Massey, Mrs., The Willows, Fairfield, near Manchester.
Bruce, J. P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 8, Cromwell Street, Oldham, Lancashire

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo (in England)	Hepburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Bankipore, Patnor, N.W.P. India	Warne, Mr. W. J., 43, Rodney Terrace, King William Street, Greenwich, S.E.
Carey, W.	Dec. 16th, 1884	B.M., Howrah, nr. Calcutta, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ...	... ...	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India...	
Charters, D. ...	Mar. 17th, 1885	Congo (in England)	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Romanath R.	... ...	B.M., Allahabad, N.W.P., India (in England)	
Comber, P. E. ...	June 16th, 1885	Congo	Wates, Mr. Robert L., Ashwell Dene, Bush Hill Park, N.
Couling, S.	Feb. 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Tombs, Mr. T. Charles, 40, New Road, Aylesbury.
Crudgington, H. E.	Jan. 15th, 1879	B.M., Delhi, India...	Marsden, Mr. J. W., West View, Witton, Blackburn.
Dann, G. J. ...	Oct. 7th, 1884	B.M., Allahabad, N.W.P., India .	Brazier, Mr. John J., 2, Headington Villas, Bournemouth.
Darby, R. D. ...	Mar. 16th, 1886	Congo	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ...	Mar. 17th, 1885	Congo	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham.
Dawbarn, Miss L. Y.	Jan. 20th, 1886	B.M., c/o Rev. W. J. White, 9B, Tskiji, Tokio, Japan	Millar, Miss Florence S., Cleveland Lodge, New Park Road, Clapham Park, S.W.
D'Cruz, J. A. ...	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	
Dillon, A.	April 2nd, 1878	B.M., Poonah, by Bombay, India	Jones, Miss E. Rees, Finchley House, Roath, Cardiff.
Dixon, H.	July 9th, 1879...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Hutchinson, Mr. S., 47, St. Paul's Road, Canonbury, N.
Drake, S. B. ...	June 8th, 1886...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Best, Mr. William, 3, Belle Vue, Bradford.
Duffadar, A. C. ...	January, 1875 ...	B.M., Jhinida, Jessore, Bengal, India	
Durbin, Frank ...	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Dutt, G. C.... ...	September, 1867	B.M., Khoolna, Bengal, India ...	Labrum, Miss E. A., Mansion House, Hanley Road N.
East, D. J. ...	Aug. 19th, 1851	President, Calabar College, Kingston, Jamaica	
Eaves, George ...	Mar. 18th, 1884	B.M., 9B, Tskiji, Tokio, Japan ...	Davies, Mr. John, 14, Seughennyd Road, Cardiff.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage, Berks.
El Karey, Youhannah	.. ..	B.M., Nablous, *viâ* Jaffa, Palestine	
Ellison, J. R. ...	April 21st, 1881	B.M., Dacca, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin ...	April 22nd, 1880	B.M., Monghyr, Bengal, India ...	Bult, Mr. Alfred, 25, New Quebec Street, Portman Square, W.
Evans, Thomas ...	Nov. 7th, 1854	B.M., Mussorie, N.W.P., India ...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Ewen, John ...	Jan. 17th, 1877	B.M., Benares, N.W.P., India (in England)	Taylor, Mr. W. S., Crescent Road, Enfield.
Farthing, G. B.	Mar. 16th, 1886	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forsyth, R. C. ..	June 17th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. J. ...	June 26th, 1850	(In England)	
Gamble, W. H....	June 24th, 1856	B.M., Port of Spain, Trinidad, West Indies	
Gammon, R. E. ...	July 8th, 1875	B.M., Puerto Plata, S. D., West Indies	Holden, Mr. J. S., Slade Hill, Studen, near Buxton, Derbyshire.
Graham, R. H. C....	June 8th, 1886...	Congo	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George ...	Mar. 16th, 1886	B.M., Ratnapura, Ceylon	Macmillan, Miss E. S., South Bank, Surbiton, S.W.
Greiff, J. E. ..	April 12th, 1859	B.M., Gya, Behar, India	Evans, Miss M., Trebyholme, Harrogate, Yorks.
Grenfell, G. ..	Nov. 5th, 1874...	Congo	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W., and Mr. A. T. Bowser, Sunnyside, Kenninghall Road, Clapton.
Guyton, R. F. ...	Nov. 6th, 1873...	B.M., Delhi, N.W.P., India (in England)	
Harmon, Frank	Feb. 15th, 1887	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Harrison, F. G. ...	July 19th, 1887	Congo	Rodger, Mr. Hugh, 65, Cross Streel, Ayr, N.B.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Boar Row, Salisbury.
Heinig, H.... ...	July 2nd, 1845	B.M., Allahabad, N.W.P., India...	
Hook, G H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	Baynes, Mrs., Spencer Park, Wandsworth Common, S.W.
James, F. ...	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China (in England)	
James W. Bowen...	July 8th, 1878...	B.M., Dinagepore, Bengal, India (in England)	
James, W. R. ...	Nov. 28th, 1877	B.M., Serampore College, Bengal, India	Mathewson, Miss Christian, 5, Comely Park Place Dunfermline, N.B.
Jenkins, A. L. ...	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Jewson, A.... ..	April 21st, 1881	B.M., Comillah, Eastern Bengal, India (in England)	Tyce, Mr. Harry, 14, Manley Road, Caerau Park, Newport, Monmouthshire.
Jones, A. G. ...	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Peto, Sir S. Morton, Bart., Blackhurst, Tunbridge Wells
Jones, D.	July 7th, 1874...	B.M., Agra, N.W.P., India ...	Benham, Mr. Frederick, 4, Albert Terrace, Albert Road, Regent's Park, N.W.
Jordan, C.	July 13th, 1869	Pastor English Baptist Church, Circular Road, Calcutta, India	
Kerry, George...	Feb. 5th, 1856...	80, South Road, Intally, Calcutta, India.	Peto, Sir S. Morton, Bart., Blackhurst, Tunbridge Wells.
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India	Bridgewater, Mr. H. O., 50, Southgate Street, Leicester.
Landels, W. K....	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	
Lapham, H. A. ...	Oct. 18th, 1880	B.M., Kandy, Ceylon	Pratt, Mr. Henry, 46, Newgate Street, E.C.
Lewis, T.	Dec. 1st, 1882...	Congo	Williams, Mr. Simon, Brunswick House, Llanwrst, North Wales.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Massih, Imam ...	... ...	B.M., c/o Rev. George Kerry, 80, South Road, Intally, Calcutta	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.
McIntosh, R. M. ...	Dec. 16th, 1884	B.M., Agra, N.W.P., India ...	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ...	Oct. 28th, 1856	B.M., Soory, Beerbhoom, Bengal, India (in England)	
McLean, A. J. ...	Nov. 15th, 1887	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Canberslang.
Medhurst, C. S. ...	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Over, Mr. Edward, York Town, Surrey
Mitchell, W. S. ...	Mar. 17th, 1885	B.M., Dinapore, Bengal, India ...	Pitt, Mrs N. C., Camiscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1884	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Oldring, Mr. G. W., 83, Rectory Road, Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Mr. S. A., 330, Holloway Road, N.
Nickalls, E. C. ...	Jan. 20th, 1886	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Paterson, H. ...	Feb. 19th, 1884	B.M., Soory, Beerbhoom, Bengal, India	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
Pestonji, H. ..	July 9th, 1872 ..	B.M., Poonah, by Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. R. ...	June 8th, 1886...	Congo	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Potter, J. G. ...	Jan. 18th, 1881	B.M., Agra, N.W.P., India ...	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1877	B.M., Benares, Bengal, India ..	Rix, Miss Jane W., Theandeston, Schole, Norfolk.
Pusey, J. H. ..	Feb. 3rd, 1880...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T. ...	April 22nd, 1869	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.
Richard, T. ...	Dec. 16th, 1884	Congo	Marnham, Mr. John, J.P., Boxmoor, Herts.
Roberts, J. S. ...	July 27th, 1864	Calabar College, Kingston, Jamaica	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Robinson, D. ...	Dec. 16th, 1884	B.M., Dinagepore, Bengal, India ..	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Rouse, G. H., M.A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Betts, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E.	Mar, 17th, 1885	Congo	Tuckwell, Rev. John, 88, Fernhead Road, St. Peter's Park, W.
Shorrock, A. G. ...	June 8th, 1886...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, S.	Dec. 1st, 1882...	Congo	Barber, Mr. H., 16, Marmion Road, Liverpool.
Sircar, John ...	... ...	B.M., Barisal, Backergunge, Eastern Bengal, India	
Slade, A. D. ...	Sept 20th, 1887	Congo	Archard, Mr. A., Sunny Mount, Beechencliffe, Bath.
Smith, Jas.... ...	Mar. 16th, 1852	B.M., Simla, N.W.P.	
Smyth, E. C. ...	July 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Davis, Mr. R. W., Grange Road West, Middlesborough.
Sowerby, A. ...	Jan. 18th, 1881	B.M., c/o Messrs. G. W. Collins & Co , Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechencliffe, Bath.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stubbs, J.	Oct. 7th, 1884...	B.M., Patna, Bengal, India. ...	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Summers, E. S., B.A.	July 6th, 1876...	B.M., Serampore College, Bengal, India (in England)	
Teichmann, A. ...	June 8th, 1883...	B.M., Barisaul, Backergunge, Bengal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Thomas, H. J. ...	Jan. 18th, 1881	B.M., Delhi, India	Hooker, Miss Susan, West Hill, Brixham.
Thomas, J. W. ...	July 10th, 1867	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India (in England)	
Thomas, S. S. ..	July 15th, 1885	B.M., Delhi, India...	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ...	Mar. 18th, 1885	B.M., Jessore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Messrs. G. W. Collins & Co., Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Waldock, F. D....	April 23rd, 1862	B.M., Maradana, Colombo, Ceylon (in England)	Curtis, Rev. J., 20, Barclay Road, Walham Green, S.W.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Walker, R.... ...	Jan. 13th, 1880	B.M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Wall, J.	Jan. 17th, 1867	B.M., 35, Piazza di San Lorenso, near Lucina, Rome, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
West, Arthur B. ...	Sept. 20th, 1887	B.M., Barisaul, Backergunge, Bengal, India	Robinson, Mrs. Kossuth, 18, Clyde Road, Redlands, Bristol.
White, W. J. ..	Oct. 8th, 1877...	B.M., 9B, Tskiji, Tokio, Japan ...	Summers, Mr. Eustace, South View, Tarvin Road, Chester.
Whitewright, J. S...	Jan. 18th, 1881	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B.M., San Fernando, Trinidad, West Indies	Bonell, Mr. D., Sandfield Terrace, Guildford
Wills, W. A. ...	Oct. 6th, 1885...	B.M., c/o Messrs. H. Sietas & Co. Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B.M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss ...	July 19th, 1887	B.M., 35, Piazza di San Lorenso, near Lucina, Rome, Italy	

ABBREVIATIONS, NOTES, &c.

B.M.—Baptist Missionary, should follow the name in all addresses so indicated.
N.W.P.—North-Western Provinces (India).
All Congo Missionaries should be addressed :—Rev. ——, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South West Africa.

MISSIONARIES DESIGNATED, NOT INCLUDED IN FOREGOING LIST.

For CHINA—
January 20th, 1886 ... Moir Duncan, will leave England next year.

For CONGO—
July 19th, 1887 ... Miss Edith Butcher,
Nov. 14th, 1887 ... Miss Cassie Silvey. } leaving England early next June.

PREACHING PLACE AT MAGH MELA.—(*From a Photograph*). *See page 215.*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE ANNUAL MEETINGS.

AS we recall the spirit prevailing in our anniversary gatherings, the numerous addresses by which our minds were informed and our sympathies excited, together with the Report of the previous year's proceedings, we feel we have more than sufficient cause for devout thankfulness and renewed consecration.

It will not be possible to place upon record all that transpired; our space is too limited; and, indeed, the newspapers, with their excellent reports, make such publication superfluous. We think it, however, desirable to call special attention to the Missionary Breakfast Conference for the sake of the important resolution which was then adopted. But before doing this, courtesy, as well as inclination, requires that we should acknowledge in these pages our indebtedness to Dr. Gibson, the preacher of the annual sermon, and to the chairmen and speakers of the respective meetings. The discourse of Dr. Gibson was most refreshing and helpful to our missionary faith and zeal. The large and sympathetic congregation crowding Bloomsbury Chapel was evidently under the spell of the preacher, and we conceive that nothing but good can come to the Society from a deliverance so appropriate and so stimulative.

The Missionary Breakfast Conference.

IN connection with our missionary services of last year an additional meeting was arranged in the nature of a Breakfast Conference. It was that such an occasion would afford an opportunity for a frank discussion of practical suggestions and a freer fellowship not possible at other meetings.

The success of the experiment fully justified its repetition. And we doubt not that those who were present this year will see in the larger numbers attending, and in the helpful character of the proceedings, abundant reason for establishing "the Missionary Breakfast Conference" as a permanent institution of our annual gatherings.

We are glad to be able to publish the excellent paper read by the Rev. James Owen, of Swansea, for which we earnestly ask a careful perusal. We anticipate that its wise suggestiveness and stirring appeals will greatly help the churches in the endeavour to increase their contributions.

In the discussion that followed most encouraging testimony was borne to the method of frequent and regular giving. Several brethren referred to the benefit which had resulted from the adoption of the weekly system advocated at the former Conference, one of whom spoke as follows:—"Our membership is small and extremely poor; we are almost entirely composed of working people; but they have responded very generously to the invitation to take part in missionary work. The result is that, though the system has only been going on for nine months, we have succeeded in collecting £30, and we mean to increase that amount in the future. Every month we hold a missionary prayer-meeting, and, at the close of the meeting, we always take the names of those who are willing to contribute a penny a week. I have no doubt larger sums would suit wealthier constituencies, but for members of our poorer churches in the country I think the penny-a-week system is just the thing that is needed."

In view of the financial condition of the Society the Conference passed unanimously and fervently this resolution—viz.,

"That this Conference of the Baptist Missionary Society, held in Exeter Hall, the 27th of April, 1888, in thanking the Rev. James Owen for his admirable paper, expresses its hearty approval of the proposed endeavour to secure, during the ensuing year, an additional income of at least

£5,000,

and individually pledges itself to put forth earnest efforts on behalf of this absolutely necessary increase."

When we remind our readers that this addition to the funds is "absolutely necessary" to effect *an equilibrium between income and expenditure*, we trust they will fully realise the urgent and important nature of this resolu-

tion. We should fail, however, to represent the spirit of the Conference were we not to call attention to the two words "at least" inserted by request before the particular sum mentioned. It was felt that an additional £5,000 would simply prevent the recurrence of debt, whilst it should ever be the aim of the Society to extend its operations. The opinion was therefore strongly expressed that a larger increase should be aimed at, so as to supply the means for the support of new missionaries.

We are confident there are resources in the churches more than sufficient to sustain any forward policy the Committee may undertake, and we doubt not that with more fervent prayer, and more conscientious and systematic giving, ample means would be forthcoming.

We respectfully but earnestly ask our missionary friends to be prepared to co-operate with the Executive and the Committee in their determination to do what they can, not simply to prevent a deficiency in the finances of the Society, but as well to enlarge the sphere of its work.

Our Churches and Foreign Missions.

BY THE REV. JAMES OWEN, OF SWANSEA.

IT has been remarked that conferences do little good; that they are begun, continued, and ended in talk; and that the flood of talk is unproductive of blessing. I hope that we mean business to-day, and that bread will be cast upon the waters which shall be found after many days. Growth is the evidence of life, and to cease to grow is to cease to live. The Christian Church, to live, must be aggressive. Heroism is demanded by its mission, and is essential to its triumph. We have thanked God for the "open doors" which He has set before us in all lands. By faith the walls of Jericho have been thrown down, and, in answer to prayers that have ascended from earnest, pleading hearts, the voice that said to Paul, "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," has said to the Church of the present day, "Thou must bear witness in the bazaars and zenanas of India, in the ancient cities of China, in the 'Land of the Rising Sun,' and among the tribes of the 'Dark Continent.'" This has been the voice of God; and our Missionary Committee has heard it, and responded to it; but all the churches have not heard it; they have heard the echo of it, as it has come from the Mission House, and they have been partially awakened by what the Rabbins called the *Bath Kol*, "the daughter, or echo of the voice," but they have not generally recognised the voice from the excellent glory, speaking

to them, and saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." In other words, while the Committee has been quick to interpret and to obey the Divine call, the churches, with few exceptions, have been too drowsy, or too "busy here and there," to appreciate the message; and while the Committee, anxious to buy up the opportunity, and stimulated by the offers made by Mr. Arthington and others, has taken a new departure, and widened the area of the Society's operations, and multiplied its agents, the churches generally have not, as yet, taken a new departure in their offerings to the Society. The guinea subscription is stereotyped, the annual collection is regularly made, the state of the weather determining whether it shall be a few shillings more or less than in the previous year; the missionary meeting is held, and perhaps a sigh is heaved because the enthusiasm of missionary meetings has passed with the former days, which were "better than these." I am not unmindful of the profound interest that has been taken by our churches in the Congo Mission, of the poignant grief, like that of a bitter, personal bereavement, which has been felt, as the news came of the death of one beloved missionary after another, nor also of the increased liberality which this quickened interest has called forth. But we are very far from the mark that may be reached—we have not attained, nor are already perfect. And the question before us this morning is, "How can we stimulate the contributing churches to greater liberality, and awaken to a sense of duty and privilege the churches that contribute nothing?"

It is almost incredible that there should be any who have "known the grace of our Lord Jesus Christ," who contribute nothing. There is room and there is need for such heart-searching questions as these. Do we believe the Gospel? Is Christ our Master? Are we saved? I have been afraid that the recent and still-continued doctrinal controversies will have a hurtful influence on this Society. When there is intestine strife, we cannot successfully carry on a foreign war. But whatever may be the divergence in theological opinions, we are surely one in our acceptance of Christ as the Saviour of men, and of the declaration that "whosoever shall call upon the name of the Lord shall be saved." "How then shall they call on Him in whom they have not believed, and how shall they believe in Him whom they have not heard, and how shall they hear without a preacher?" While we are discussing theories, the fact of the hunger of the world remains, calling loudly for the Bread of Life. While we cannot agree as to what God will do in millions of ages to come with those who are unsaved at death, there are millions of human beings groping in darkness and despair, and crying to be saved from a present hell. If a voice from this conference

can reach the churches, I would say, for the sake of Christ and humanity, let not this noise about differences in theology drown the cry for help that comes from sad, aching, bruised hearts. Are we saved by the Christ? He is able to save others. Let us make Him known. If our faith is a living thing, can we refrain from making Him known? Do we realise that the Sent of the Father has sent us into the world; that Africans are as dear to Him as Englishmen; that Asiatics are included in His gracious purposes as well as Europeans; that He has committed to us the word of reconciliation, that we might preach peace to them that are far off and to them that are nigh? Until, then, every human being has heard the evangel of love, our work is undone, our obligation undischarged, our debt unpaid. Christ has said "Go," and if we refuse, if we receive the light and put it in a dark lantern, if we will not pronounce above a crippled world the healing name of Jesus of Nazareth, then we are dishonouring our Lord; we are embezzling His property; we are repeating the question of Cain; we are exposing ourselves to the curse that fell on Meroz; we are guilty of the greatest heresy that has ever corrupted and enfeebled the Church, the heresy of limiting and monopolising the grace that "hath appeared, bringing salvation to all men."

Now, in regard to the contributing churches—and let us hope that *all* the churches will be so designated—how may we obtain from them a larger measure of support, and secure an income that will obviate the necessity of special appeals; that will lift the Society once for all out of the pit of debt, and set its feet upon a rock, and establish its goings?

It is more easy, I know, to suggest plans than to carry them out. An admirable plan was submitted in the paper read last year by the Association Secretary. I do not know what has been the practical result of it; but I wish to say that it is not in order to supersede, but to supplement it, I offer the following suggestions.

I would remark then, first of all, that more might be done through *our county associations*. Frequently, if not generally, association committees arrange for missionary meetings in their districts. But do they review the work that has been done? Do they take this up as an important part of the business they have to transact? Do they compare the contributions of different years, and, where there is a deficiency or no progress, inquire into the causes of it? And, where there has been no contribution, is the fact brought under notice, and kindly but firmly spoken of as a dereliction of duty, a surrender of privilege, an ungrateful disregard of the will of Christ? Association meetings have often been seasons of blessing and joy—the joy of meeting brethren from different villages and towns, and of once more looking into

familiar faces and grasping friendly hands; the joy of brotherly sympathy; the joy of uniting in prayer and conference touching the things of the Kingdom of God; yes, the joy of the Lord has been the strength of the different ministers and messengers of the churches. And as our own Society originated in a meeting of ministers, who were carrying out a resolution passed at a previous association, so this subject might and ought to occupy greater attention in the meetings of ministers and associations now. If the discussions of social and political questions were curtailed, if the eloquent perorations on Coercion and Home Rule in Ireland could be omitted, and more time were devoted to the subject of the spread of the rule of Christ in the world, it would be a gain to the Missionary Society and to the churches themselves. In these meetings the claims of home are rightly recognised, and "Beginning at Jerusalem" is the motto; but it was a foreign missionary sermon Carey preached before the Nottingham Association, and may we not follow his example? In this great work, man everywhere is my neighbour.

"Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!"

Further, I believe that ministers might profitably communicate *more missionary information.* I assume that the missionary prayer-meeting is regularly held, and that the news in the MISSIONARY HERALD, which we always welcome as one of the most readable and interesting periodicals, is either read or repeated. May not ministers do more by occasionally preaching, not only on Christian missions in general, the principles on which they are based, the final triumph that awaits them, but also on the details of the work? From time to time—if you will pardon a reference to myself—I have ventured to preach on Christian missions in India, Christian missions in China, Christian missions in Africa. Then, why not make sermons on the work of Carey, Judson, Knibb, Saker, Moffat, Comber, as well as on the work of Paul and Luke and Barnabas and Peter? Such discourses would not only prove interesting, but would also kindle and intensify the interest in missions, and would be most helpful to some of us who are in need of new texts and subjects. Why not gather our illustrations of the power of the Gospel from modern missionary records, as well as from ancient Church history, and the Acts? Let us not think of God as only in the past, let us recognise His present working.

"God is not dumb that He should speak no more;
If thou hast wanderings in the wilderness,
And find'st not Sinai, 'tis thy soul is poor,
There towers the mountain of the voice no less."

Also, may not a *small missionary committee be formed in every church?* It may be said that the officers already constitute such a committee; but do they? Is this a part of the business that is periodically considered by them? I would suggest that there should be not only a missionary secretary, but also a small committee. A secretary may be apathetic, and so, you say, may a committee. A secretary may be indolent, and so may a committee. But if the burden of honour and work were imposed on the shoulders of a few who take a deeper interest than others in this enterprise, the risk of failure would be less, and the work would be more methodically and thoroughly done. Such a committee might not only increase the number of subscribers, and see to the prompt collection of the subscriptions, but also arrange for the delivery of missionary lectures, with or without lantern views of missionary scenes, and for juvenile and other missionary services. I know it is sometimes said that the best committee is a committee of three, with two of them always absent, and that if Noah had formed a committee he would never have built the ark. Yet I believe that if "two or three are gathered together" for this work, it will be more efficiently done, and a larger blessing will come from Him who sent the disciples forth "two and two before His face."

I would also venture to make the suggestion, though it may seem too bold, that we should have *half-yearly collections and subscriptions.* This may appear to some as absurd as an anniversary twice a year, or a Sunday-school twice a week. But is it an unalterable law that missionary collections and subscriptions should be gathered only once a year? We are afraid of multiplying collections. The Christian duty of giving is not sufficiently enforced. Indeed, the privilege of not giving is dwelt upon, and "no collections" is supposed to be the magic sound to attract a crowd. A friend of mine thus expressed himself in regard to such a happy meeting-place:—

"Dear refuge from collections and from coming doom,
Thou for the meanest saints providest room;
I love thee, for I love my pence to keep;
I want religion, but I want it cheap."

Does not meanness or covetousness exclude from the kingdom of heaven? And what is it but rank hypocrisy and meanness that can sing,

"Were the whole realm of nature mine,
That were a present far too small,"

and then fumbles in search of the very smallest coin for the missionary collection? It is time to declare that those who advocate services without collections are doing spiritual harm to the people; they are maiming the spiritual nature; they are amputating a limb of the new man. Christ demanded service, and He demands service now of the poorest—such service as they can render—and in this demand He confers honour upon them. He gave Himself for me; then what shall I, what can I give? My gains are not my own, the hand that holds them is not my own; I am not my own; I belong to God. I have been bought with a price, a price that cannot be computed in silver and gold; and when Christ says, "Freely give," shall I give grudgingly, shall I give slowly? Then I am indeed a stranger to His love, and afar off from His "liberal spirit." At present the only opportunity presented to many of contributing to missions is on the Missionary Sunday. Let the opportunities of giving be, at least, doubled, if not quadrupled. We have been passing through a long period of commercial depression, and it has been a dark and trying period. Now, we hear that the clouds are scattering, that the barometer is rising, and that prosperous times are near. It is reported that gold mines have been discovered in Wales; but I warn you not to expect much from them for the Missionary Society. And the least wealthy and prosperous in our congregations may receive the grace of God bestowed on the churches of Macedonia, whose "deep poverty abounded unto the riches of their liberality." We know that Christ is so rich, and so powerful, that He might have told His disciples, "You may take your rest; no human hand is to touch my cause; no human helper is to prosecute my work; you may hoard your wealth, not a penny will I ask or receive from you; you need not be my witnesses or servants among men." Many a stingy and idle professor would have said "Amen" to this, and would have greatly admired and applauded the arrangement. Instead of this, "the Lord hath need of us," the world hath need of us. There are multitudes to whom the Gospel is unknown, God is a terror, life is a blunder and a curse; we owe them something, a love that will try to save them; that will be thoughtful, generous, persistent; that will overcome difficulties, and grow by service, and not rest until the wanderers are brought home.

May we not also *appeal to the rich?* We know that "not many" wealthy are called by the name that distinguishes us among other sections of the Christian Church; but there are some whom God has thus endowed and prospered. It is said that the third generation of prosperous Nonconformists always drifts, or rather rides, to the Establishment. Before their descendants have an opportunity of thus going back to the State Church,

we appeal to prosperous Baptists to rise to the dignity and privilege of consecrating a larger amount of their wealth to the Missionary Society. There have been among Nonconformists, there are now, liberal, princely givers. But my own belief is, and you will pardon my plain speaking, that rich Nonconformists have given too little. They have been called princely givers; but look at the princely hoard of wealth left behind them when they died. When I have seen the figures representing the amount they possessed, I could not call them large givers. You must measure gifts by their proportion to the ability to give; and it seems to me that the liberality of the rich is not worthy of comparison with the liberality of the poor. If prosperous Baptists would only give in the same proportion to their wealth as many mechanics and tradesmen and poor ministers, whose names appear as subscribers in our Missionary Report, we should have larger subscriptions than we have ever received before. Prosperous Christians have no right to hoard their wealth, and bequeath it, perhaps, to some who do not need it, and leave Christ's cause to languish for want of funds. They are stewards; ownership means stewardship. Whether it is time, or money, or speech, or influence, or strength of body, strength of mind, strength of character, or education, or religious advantages; this is the portion of goods over which we are appointed stewards; and "it is required in stewards that a man be found faithful." He may not be clever, or brilliant, or learned; but let him be faithful. You readily condemn the unfaithful trustee, who uses for his own benefit, or in a game of speculation, the money that has been committed to his hands in behalf of others, who squanders the estate, and rob the orphans; you say, Let him go to the jail and the treadmill, let him be branded as a villain, and punished as a convict. But are there no unfaithful trustees in the Church of Christ? Let the heart and conscience of every wealthy Baptist and Nonconformist answer the question. Is there not money withholden that ought to be laid on the altar of Him, of whom the worshippers in heaven say, "Worthy is the Lamb that was slain to receive—*riches*"?

We have to emphasise this truth, that, *as we give, we get.* There are difficulties in the way of a new departure in the liberality of the churches. There are so many collections already; the appeals for different objects are so numerous, and the people who are never tired of receiving become tired of giving. The minister's stipend, a debt on chapel or schoolroom, collections for Sunday-schools, hospitals, county missions, Baptist Union funds, render it quite impossible to do more. The good deacon gravely shakes his head, and says, "If you multiply these appeals, you will drive the people away." But I think we are as yet far enough from "the last straw," with its

proverbial ill effect. The churches that are most deeply imbued with the missionary spirit are the most prosperous in all respects. The bread multiplies as we give it; the grace grows as we dispense it. The experience of Andrew Fuller in his church is repeated in many instances in the present day. There are some little churches, as parched and withered as gardens in dry weather, simply because their sympathies do not go forth in generous effort for the spread of the Gospel among the nations. If you would be miserable, live for yourself, do not take an interest in any religious enterprise, do not teach, do not give. Let the world with its load of superstition and sin roll on unhelped; try to forget that there is anybody living except yourself, and the few immediately near you; and your nature will be shrivelled, your heart will contract, it will become dry and small like a withered kernel in a nut. But if you wish to be blessed, to be rich in character, to make life a large and noble thing, a Christ-like benediction, and not a Cain-like curse, then you must be generous; you must have a sense of stewardship, which means responsibility to God, and brotherly dealings with men. Our missionaries have begun to enter through the "open doors"; and now shall we falter on the threshold? Shall we fail to respond to the cries that come from sad hearts and darkened homes? Africa—torn, maimed, robbed—has found a voice; the moan has reached us; shall we keep our oil and pence, and not act the part of the neighbourly Samaritan? Are we too niggardly, or too poor, to "buy up the opportunity"? Shall we regard the price as too great? Shall we set a higher value on our corruptible silver and gold than on "the precious blood of Christ"? Let us not incur the disgrace of retreat, but remember that "to him that knoweth to do good, and doeth it not, it is sin."

Permit me to say that the infidelity of the Christian Church is betrayed in the tone in which mission work is sometimes spoken of, or in the ready attention paid to words of detraction and calumny. A traveller touches at some of the missionary stations, say in India or China, and forms a hasty and unfavourable judgment of mission work, and pronounces as "failure" what trustworthy missionaries and others, who have lived long in the land, denominate "success." Do not heed the judgment of a man who looks on for a few days, and whose travelling has made him dyspeptic, and who speaks of Christian missions as a failure. It is said that a connoisseur in bird-stuffing, who used to criticise other people's bird-stuffing severely, was walking one day with a friend, and they stopped at a window where a gigantic owl was being exhibited. "You see," said the man to his friend, "there is a magnificent bird utterly ruined by unskilful stuffing. Notice he mounting; execrable, isn't it? No living owl ever roosted in that

position. And the eyes are fully a third larger than any owl ever possessed." At this moment the stuffed bird raised one foot, and solemnly blinked at his critic, who said very little more about stuffed birds that afternoon. So, we have to ask, who is the unfriendly critic of Christian missions? Failure—when such men as Moffat, Saker, Duff, James Smith, and Griffith John speak of success? Failure—with all the glorious results of less than one century's work spread before us? No; "the Lord hath done great things for us;" and in the gratitude and hope inspired by this conviction let us abound in His work. It is not an opinion we have to spread, but a Gospel to preach; and if the Gospel is a failure abroad, it has also lost its power at home. Doubt will paralyse the hand; but faith will inspire us with valour; and the large heart will be seen in the large gifts. We have yet to learn the meaning of the word "sacrifice" in this work. There may be among the very poorest contributors to this Society some who have denied themselves, and felt the pinch of distress, in order to cast in their farthings into the treasury of the Lord. Does not the work call for self-denial on the part of us all? What are our poor gifts compared with what the young heroes and martyrs on the Congo have given? Shall we withhold our money, when others are giving up their lives? "How little," said the late revered C. M. Birrell, "is there yet given beyond what a man does not miss! How singular a contrast between the self-gratification of the professed followers of God at home, and the hardships of many of the faithful missionaries whom they have sent abroad! The diversion of the sum now expended on one article of luxury, and, it may be added, of wide-spreading destruction, into the treasury of God, would produce *more than a hundred times* the sum devoted by England to the evangelisation of the world." Shall we curtail no expenditure, give up no luxury, exercise no self-denial, in order to carry on such a work as this? May the love of Christ constrain us.

"He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining beauty
Which runs through all and doth all unite,—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms."

The box of ointment might have been sold, and the money might have been distributed to the poor, or placed in the Judas-bag, and the world would have known nothing more about it; but because it was poured on the head of Christ, as an offering of love, the fragrance of the ointment has filled Christendom, and the deed shall never be forgotten.

We appeal, then, to the churches, and pray them to take up this work with, what one stated to be the secret of the power of Chalmers' preaching, "blood-earnestness." The winds will not waft the story of redemption; the waves will not tell it. "How shall they hear without a preacher? and how shall they preach except they be sent?" God grant that the Committee may be men that shall have "understanding of the times, to know what Israel ought to do"; and that Israel, translating the word "ought" into "delight," may say, "*I delight to do thy will, O my God.*"

TIDINGS FROM THE FIELD.

The Congo Mission.

THE letters received from the workers on the Congo by the last mail report "good health all along the line."

Mr. Samuel Silvey, writing from Arthington Station, Stanley Pool (March 24th), says:—

"The *Peace*, with Mr. and Mrs. Grenfell on board, left here for our up-river station, Lukolela, two days ago. Mr. Grenfell expects to be away five or six weeks.

"Mr. Brown and I are now alone here, and I am thankful to say we are both very well. We have been here a little over three months, and are giving our attention to the acquirement of the Kiteke language. We long for the time when we shall be able to tell these people of the love of Christ in their own tongue. Very little has been done in this direction, owing to the deaths and removals of the brethren who have been stationed here. Now that the steamer is away and the station quiet, we hope to be able to spend a considerable proportion of our time at the language, which we believe is our first and chief work. We pray that our Heavenly Father will grant us patience and perseverance, so that we may soon be able to speak fully and freely to these people in their own language of the wonderful works of God."

Mr. Philip Davies, B.A., of Wathen, writes (March 30th):—

"I am very glad that your earnest wish in your last letter has been carried out in the home-going of Percy Comber; I am also thankful to be able to say that I am now enjoying the longest spell of good health without a fever that I have had hitherto, and I anticipate no danger whatever, and I think you need have no anxiety in my staying till my three years are completed in October next. However, I shall probably make my way down to the coast after Mr. Slade and some other have been here sufficiently long to be inducted into all the work of this station.

"My boy, Lo, was baptized in February at San Salvador when on a visit there. I have never had any reason to doubt that his conversion was real, not one moment's uncertainty about it, and I could have baptized him long ago had

I wished to, but I preferred to wait till he should have had an intelligent apprehension of the meaning of the act. I hope to have the pleasure of introducing him to you, as I think that a visit to England would be instructive to him, and I am hoping that I may have good opportunity of studying the language with him when at home."

Mr. F. C. Harrison reports from Wathen Station, Ngombe (March 30th) :—

"I left Tundwa on the 25th of January and reached Wathen on the 1st of February. I expect to remain here until relieved by Mr. Slade, when I shall, perhaps, be stationed at Stanley Pool.

"The work goes on steadily; towns in the district are frequently visited and the good news of salvation proclaimed to the people.

"We long and pray for a great outpouring of God's blessed Spirit on our work and I know we shall not pray in vain."

Mr. Thos. Lewis, of San Salvador, writes (April 4th) :—

"Mr. Graham had a sharp attack of fever a month ago, which pulled him down very much. We all thought it best for him to have a little change, so he is now away on a trip to Mossamedes; we expect his return early next month.

"With this exception we are all well. I enjoy splendid health, and have had no illness whatever since last year. Mrs. Lewis is also very well, thank God."

Mr. Moolenaar, from Underhill Station, reports (April 11th) : —

"We have had very little sickness here for the last three months, notwithstanding a more than usually trying season; the heat has been very excessive, the thermometer standing as high as 100 deg. at 11 o'clock at night.

"From San Salvador, and all our up-country stations, the news is encouraging. To God be all the praise!

"We are looking forward with the greatest delight to the approaching arrival of Mr. and Mrs. Weeks and Mr. Slade. They will have a right hearty welcome when they arrive. May the Gracious Lord spare them long for His service in this land of promise!"

India.

From Madaripore, East Bengal, the Rev. Robt. Spurgeon writes :—

"The four largest churches under my supervision are now wholly independent of monetary help from the Mission; and I have just made such arrangements as I believe will result within the present year in all the rest of the eighteen stations assuming the same responsibility. One of my preachers died the other day, and two others have taken up other work. Another will be pensioned in a few months' time, and then I hope the two stations he works will be thrown entirely upon their own resources. This leaves me with three evangelists at Utterpar, and three at Madaripore, and but one out in the district supported by our funds. I now propose bringing him in to reside in Madaripore, and thus leave

the whole of my stations without a single preacher paid by us. For a year, however, I purpose, God willing, to divide the pastorless churches into groups, so as to arrange for their regular services, and settle about their independence in consultation with the leading men in those places. We may not find the smaller communities of believers able at once to realise the great privileges we wish to confer, and they may, of course, at first imagine we are about to withdraw from them all that we have ever given. Still, I hope that perseverance and prayer will gain the day, and that the earnest desire of our Committee at home may be fully realised.

"Utterpar and Madaripore will then be our only two stations where our mission funds will be expended at all, except, of course, for school work. At both of these places our evangelists are in fullest sympathy with me, and, indeed, with the Committee, and all are determined to help in securing the complete independence of every station in the division. Our work, too, is greatly simplified by the fact that all our churches lie between Utterpar in the south and Madaripore in the north, so that we are in constant contact with all the people from one or other of these places. Utterpar, you may remember, was begun about ten years ago by Mr. George Kerry with funds sent out from Dr. Maclaren's church. It is a busy centre, similar to Turki, where Mr. Anderson has begun a new station, manned by five or six evangelists. Srinath has been most zealous and helpful in carrying out our plans, and his residence at Utterpar makes things very easy that would, under other circumstances, be exceedingly difficult to carry on.

"I have just returned from Utterpar, where we had prayerful and earnest consultation together about our work. During my stay we had a series of remarkably large meetings around the station, and trust much good will result. I started with a firm conviction that many doors of usefulness would be opened before us, and I have returned filled with gratitude that it was so. But I had a trying journey to and from the place. This is the end of the dry season, and the water only sufficed to carry me there, so that the *Manchester* was stranded the first day of the return journey. I had to stop to meet one of the preachers of an Independent church, and while I waited the tide passed and left us aground. With an empty hencoop and an almost empty cupboard this was not very comforting. Fortunately, however, our brother's delay was caused by his desire to supply my table with some wild ducks that appear in myriads this time of the year. So, when he appeared on deck with three as a present, I had no heart to point to the receding tide and the mud fast appearing all around me. Perhaps, however, it was all for the best, for more than a dozen natives gathered round me when I went on shore to stretch myself, and they listened for hours to 'the old, old story.' Just before midnight the tide came again, and we pushed along merrily for some hundreds of yards, till we found our way blocked by a heavily-laden cargo boat that had two men only on board, and they seemed lost in contemplation. Neither shouts nor blows on their mat roof with bamboo poles affected their nerves or aroused their zeal. Were they not master of the situation? What could men do unto them? Had their huge load not been there for days? Other boats had gone crushing and banging past as best they could; why should not the *Manchester* do the same? What regard had they for its paint and venetian windows? But they were not allowed to continue their meditations; for our men boarded the craft, and, with

tremendous labour, made the two owners help. But the tide was rising all this time, and, after a few hours' hard work, the ugly impediment floated aside. Meantime rows of craft had gathered before and behind us, like the carriages when a stoppage occurs in a street of London. Worst of all, the tide began to turn, and we had not proceeded more than two hundred yards or so when we were aground helplessly again. We waited for the next tide, and the next, but every one seemed less and less, and we found, to our chagrin, that the *Manchester* would be unable to move on her way till the full moon, some six days hence. It was exceedingly hot, and the mud all around glistened in the glaring sunshine. Stores were all exhausted. What was to be done? A gun would have secured ample supplies for the boatmen as well as myself, but I had not got one. At last I resolved to send to a distance for a canoe. It came, and I was just able to sit up in it beneath the mat covering. On we went merrily for a bit, but that also grounded. Men were sent for from the *Manchester* to drag us over the mud, and about ten o'clock they succeeded in landing me at Amgram. Here some Christians had caught two fishes and invited me to dine with them. All day flocks of wild ducks and other birds were around us, but none could be secured without a gun. Two or three nights of troubled rest, watching for the tide, and exposure, had thoroughly wearied me, so that when we started again I slept amid the shouts of the men and the grinding of the canoe along the sands until we got out into the Coomar. Here the men returned, and a single man rowed me on to Madaripore. It was slow travelling, however, and I did not get in until after seven the next morning. The *Manchester* is still out in the district, and extra men have gone to get her afloat and bring her on at the first opportunity. Strong bamboo poles have been driven into the mud on each side of her to preserve her from the native craft that will be going past, and I am anxiously awaiting her return here to start on another tour to the north along a larger river Meantime I have penned this tedious scroll to you, dear Mr. Baynes, to give you a glimpse of the work recently attempted and planned for the future. If any good friend who reads the HERALD finds it in his heart to send me a gun, the table of the *Manchester* when I am out, and the table of the bungalow when I am at home, would often be adorned with wild fowl or ducks to the joy of us all."

From Dacca the Rev. R. Wright Hay reports (April 21st):—

"I am thankful to report that I am able to do something in the direction of the special work with a view to which I came to Dacca. As many as twenty native students have been coming regularly to a Bible-class on Sabbath morning, and about the same number, and most of them the same men, to another class on Thursday evening; and the deep, quiet interest manifested has indicated the presence of a spirit of devout inquiry, which we must hail as the beginning of that Kingdom, the law of which is 'Seek, and ye shall find.' Not the least encouraging element in my intercourse with these intelligent young men is their readiness to accept the invitation to private personal conversation on spiritual things, which I have from the first given. Several have come to me desiring to have some passage in the Bible explained, or to ask a question which the lesson in the class has started; and then occasion has been given me to speak of Him, the desire of whom, we believe, lies at the root of all their questionings, albeit they know it not. The Sabbath evening

service is another means of contact with the student and English-speaking class of natives, and a good many Hindus and Brahmos and a few Mohammedans come and listen most attentively to the preaching of the Gospel. All this is only sowing, but it is the sowing of incorruptible seed, and the joy of harvest cometh, even if it be not until after 'long patience' and the 'latter rain.' We are still alone, it not having been possible as yet to arrange as to Mr. Barnett's successor; but we have suffered no inconvenience personally, and have been able to keep the ordinary work of the station going, and, indeed, in one direction to extend it. I refer to a day-school which I have opened for poor boys, and which, by the co-operation of some friends in England, I hope to be able to maintain, not merely as an evangelising agency among the children, but as an exemplification to all of the good Samaritanism of Christianity—its pity for the poor and despised, and its tender helpfulness to the needy. I had no alternative but to begin this work, inasmuch as money came to me unsought from little helpers whose contributions strengthened my hands in Africa (Myrtle Street Juvenile Auxiliary, Liverpool), with the message: 'We will give you thus much every half-year for school work in Dacca.' This message and its practical accompaniment enabled me to carry into effect the desire of my heart towards Christ's little ones, and forthwith I rented two rooms in a populous district, and, with the help of our two native preachers, set a school agoing. Already we have admitted ninety-six boys, half of whom are the children of Mohammedan and the other half of Hindu parents.

"We have all had good health since our arrival in India, and this brings me to say that an anxious time for me was passed a fortnight ago, when my dear wife gave birth to a little daughter, and, together with the child, is doing well. Perhaps you will kindly announce the interesting event in the HERALD. It took place on the 6th inst.

"Dacca was visited on the evening of the 7th with a terrible cyclone, the like of which is not remembered by the oldest inhabitants, and which wrought much ruin and caused great loss of life. I need not trouble you with details here, but wish to report that we suffered no harm, and that mission property passed untouched, although a portion of the Jaganath College, only a stone's throw off, was struck by lightning and greatly damaged. In all this we see our Father's goodness and mercy, and a call to simpler trust and more faithful service, which may He graciously help us to."

Mr. Potter, of Agra, who recently has passed through a dangerous and critical fever, writes (April 21st):—

"I have decided, with the approval of my colleague, Mr. Jones, and Mr. Kerry, to go to the Hills for rest and change until the rains set in at the beginning of July, or perhaps earlier. I am very thankful for the measure of health I have enjoyed since my severe illness, yet deem it prudent to get away from the intense heat of May and June this season. I have had to exercise great care during the past few months, as my strength gives way with any over-exertion. The change I am now seeking will, I trust, set me up for future work. Nor shall I be idle at the Hills. The languages I have acquired will stand me in good stead there among the Hill people; and though I shall probably confine myself to conversation merely, I trust that the words spoken will not be in vain. I go (D.V.) first to Simla, and then on to Kotgart and Kulu, in the interior,

where I have invitations to stay with the Church Missionary Society and the American Presbyterian missionaries. The present hot season has proved trying to most of the members of our Agra Mission circle. Most of the ladies will have to seek change and rest before being fit to carry on their work.

"Of late we have been using the magic lantern a good deal in Agra. One night we had a good audience of soldiers at the Manchester Theatre, who listened very attentively to the story of the prodigal son, &c. At our schools, which we have visited in turn, we have had, not only the boys themselves, but a large number of their parents and friends. The most attentive and largest audiences were gathered at our school, which is situated in the shade of the Jama Musjid. Probably from 200 to 300 there assembled. Of course, our object was not to please merely by showing pictures, but to preach the plain, blessed Gospel, and this we were able to do under most favourable circumstances."

Mr. A. J. McLean, of Serampore, writes (April 17th):—

"I am sorry to say that for a little time past a very virulent type of cholera has been raging in Serampore. According to some, there were no less than 400 deaths within a fortnight. We are thankful, however, at the same time to be able to say that there have been no cases of it at the College. Three of our servants seem to have been attacked with it; two are quite well again, and one is getting over it. When the epidemic was at its greatest, a singular event took place here. One of the leading Hindu gentlemen of the town, together with one or two others of the Hindus, asked us if we would come and pray that the disease might be abated among them. A prayer-meeting was accordingly held in their quarter of the town in a schoolroom lent by them for the occasion. The meeting consisted of prayers, reading of a psalm, hymns, and two or three brief, practical addresses. Such a thing as the Hindus soliciting the prayers of their Christian friends, so far as I know, has not been heard of before; and if these people do really come to realise the significance of such an event, unmixed good must inevitably follow. I must not omit to tell you that the Brahmans were very busy during the time the cholera prevailed performing *puja* in the houses of those who wished to be protected from it. At nights and early in the mornings we could hear them chanting some sort of invocation to their god Hurri as they walked along through the streets. Now and again the singing would be interrupted by a sort of yell or shout, sounding weirdly in the stillness of the night, by which I fancied they meant to frighten the disease away.

"Last week a *mela* was held at a place called Tarakeshwar, not very far from here. Several of our students went down and stayed all through it. There is a famous temple of Shib or Shiva there, and pilgrims from various parts of the country flock to it in very large numbers. The god, who is represented by a round black stone, and who is preserved in a silver vessel, is said to have worked some marvellous cures. The devotees become a sort of temporary ascetics, and go there to present their thankofferings, or to be healed of their illnesses. Mothers sometimes also present their children to the god as an act of religious devotion. The offerings of the people are received by the *mohunt*, or priest of Shib, who is said occasionally to receive very large sums of money in this way. During this last *mela* a woman emptied a large earthen vessel full of silver at his feet. The *Sônyashis*, as they are called, or devotees, fast for a month, put on a kind of

orange-coloured cloth, perform various ablutions in the river every day, and are to be frequently heard shouting aloud the name of their god when on their way to the bathing-places. I have given you some bare facts without any comments. Much more, a good deal more, might have been said of the degrading effects of this religious system, but I take it for granted that they are known to you. It is true that there are solitary believers here and there (and their number is very rapidly increasing); but what we want is the gathering of these disciples together, giving them fuller knowledge and instruction, setting them on fire, and then sending them out among their fellow-countrymen. It is by the help and power of God alone this can be done.

"I am glad to say that I have met with three or four instances of men among the English-speaking Babus who have owned a belief in the truths of Christianity. They seem to me to be secret disciples of our Lord, held back from openly confessing Him from fear of causing a disruption in their families. The family system as carried on among the Hindus—their method, I mean, of living together in families of two or three or more, and the low level that woman occupies in it—has a great deal to do in the way of holding these men back from coming out boldly and putting on Christ.

"We look to you for your earnest prayers that these obstacles may be overcome or set aside."

China.

Mr. Sowerby, of Tai Yuen Fu, Shansi, in a recent letter (February 12th), reports a very alarming outbreak of typhoid fever at Tai Yuen, which has resulted in the death of the Rev. W. Terry and the grave illness of a large number of devoted friends associated with the Inland Mission; Dr. and Mrs. Edwards, Mr. Bagnall, Dr. Stewart, Mr. C. T. Studd, Mr. Stanley Smith, and Mr. Orr Ewing having all been in a most critical condition.

Mr. Sowerby writes:—

"These terribly alarming visitations have involved a terrible strain upon us all as nurses. Mr. Turner had forty-eight hours' watching and nursing, with only three hours' rest, while others of us had thirty-six hours, and no sleep at all. Temperatures at 105 and 106, and all terribly prostrate and alarmingly ill. Yet I cannot speak too highly of the ever brave, trustful, cheerful spirit that has animated all here during this awful visitation, or of the loving, joyful, self-denial ever ready to bear the heaviest burdens, or undertake the most dangerous and wearisome watches day after day and night after night."

In a more recent letter Mr. Sowerby writes:—

"I am thankful to say that all the cases are now recovering, and on Saturday, for the first time for many days, we were able to change our clothes and return to our homes. Every man in our own Mission, except Mr. Dixon, who is away, has been constantly exposed to infection. I only wish I could add that we were all in good health; but Mr. Turner seems very much out of sorts, and I am specially anxious about his state. The rest of us are weary and overwrought, but still we

keep about. It has been a time of terrible strain, but we have never wanted the special and ever-gracious realisation of the presence and comfort of our sympathetic Father in heaven."

At their last meeting, in view of these distressing tidings, the Committee resolved to request their Secretary to forward, in the name of the Committee, to the officials of the China Inland Mission a very cordial and sincere expression of the sympathy and concern of the Committee of the Baptist Missionary Society with the China Inland Mission, relative to the terribly anxious seasons through which they have recently passed in the grave illness of so many of their brethren and sisters in Tai Yuen Fu, and in the lamented death of their devoted missionary, Mr. Terry; and also that the Secretary be requested further to write to Mr. Sowerby, and assure him and his colleagues of the high appreciation of the Committee at their self-denying and sympathetic labours in tending their fever-stricken friends of the Inland Mission during the recent grave epidemic outbreak, and their earnest prayers that no ill-results may follow their devoted labours in connection therewith.

A Letter from Northern India.

(*See Frontispiece.*)

THE Rev G. J. Dann, of Allahabad, sends the following letter:—

"DEAR MR. BAYNES,—Herewith I have the pleasure of sending you a photograph, taken at the recent Magh Mela by a friend of mine, representing our preaching place with myself and Ali Ján standing by the river, as we have just finished singing a *bhajan*, or native hymn. Behind Ali Ján, to the left, is brother Romanath Ray Chowdry, and to my right you can just see the head of our valued brother Mr. Prem Chand, who came down from Calcutta for a few days to help us. Unfortunately, when the people saw the camera in position they opened right and left, so that the photograph only shows a few of them.

"Our work this year was subjected to an organised and persistent opposition from the Arya Samaj, who tried every unfair means—fair means being utterly beyond them—to stop our bookselling, break up our congregations, and, under pretence of 'discussion,' to shriek out vulgar interruptions. Thanks be to God, the work prospered in spite of it all, and masses of people heard the living Word; hundreds, who wished for further enlightenment, were dealt with singly, or in groups, under our

preaching canopy, and over thirty rupees' worth of Gospels, bhajan-books, and tracts were purchased, and have gone far and wide in all directions to tell their blessed story of love and mercy. In addition to this, my dear friend, the Rev. F. H. Baring, M.A., a clergyman of the English Church, son of the late Bishop of Durham, exhibited by means of his magic lantern a series of views illustrating our Lord's life, death, teachings, and work, and explanations, followed by pointed appeals to the conscience and heart, were given by all our brethren. The Lord graciously granted us the physical strength to preach, sing, and sell our books day after day, and week after week, and, more than that, many a blest assurance that our labour was not in vain. Men, who have come in previous years, came to us again, to have difficulties solved; to assure us that, though all the mists may not have rolled away, yet their eyes are fixed upon the living light which streams through all their doubts; to tell us of the obstacles, from family relations, caste barriers, the thousand-and-one forms of the fear of man, that ensnare them and hold them back from a firm and decided profession of their real faith in Christ. Others who had heard the Word from us in the district, some who had been healed by our simple medicines, came to us and encouraged us by their earnest inquiries and attention to the Gospel message, which evidently had touched their hearts.

"And thus, preaching the simple Gospel to the crowd, or meeting the doubts of philosophical pantheists or believers in the incarnations, Rama and Krishna, or in the power of austerities, gifts, and pilgrimages, as they sat quietly with us under our Shama Yàna, we found the hours and days go quickly by. And the results? For these I can commend you to Isaiah lv. and its kindred passages, and to such a testimony as this from an outsider entirely unconnected with our Mission in any way: 'Good-bye! I thank God I have seen your work at this mela. These dear, earnest, consecrated, native brethren, whom you ought to be proud to direct, have convinced me that missionary work in these provinces is *not* a failure. God has wrought great things in them, and will use them and you in preparing many more like them.' And if on earth we *needed* testimony, surely such as this more than suffices.

"I am, dear Mr. Baynes,

"Sincerely yours,

"GEO. J. DANN.

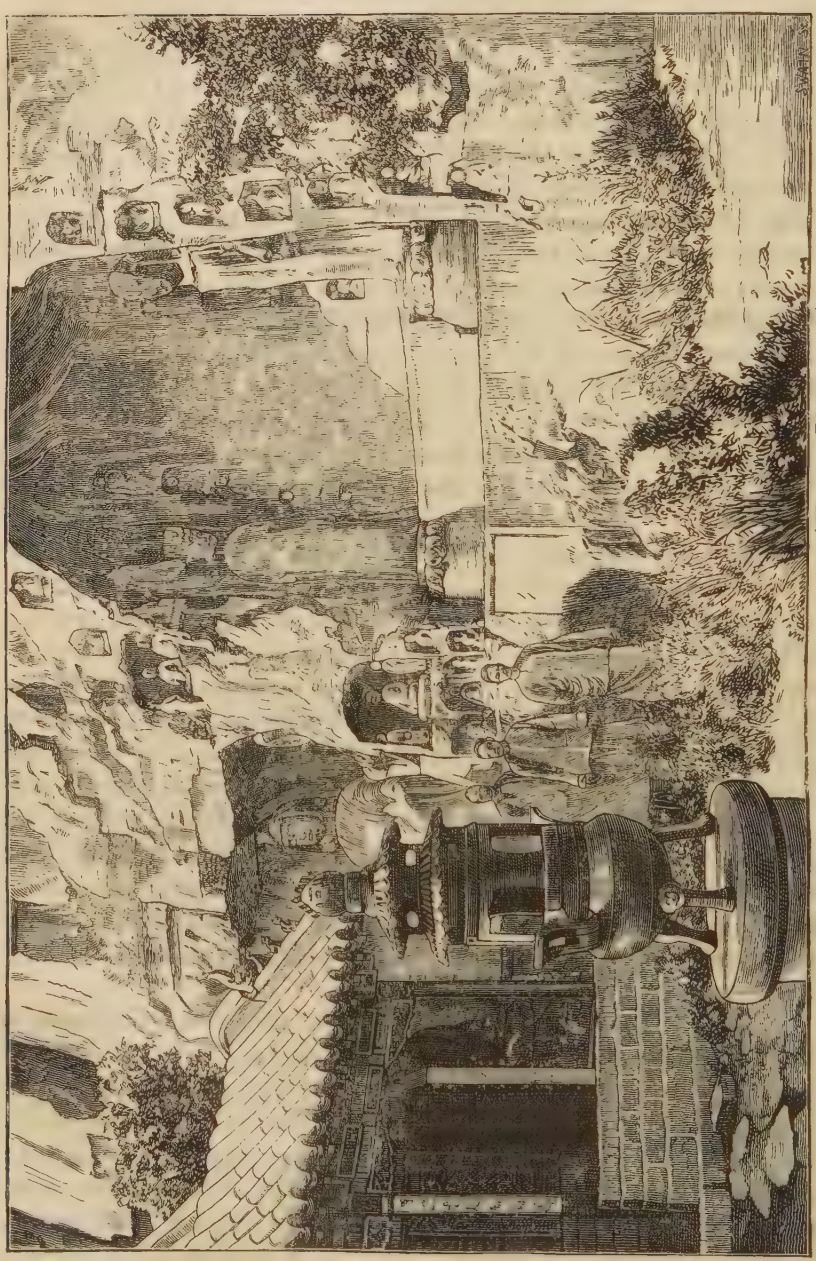
"Allahabad, N.W.P."

Pictures from China.

THE Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, North China, writes as follows :—"DEAR MR. BAYNES,—Herewith I send you two photographs for the HERALD. One represents images carved out in the face of the solid rock on the top of a hill close to this city. These images are worshipped and are under the care of the priests in a temple close by. The large ornamental tripod in the centre is made of iron, and is used for burning incense. This temple is largely frequented by women, in the hope that by suitable offerings they may secure the blessing of a son or sons, or having those who are in sickness restored to health. The temple, as I have said, stands on the top of a high hill, and the pain and trouble of women on their small feet climbing to the top may be better imagined than described. Many of them come very long distances, and many are quite old and infirm. When will the knowledge of the true God so prevail as to break the spell of that which is false, and open these spiritually blind eyes? The time is not yet, but we labour on to this end.

"The other photograph represents the south gate of this city of Tsing Chu Fu. The tower on the top is for the use of soldiers, but has long been disused, and is much out of repair. The walls are built of brick, or rather a brick facing, the inner side being simply a rampart of earth between twenty and thirty feet thick. They are about six English miles in circumference, and are well and solidly made. The gates are closed at dusk, and if we are out after that time we require to wait till the keys can be procured from the tamen, and pay the gatekeeper for his trouble. The brick wall tiled over which you see in the centre is meant as a screen or blind to the gate. It is erected on the supposition that evil spirits cannot pass it. This superstition is of very extensive prevalence. All the houses and yamens have these or similar erections as you enter the outer gates, and the Chinese character for happiness is inscribed on it so as to bring good luck and drive all the evil spirits away.

"You will be glad to know that a determined effort is now being made to break up fresh ground. Mr. Drake and Mr. Medhurst have made two or three trips over a wide area to the west, and have succeeded in awakening deep interest in a good many places. Mr. Harmon also is on a tour now in the south-east, moving about from day to day, preaching or speaking as he may have opportunity, being helped by Dr. Watson, in the way of seeing all who come for relief in the medical line, Dr. Watson riding out on Saturday, and staying with Mr. Harmon in a place appointed till the following Monday.



ROCK IMAGES, TSING CHU FU, SHANTUNG.—(*From a Photograph.*)

GATE OF TSING CHU FU CITY.—(*From a Photograph*)

"The immediate neighbourhood of this city is now being thoroughly evangelised by the students of Mr. Whitewright's Training Institute, and by those who are qualified amongst the native Christians in this city. Mr. Whitewright, in aiding this movement, brings out his magic lantern and shows it in the open air to large crowds. The views shown are scenes from the life of our Lord, and these are explained by one of the students and made texts for more fully expounding the Word of Life and the plain Gospel of the grace of God. The native church, too, is being stirred up to send out those of their number who can to preach the Gospel, and many such are now hard at work.

"The Word is thus being more fully preached, and we are hoping, praying, and expecting large results.

"Yours faithfully,

"Tsing Chu Fu, Shantung." "R. C. FORSYTH.

The Congo Mission.

"THE CONGO IN MEMORIAM" FUND.

MISS EMILY PEWTRESS, of 41, Penn-road, Holloway, writes :—

It is with much pleasure that we are able to record the fact that the money received for this Fund, and now amounting to £89 7s., is to be devoted towards paying the passage and outfit of Miss Edith Butcher and Miss Cassie Silvey. We thank God that our prayers have thus speedily been answered, *only* God has prepared more largely than we in our weakness dared ask, and *two* are now *ready to go.*

What shall we do?

The facts are these; £120 is required for the passage and outfit of each Congo missionary, but, as the outfit of one of these ladies is already provided by her own generous gifts, only £180 will be required to cover the expenses of both, towards which £89 7s. is already in hand. Shall we accept the privilege of sending out *both* these ladies? They are leaving England at the end of this month, and we know their hearts would be greatly encouraged and strengthened if they could thus feel they had the sympathy and affection of friends at home at the outset of their new life. They are the *first* single ladies sent out by our Society to Congo, as Miss Spearing was *transferred* from the Livingstone Inland Mission at Mr. Comber's suggestion. That this new departure is in accordance with the desire of our dear brother, now at rest, will be seen from the following extract from a letter written by him to Mr. Baynes as far back as June of last year :—"At present there are actually on the Congo 26 ladies, of whom 20 are lady missionaries or the wives of missionaries, as follows :—Baptist Missionary Society, 3; American Baptist Missionary Union, 10; Bishop Taylor, 7. It will be seen that in the matter of women's work on the Congo we are lamentably behind our American friends. Although we cannot dare, after all that has happened,

to recommend the Congo climate as really healthy, yet it is a generally acknowledged fact out here that women, as a rule, have had as good and even better health than men. Some of *us* too, as you know, suffer very little from the climate. We know that as brave hearts beat in English women as in men, and that for Christ's sake many would be ready to come and live on the Congo."

There is another way in which help might be rendered to our Society, and a new link formed in the chain of Christian love, and that is by *sharing* in their support. For this £100 annually is required for each, and with any friends willing to give *parts*, or the *whole* sum, we are authorised to say these ladies would gladly correspond regularly. We would suggest that perhaps some school or church might be willing to do this in pursuance of the hint given by our friend, the Rev. Hugh Price Hughes, at the recent soirée, and thus the blessing of being "in touch" with someone on the mission-field would be realised as is possible in no other way.

Is not this wanted more and more? Are we not being called upon, by last year's sad record of death, to grasp the rope with a more friendly, loving, and therefore sympathising hand. Our time for doing this is so short we need to make the most of it, and, by sending out our brethren and sisters, hedged round by prayers and gifts, brace them up for their arduous work.

There are those among us who joyfully acknowledge the blessing such fellowship has been, and can testify that, both in church and home life, a quickening of all that is "pure, lovely, and of good report," has been the consequence of such communion. A bond of union! Yes, and they who thus leave our shores need to realise it, when sick and lonely, tempted and tried, *almost* beyond their strength. Can we imagine what a cordial a letter, or packet of some—to us necessaries, to them luxuries—would be at such a time! May our Father help us all more and more to put on "charity, which is the bond of perfection."

Your sincere fellow-worker,

EMILY PEWTRESS.

The receipt of the following sums is gratefully acknowledged by Miss Pewtress:—

Mrs. M. Lawson, £1; collected by Mrs. M. Sharpe, Thrapston, 5s. 6d.; collected by Miss Annie Smith, Carleton-road, London, £1 2s. 6d.; collected by Miss Hartland from her Ragged-school Class, Kentish Town, 4s. 6d.; a Thankoffering from A. L. G., Wavertree, Liverpool, 10s.; "Galatians vi. 9," 10s.; collected by Miss M. J. Grant, Perth, per Mr. J. S. Mack, Edinburgh, £5 5s.; "An offering to the Lord, greatly short of sender's desire, W. A. R.," comprising silver brooch and inlaid pendant of Indian work, an ivory inlaid cardcase, two jet and spar necklaces, and a Russian rouble found on the field of Balaclava; E. W., Newport, Mon., £1; collected by Miss Annie Hubbard, Leicester, 1s. 6d.; by sale of jewellery, 12s. 6d.; "Friends," Edinburgh, 2s.; collected by Mrs. Hartland, 12s.; A Helper, Chard, 1s.; "Quicksilver," Matthew xviii. 19, 2s.; Mr. Richard Evans, Lombard-street, Stourport, 10s.; Mrs. Penman, 2s. 6d.; collected, per Mrs. Page, Weston-road, Gloucester, £1; collected by Miss E. Tillotson, Manchester, 3s.; "Quicksilver," 2nd donation, 1s.; a Thankoffering, Chard, 1s.; Mrs. Popplestone, Plymouth, £1; Miss Popplestone, Hove, £1; Mr. Edwin Burls, Hitchin, £1; E. J. U., 5s.; collected by Miss R. Wilmot, 13s. 6d.

The Lord Loveth a Cheerful Giver.

IN the Report of the Society for the year just closed, the Committee stated that—

"They deeply felt the special gravity of the present financial position of the Mission, but were most reluctant to believe that the churches of the denomination would desire them to abate or draw back from the ONWARD policy of the past ten years."

They further reported:—

"It cannot be too clearly stated that, unless the Receipts of the Society be increased during the present year by at least

£5,000 0s. 0d.,

the Mission will be again burdened by a new debt of similar amount at the close of next March. The increase in the Contributions that has taken place during the past year, notwithstanding many drawbacks and much financial pressure, induces the Committee to believe that during the coming year a yet further advance may be secured. Nor should it be forgotten, either, that recently very special losses have befallen the Mission by the decease of munificent contributors. During the past year, in annual subscriptions alone, more than £2,000 has been lost to the ordinary income of the Mission by such removals. **Once again the Committee would plead for new and increased subscriptions.** If present annual subscribers would increase their subscriptions by twenty per cent., and the large numbers of our church members who, at present, do not regularly contribute, would support the work of the Society by weekly, monthly, or annual subscriptions, the increase so urgently needed would without difficulty be secured."

It is cause for special thankfulness that already this appeal has met with encouraging results. One friend in the North sends £100, and writes:—"I regret to say that business in my particular branch of industry is in a very unsatisfactory state; but I have resolved to send enclosed for the Baptist Missionary Society, not only because I long to see the world brought to the Saviour, but from the very worldly-wise consideration that some day the money may, like all earthly treasure, take unto itself wings and fly away. May the Mission have a happy and prosperous year!" Another generous friend in the North, sending £100, writes:—"I have read with very much pleasure the account of the meetings in London, and the resolution to raise £5,000 extra this year for the Missionary Society. Pray accept the enclosed cheque for £100 as my subscription for that object, and I pray the good Lord may put it into the heart of many of our brethren who are able not only to make up the amount asked for, but to increase the same to a much larger sum. The noble, poor shirtmaker, mentioned in your address at the Missionary Conference, ought to make us ashamed of what we do for our Lord and Saviour." Two other friends send £100 each towards the much-needed increase of income. We are most grateful for the following welcome and

timely gifts:—Mr. Alfred Robinson, £100; Mrs. Joseph Gurney, £100; A Scottish Friend, £100; Thankoffering, £100; Mr. W. Mathewson, £100; Messrs. Larson Bros., Tromsoe, £54 18s.; Mr. C. E. Webb, for Congo, £50; "T. H.," An Investment, £50; By Miss Neve, £12; Mr. A. Gurney Smith, £10 10s.; "A. P.," £10; Reyner Trust Fund, £10; "Scotland," £10; Mr. John Masters, £10; "J. W. A.," £10. We are also very thankful for the following gifts, evident proofs of a deep and growing interest in the ever-widening work of the Mission:—A Friend, Waterhouses, for a pair of earrings. Mr. J. W. Clark, of Houghton House, Leicester, for fifty bottles of Howard's Quinine for the use of the Mission. A Lady Friend, for two pieces of jewellery for the Congo Mission, per Mr. John Macnair, of Ardrishaig, N.B. "R. B.," for an amethyst brooch, "the gift of my mother on my twenty-first birthday; and although I felt at first I could not part with it, yet were she still upon earth I feel she would approve my action for the dear Master's sake." Mr. Wm. J. Sloggett, of Milford Haven, for a silver watch. Mr. Geo. Allen, of Helensburgh, for silver locket placed in the collection. "Ecarg," near Guildford, for a dressing-case and several articles of jewellery for the Mission, with best wishes and prayers. Mrs. D. Stewart, of Broughty Ferry, for a gold ring, with "earnest prayers that whatever it may produce may be used for the spread of the Saviour's love." A Servant Girl, "M. B. D.," Aberdeen, for £1 for the Congo Mission. Mr. W. C. Wilson, Sutton-in-Craven, for a gold watch, "from one whose heart's desire and prayer is that the Lord will bless the work of the Mission, and extend His blessed Kingdom in foreign lands." "A. S.," Heathdale, Moneymore, Ireland, for £2 and a gold locket, from reading the letters in the MISSIONARY HERALD, sent with earnest hope and prayer. A Lady's birthday gift of five shillings, Dowlais, South Wales. Mary, for a silver bracelet for the Congo Mission. Youthful Wanderer, for medals for the Congo Mission. Two Sisters, for small articles of jewellery for Congo Mission. "W. M. B.," for several articles of jewellery for the Congo Mission. A Governess, for a dressing-case for the China Mission. Mrs. D. Stewart, for a gold ring. Mr. B. Watkins, Horley, who, sending his annual subscription of £5 5s., also sends £2 14s. 5d., "the amount contained in a missionary-box placed on the breakfast-table on Lord's-day mornings, to receive the gifts of those present; and he urgently recommends all interested in the work of the Baptist Missionary Society to adopt the same plan, as, at the same time, an easy method of raising funds, and a truly Christian way (laying by a portion week by week for the cause of Christ) of giving. It also constitutes a means of grace to all, thus helping in this truly noble work, as thereby interest is sustained and sympathies called forth, especially with the younger members of the family. If one in each family now associated with the Society would undertake the charge of a box in the way indicated, it would be the means, without interfering with the ordinary subscriptions, of increasing the Society's funds, so that anxiety on that head would for some time, at any rate, be at an end." A Friend at Upper Holloway Chapel, for a Jubilee offering of £5. As a proof of the increased interest amongst the rural churches in the Mission, it may be stated that after the Baptist cause has been in existence in Potters Bar for 100 years, it is now proposed to establish an auxiliary to the Baptist Missionary Society, and the sum of £5 8s. has just

been sent in. The church is small, and poor; this sum, therefore, represents much self-sacrifice amongst those who can afford least to give, and thus shows the true missionary spirit.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to May 14th:—Thirty-six copies of "Gospel Ethnology," from S. R. Pattison, Esq.; two hundred copies of "Missionary Tours in India and Ceylon," from Major Passingham; six doses of "Febrifuge" from Mr. C. R. Held, Huddersfield, for the Congo Mission; a parcel containing rug and scrap book, from Southampton, for Rev. W. H. Bentley, Congo; two dresses from Mildred, Louisa, and Alice, per Miss Gould, Henley-in-Arden; a portable harmonium and several books for the Congo Mission from Mrs. Spearing; 50 oz. bottles of quinine from Mr. J. W. Clarke, of Leicester; parcels containing garments, from Missionary Working Party, Highgate-road Chapel, for Congo Mission; 200 yards calico from Mr. Carlisle, Clifton, for Rev. H. Thomas, Delhi; two parcels from Miss Fisk, St. Albans, for Mrs. George Kerry, Intally; numerous articles of clothing for Rev. M. Richards, Congo Mission, from Young Men's Christian Association Foreign Missionary Society, Glasgow, per Mr. A. Black; valuable reference books for the Library of the Native Christian Training Institution, Delhi, and a large case of toys, for the Rev. H. Lapham, of Kandy, Ceylon, from W. S. Caine, Esq., M.P., of Clapham; case containing wearing apparel for Mrs. Weeks, Congo Mission, from Girls' Working Class, Maze Pond Chapel, Miss C. Allen; a gift of books for Stanley Pool Library, Congo River, from Colonel G. W. Brooke; a parcel of garments and a canister of quinine for Rev. M. Richards, Congo Mission, from Young People's Missionary Working Party, Weymouth, per Mrs. E. Naish; copies of the *Baptist Magazine* from Mrs. Seymour, Washingboro'; a box of clothing from Friends at Waterford for Miss Phillips. Also 200 yards of good useful cloth from John Barron, Esq., M.P., for the Rev. H. E. Crudgington, of Delhi, who writes, regarding this gift: "It is most welcome. The cloth will supply all our boarding-school boys with coats for two winters, so will be a considerable help to our funds. We are very grateful for it."

Mrs. Weeks, of the Congo Mission, requests the acknowledgment, with her grateful thanks, of the following:—Parcels of garments from Mrs. Clissold, of Gloucestershire, and from the Missionary Working Meeting at Upton Chapel, Lambeth.

Recent Intelligence.

AT the first meeting of the new Committee last month, the offer of Mr. Fredk. R. Oram, of Regent's Park College, for work in connection with the Congo Mission was cordially accepted. Mr. Oram is a member of the Clapton Downs Church (the Rev. T. Vincent Tymms), and has for some time past devoted himself with great earnestness to mission work in East

London, in connection with Messrs. McPherson's work and the Ratcliff Highway Mission.

Mr. Oram will leave Liverpool for the Congo, in company with the Misses Butcher, Phillips, Silvey, and Witham, on Saturday, the 23rd of the current month, *viâ* Madeira.

Two designation and farewell meetings will be held in connection with the departure of our Congo friends for Africa—one at the Downs Chapel, Clapton, on Thursday evening, the 21st instant, the other at Moss Side Chapel, Manchester, on Friday evening, the 22nd instant.

We very earnestly ask the prayers of our readers on behalf of these friends.

We are glad to report the arrival in England of the following workers—viz., the Revs. T. H. and Mrs. Barnett, from Dacca, East Bengal; J. and Mrs. Ewen, from Benares; J. J. Fuller, from Cameroons; Percy Comber, from the Congo; Romanath Ray Chowdhery, from Allahabad, N.W.P.; and Daniel and Mrs. Wilshere from Nassau, Bahamas.

With a view to render much-needed assistance to Mr. Rouse, of Calcutta, Mr. Arthur B. West has been requested to remove from Barisal to Calcutta, and associate himself with Mr. Rouse.

Mr. Morris, of Barisal, will in all probability remove to Dacca, with a view of co-operating with Mr. Wright Hay in the work of that most important district.

We desire again to call the special attention of our readers and friends to the forthcoming meetings of the great Missionary Conference to be held in Exeter Hall, from the 9th to the 19th of the current month.

The Committee of the Conference "pray that, under God, the Conference may be the means of introducing a new era in missionary enterprise; that it may hasten the day when 'the earth shall be full of the knowledge of the Lord.' We do not prescribe hours, or lay down a list of subjects for prayer. The one special gift which includes all 'good things' is the gift of the Holy Spirit, whose presence we seek in all the plenitude of His grace and power. But may we ask that the Sundays falling on the 10th and 17th of June, and the prayer-meetings held in the second and third weeks of that month, may be made occasions for special public prayer on behalf of the Conference, and to urge on families and individual Christians the duty of making these weeks a season of social and private prayer for those important meetings, when many hundreds of the representatives of almost every Protestant mission will be assembled from all lands, 'with one accord in one place'—a pledge, we trust, of a Pentecostal blessing."

Full and detailed particulars may be obtained on application to the Secretary, the Rev. James Johnston, Exeter Hall, Strand, W.C., who will be happy to supply tickets and all needed information.

Contributions

From 13th March to 31st March, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *S*, for *Schools*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Abington, Mr S. J.	1	1	0
A. B.	1	0	0
Apthorpe, Miss L.	3	0	0
Artom, Mr J. H.	0	10	0
Barrett, Mr A.	1	0	0
Bass, Mr W. K.	0	10	6
Beach, Mr E. T.	3	3	0
Beach, Miss K. G.	0	10	0
Beeby, Mrs	2	2	0
Bell, Mrs, for *Congo*	1	0	0
Bilbrough, Mrs	2	0	0
Birrell, Mr H. G.	2	2	0
Do., for *W & O*	0	18	0
Blyth, Miss P. A.	1	0	0
"Bootleite"	8	0	0
"Brasted"	0	10	0
Brown, Mr Timothy, Gravesend	1	1	0
Butcher, Miss Edith	1	10	0
Cadby, Mrs	1	1	0
Capern, Mr H.	0	10	6
Churchill, Mr W. S., Manchester, for *Congo*	5	0	0
Clark, Miss M. A.	0	10	0
Clifford, Mr E.	0	10	0
Cornford, Mr J. E.	1	0	0
Davies, Mr and Mrs, Mansell	0	10	0
Eastman, Mr W. E.	0	15	0
Emery, Mr G.	10	10	0
"F., Notts"	1	1	0
Fowler, Miss	0	15	0
Gibson, Miss, for *Congo*	0	15	6
Gotch, Mrs W. H.	1	0	0
Gover, Mr W. S.	1	1	0
Grant, Rev P. W.	20	0	0
Grenfell, Miss M. R.	0	10	0
Handy, Mr and Mrs	0	10	0
Haworth, Mr T.	25	0	0
Hazzledine, Mr	1	1	0
Henderson, Rev W. T.	0	10	6
Henderson, Mr H. W.	0	10	6
Hines and Waterman, Messrs	1	1	0
Holland, Mr and Mrs F. W.	2	2	0
Houghton, Mrs	5	0	0
H. W. M., In memory of Rev C. M. Birrell	12	0	0
Imeary, Mrs, Hexham	2	0	0
In Memoriam, Rev T. Burditt, M.A.	2	2	0
"Johannes"	1	0	0
Johnson, Mr G. W., M.A.	1	0	0
Karby, Miss	1	1	0
Do., for *Congo*	1	1	0
Kelly, Mr F., Maryport	1	1	0
Kingerlee, Mr G.	10	10	0
Lewis, Rev C. B.	5	5	0
May, Mr C. E., Winchester	0	10	6
Mee, Mrs	2	0	0
Merrick, Mr W. G.	0	18	0
Newberry, Mr G., for *Congo*	1	0	0
Norris, Mr T.	1	1	0
Oram, Mr F. R.	0	10	0
Orchard, Mr Liddon	0	10	0
Ovens, Mrs L. W., for *Congo*	1	0	0
Phillips, Mr J., Torquay	1	1	0
Phillips, Miss A.	0	10	0
Pontifex, Rev W.	0	10	6
Pottenger, Mrs	5	0	0
Potter, Mr and Mrs.	0	10	0
Powell, Miss, for *Congo*	0	10	0
Powell, Miss E., for *Congo*	0	10	0
Pullar, Mr R.	25	0	0
Raby, Mr J. M., Vrondeg	0	10	6
Rendle, Mr H., Modbury	0	12	6
Room, Mrs	2	10	0
Rowe, Rev W. K.	0	10	6
Schaufler, Rev L.	0	10	0
Scorey, Rev P. G.	0	10	6
Scrivener, Mrs R., for *Congo*	1	0	0
Sharpe, Mrs M., Thrapston, for *Congo*	1	0	0
Stevens, Miss Lois	0	10	0
Swain, Mr J.	5	0	0
Symington, Mr Jas.	2	0	0
S. W. S., East Cornwall for *India*	1	10	0
Do., for *China*	1	10	0
Do., for *Congo*	2	0	0
Toll, Rev J.	0	10	6
Walters, Mr J., Treherbert, for *Italy*	1	1	0
Walker, Mr Jas., for *Congo*	0	10	0
Watkins, Mr B.	5	5	0
Wheatley, Mrs	0	10	0
Williams, Mrs R., Crouch End	1	1	0
Under 10s.	0	10	0

DONATIONS.

A Churchgoer	1	0	0
A Servant, M. B. D., for *Congo*	1	0	0
A. D. and M. T., for *Congo*	1	0	0
A Friend, for *Congo outfit*	50	0	0
A Friend, per Mr J. Waites	10	0	0
Barnes, Mr Theodore, Sunday money box	1	14	2
Bowles, Miss E., for *Congo*	0	10	0
Do., collected for *support of Congo orphan, "Sarah Bowles"*	4	0	0
Burns, Mr H.	1	0	0
Churchill, Mr W. S., Manchester, for *Rome Buildings*	1	0	0
Cleaver, Mr R, Northampton	10	0	0
Crowe, M. & S., for *Debt*	1	0	0
E. H., for *Congo*	1	0	0
E. O. (box)	3	0	6
E. W., for *Mrs Wall's work*	1	0	0
F. C. S., for *Debt*	50	0	0
Gillon, Mr J. D., for *Comillah*	5	0	0
Gotch, Mr F. W. (box)	0	17	1
Gotch, Miss E. W.	0	17	3
Hailes, Miss, Bible-class, for *Congo*	1	0	4
Hines & Waterman, Messrs (box)	1	4	3
Hubbard, Mr	5	0	0
Jackson, Mr Thos., Manchester	5	0	0
Lewis, Miss, Edgbaston, for *Debt*	5	0	0
Muntz, Mr G. F.	100	0	0
Oliver, Mrs, for *Congo*	13	0	0
Orchard, Mr Liddon, for *Debt*	0	10	0
Osborn, Mr and Mrs G., Thankoffering	50	0	0
Parker, Miss E. M. (box), for *Congo*	1	1	6
Readers of the "Christian"	24	0	0
Do., for *Congo*	22	4	6
Southwell, Miss, Class, for *Congo*	0	11	6
Do., for *Mrs. Wall*	0	11	6
22 N. G. (box)	0	18	3
Watkins, Mr B. (box)	2	14	5
Whitbread, Miss, *Special*	0	10	6
York, Miss E., for *Debt*	1	0	0
W. and I. E. M., for *Debt*	1	0	0
Young, Miss R., for *Debt*	3	0	0
Under 10s.	1	6	0
Do., for *W & O*	0	2	6
Do., for *Agra*	0	5	0
Do., for *Congo*	0	18	6
Do., for *N P*	0	2	0
Do., for *Debt*	0	2	6

LEGACY.

Prosser, the late Mr W., of , per Mr R. T. Griffiths	15	18	3

LONDON AND MIDDLESEX.

Alperton	2	2	0
Arthur-street, King's Cross, Sunday-school	4	4	0
Bermondsey, Drummond-road	9	15	8
Do., Sunday-school, for *Barisal School*, per Y. M. M. A.	6	0	0
Bloomsbury	36	7	5
Do., for *Debt*	5	0	0
Brentford	4	0	
Brixton, Kenyon Ch. Sunday-school	7	11	0
Do., Wynne-road	5	11	6
Brondesbury	14	17	6
Do., for *support of boys under Mr. P. Comber*	15	0	0
Camberwell, Denmark-place Chapel	2	12	6
Do., for *Congo*	2	2	0
Do., S.-sch., for *China School*, per Y. M. M. A.	6	0	0
Camberwell, Cottage-green	6	4	2
Childs-hill	1	7	0
Do., for *W & O*	0	10	0
Do., for *Congo*	1	5	0
Dalston Junction, Sunday-school	12	15	0
Ealing Dean	2	2	0
Enfield	51	7	4
Do., for *Congo*	5	0	11
Forest-gate, Woodgrange Chapel, *Special*	11	10	0
Gunnersbury	3	0	0
Hammersmith, West End	6	6	0
Hampstead	41	16	6
Hanwell	5	5	7

Harrow	1	0	0
Do., Sunday-school, for *N P*	2	14	6
Hawley-road, St. Paul's Chapel	24	4	3
Highbury-hill	0	10	6
John-st. Ch., Boys'-sch.	18	12	7
Kilburn, Canterbury-rd.	3	2	6
Ladbroke-grove Chapel	12	17	3
Maze Pond	14	0	0
Metropolitan Tabernacle	259	17	6
Do., Sunday-school, for *Mr. Weeks' Work, Congo*	6	5	0
New Southgate, for *W & O*	2	11	6
North Finchley	13	1	2
Peckham, Lausanne-rd.	3	0	5
Do., for *W & O*	0	14	7
Pinner, for *support of N P under Mr. Anderson, India*	6	15	3
Putney, Union Church	136	15	0
Stoke Newington, Devonshire-sq. Ch.	11	7	4
Do., Sunday-school, per Y. M. M. A.	0	16	6
Vernon Chapel, for *W & O*	5	0	0
Walworth, Ebenezer Sunday-school, per Y. M. M. A.	3	3	8
Willesden Green, Sunday-school	1	2	10
Woodberry Down	5	5	0

BEDFORDSHIRE.

Blunham	0	16	0
Do., for *W & O*	0	2	0
Do., for *N P*	0	2	0
Houghton Regis	22	0	0
Luton, Union Church	20	2	2
Do., for *Congo*	1	0	0
Do., for *support of Congo boys*	0	12	0
Sandy	8	17	5
Shefford	2	12	8
Do., for *W & O*	0	8	6

BERKSHIRE.

Faringdon	27	15	7
Do., for *W & O*	1	10	0
Do., for *N P*	3	9	11
Fifield Mission	4	15	9
Maidenhead	15	10	3
Reading, Carey Chapel	31	0	3
Do., for *W & O*	5	0	0
Do., for *Congo*	27	19	3
Wallingford	34	3	3
Do., for *N P*	1	13	1
Do., for *Congo*	1	5	0
Do., for *Rome*	1	1	0
Wokingham	30	14	2
Do., for *W & O*	1	0	0

BUCKINGHAMSHIRE.

Chesham	25	7	10
Great Marlow	4	6	0
Do., for *W & O*	0	11	6
Haddenham	9	2	7
Long Crendon	3	7	4
Marsley, Sunday-school	1	1	3
Northall, for *W & O*	0	5	0
Stony Stratford	1	0	0
Do., for *W & O*	1	0	0
Do., for *N P*	0	17	6

CAMBRIDGESHIRE.

Haddenham	3	15	0
Do., for *W & O*	1	10	4
Isleham	7	10	0

CHESHIRE.

Birkenhead, Conway-st.	3	3	0
Do., do., for *Congo*	2	2	0
Do., do., Sunday-sch., for *N P*	2	0	0
Do., Jackson-street	2	1	5
Chester, Grosvenor Park Sunday-sch.	7	5	0
Staleybridge	0	10	0
Stockport, for *W & O*	1	5	0
Do., for *N P*	2	15	7

CORNWALL.

Calstock & Metherell	6	1	4
Do., for *W & O*	0	10	0
Do., for *N P*	1	18	0
Saltash	19	11	8
Do., for *W & O*	1	15	0
Do., for *N P*	0	5	0
St. Austell	25	7	0
Do., for *Rome*	5	0	0
Do., for *Congo*	5	0	0

CUMBERLAND.

Carlisle	5	0	0

DERBYSHIRE.

Clay Cross	10	5	9

DEVONSHIRE.

Barnstaple	1	1	0
Bideford	4	2	8
Do., for *W & O*	0	10	6
Chudleigh	20	0	0
Croyde, for *W & O*	0	10	0
Cullompton	3	18	1
Do., for *W & O*	0	15	0
Do., for *N P*	1	9	3
Devonport, Hope Ch.	1	12	0
Do., Sunday-sch., for *support of child at Hingoli*	5	0	0
Hemyock and Sainthill, for *W & O*	0	9	0
Kingsbridge	2	0	0
Malboro' and Salcombe	1	12	0
Plymouth, George-st.	138	17	7
Do., for *W & O*	12	10	0
Do., for *Congo*	5	0	0
Do., for *N P, India*	4	8	0
Do., Sunday-sch., for *NP, Backergunge*	8	0	10
Do., for *N P, Africa*	2	10	0
Do., Ford	3	8	10
Do., Hooe	7	8	6

DORSETSHIRE.

Sherborne	1	4	0

DURHAM.

Jarrow	3	4	9
Sunderland	0	10	0

ESSEX.

Ashdon	2	19	4
Braintree	2	17	6
Clacton-on-Sea	1	16	0
Earls Colne	10	9	7
Do., for *N P*	1	8	6
Harlow	107	1	0
Do., for *N P*	6	10	10
Ilford	7	0	0
Loughton	38	0	9
Maldon, Crown-lane	4	7	6
Romford	20	0	0
Southend, Tabernacle	1	16	0

GLOUCESTERSHIRE.

Arlington	0	14	0
Gloucester	23	10	7
Do., for *W & O*	2	0	0
Do., Sunday-sch.	6	19	0
Do., do., for *Jessore*	5	0	0
Do., for *Congo*	7	10	0
Do., for *China*	2	0	0
Do., for *N P*	5	0	0
Longhope, Zion	5	2	9
Do., for *W & O*	0	12	6
Do., for *N P*	0	5	0
Lydney	4	0	0
Milton	14	1	6
Thornbury	1	10	0
Woodchester, for *N P*	1	14	0

HAMPSHIRE.

Bournemouth, Lansdowne	39	16	6
Do., for *W & O*	1	13	6
Christchurch, for *N P*	0	3	0
Poulner Ringwood	5	12	0
Shirley	7	9	4
Southampton, Portland Chapel, for *Congo boy*	1	0	0
Westbourne	10	19	5
Do., for *China*	2	0	0
Do., for *Congo*	4	15	6
Do., for *Japan*	2	0	0

ISLE OF WIGHT.

Ventnor	16	1	8

HEREFORDSHIRE.

Garway	0	6	10
Do., for *W & O*	0	4	0
Do., for *N P*	1	12	0
Hereford	39	19	2
Do., for *W & O*	3	18	10
Do., for *N P*	4	7	2
Kington	2	10	0
Ledbury	1	8	11
Do., for *W & O*	0	6	4

HERTFORDSHIRE.

Boxmoor, Sunday-sch.	4	12	2
Hemel Hempstead	20	15	8
King's Langley	3	18	0
Markyate-street	7	16	8
Do., for *W & O*	0	10	0
Do., for *N P*	3	10	2
Royston	6	0	0
Ware	2	12	6

KENT.

Belvedere	12	0	2
Do., for *N P*	0	12	3
Brasted	6	7	9
Do., for *W & O*	1	0	0
Do., for *N P*	2	2	11
Do., for *Congo*	0	19	4
Crocken-hill	3	7	0
Deal	28	5	3
Eynsford	9	9	9
Eythorne	31	0	0
Forest-hill	15	9	0
Do., for *Debt*	2	10	0
Greenwich, South-street	20	0	0
Lee, for *Debt*	2	0	0
Maidstone, Union-street	14	17	9
Do., for *N P*	4	10	3
Margate, for *N P*	2	7	6
Ramsgate, Cavendish Chapel	35	7	6
Do., for *Congo*	1	0	0
Sevenoaks, Girls' Mission School	1	10	0
Strood, Sunday-school	0	6	0
Tonbridge	6	5	0
Woolwich, Queen-street, per Y. M. M. A., for *Mr Silvey, for support of Congo boy*	5	0	0
Do., Parson's-hill	2	11	0

LANCASHIRE.

Accrington, Cannon-st.	31	10	0
Ashton-under-Lyne	7	2	6
Do., for *China*	2	10	0
Bacup, Zion	0	2	0
Bolton, Claremont Ch.	15	1	10
Do., for *W & O*	2	7	9
Bootle, for *N P*	0	19	3
Briercliffe, Hill-lane	7	0	0
Burnley, Yorkshire-street, Y. C. B.	8	0	0
Bury, Knowsley-street	6	12	2
Eccles, Sunday-school	6	10	0
Heywood	1	3	0
Inskip	4	6	6
Liverpool, Richmond Church	12	5	6
Do., for *Congo*	0	10	0
Do., Sunday-school	17	0	5
Do., Everton-village, Welsh Church	12	5	0
Do., Princes-gate	14	7	6
Do., do., for *Congo*	2	0	0
Do., do., for *India*	2	0	0
Do., do., Sunday-sch.	13	0	0
Do., Fabius Church	13	12	2
Do., do., for *W & O*	2	2	8
Do., do., Sunday-sch.	4	4	3
Do., do., for *N P*	0	6	3
Do., Windsor-street	9	2	1
Do., do., for *N P*	0	17	11
Do., do., for *Italy*	4	0	0
Do., Old Swan, for *W & O*	0	12	3
Do., Hall-lane Mission	3	13	10
Do., Walton, for *W & O*	1	1	0
Manchester, Union Ch. B. C., for *Shri Nath*	18	0	0
Do., *Boatman for do.*	6	0	0
Do., for *furniture and house repairs*	3	10	0
Do., Free Trade Hall and Hamer-street, for *Congo*	30	0	0
Oldham, King-street	28	1	9
Do., for *W & O*	4	5	0
Do., for *Congo*	7	0	0
Oldham, Manchester-st.	21	9	7
Do., do., for *W & O*	1	0	0
Do., do., for *N P*	2	15	9
Oswaldtwistle	3	14	5

LEICESTERSHIRE.

Leicester, Victoria-road	33	2	6
Market Harboro'	2	10	0
Oadby	0	5	0

LINCOLNSHIRE.

Boston, Salem	3	12	7
Horncastle, Sunday-sch.	0	9	6

NORFOLK.

Fakenham	8	6	1
Norwich, St. Mary's	174	18	0
Swaffham	24	0	0
Thetford	4	8	3
Do., for *N P*	0	9	3

NORTHAMPTONSHIRE.

Earls Barton	6	11	0
Guilsborough	4	0	4
Do., for *W & O*	0	15	0
Do., for *N P*	0	13	0
Northampton, College-street	10	0	0

NORTHUMBERLAND.

Alnwick, for *Congo*	3	17	5
Berwick-on-Tweed, for *Congo*	1	3	4
Gateshead	28	6	5
Newcastle, Westgate-rd. and Jesmond	102	7	11
Do., for *N P*	2	6	6

NOTTINGHAMSHIRE.

Newark, Juvenile	4	10	0
Newthorpe	0	12	6
Nottingham, Derby-rd.	33	2	6
Walton-on-Trent	0	6	0

OXFORDSHIRE.

Caversham	12	14	2
Do., for *W & O*	5	5	0
Coate	1	2	0
Leafield	0	16	0

SHROPSHIRE.

Dawley	2	4	3
Whitchurch	4	13	9

SOMERSETSHIRE.

Bath	25	0	0
Bridgwater	21	2	8
Do. for *W & O*	1	11	0
Bristol Rowlay-road	1	1	6
Boroughbridge	0	11	0
Do., for *N P*	2	8	2
Frome, Sheppards Barton, for *N P*	0	18	1
Natch Beauchamp	1	5	6
Horton St. Philip	1	1	0
Street	1	16	0
Watchet, for *W & O*	0	8	10
Wells	4	7	0
Western Association, Balance	5	9	7
Weston-super-Mare, Sunday-sch., Bristol-road, for *N P*	0	16	10
Wincanton	30	2	8
Yeovil	57	12	0

STAFFORDSHIRE.

Hanley, New-street	13	17	9
Do., Welsh Ch Sun.-school, for *N P*	1	6	9
Stafford	2	2	0
Do., for *W & O*	0	16	6
Do, Sunday-school	1	6	11
Do., for *N P*	2	7	8
Wolverhampton, Waterloo-road	9	13	4

SUFFOLK.

Ipswich, Stoke-green	14	1	7
Lowestoft	7	11	1
Do., for *W & O*	5	0	0
Somerleyton	0	4	7
Do., for *W & O*	1	0	0
Walton	11	0	9
Do., for *W & O*	1	1	0
	44	1	3
Less expenses	3	3	0
	40	18	3

SURREY.

Croydon	88	5	9
Esher, for *W & O*	0	10	0
Dulwich, Lordship-lane	2	2	4
Merstham, Sunday-sch., for *Congo*	1	0	0
Norbiton, Bunyan Ch., for *W & O*	0	10	0
Do., Sunday-school	1	3	0
Sutton	46	2	0
Do., for *N P*	2	5	5
Do., for *N P, Delhi*	2	19	11
West Norwood, Chatsworth-road	38	19	0
Do., for *N P*	2	12	6
Do., for *China School*, per Y. M. M. A.	5	0	0

SUSSEX.

Brighton, Bond-street	0	10	6
Do., Sunday-sch.	8	3	8
Do., Holland-road	2	2	0
Eastbourne	1	7	6
Worthing	10	0	9
Do., for *N P*	0	17	3

WARWICKSHIRE.

Dunchurch, for *W & O*	0	6	6
Do., for *N P*	0	11	6
Leamington, Warwick-street	47	18	0
Do., for *Congo*	2	3	6

WESTMORELAND.

Kirkby Stephen	0	7	0

WILTSHIRE.

Bratton	12	19	4
Do., for *W & O*	2	5	0
Do., Sun.-sch. for *Congo*	4	10	2
Bromham	1	17	0
Do., for *W & O*	0	5	0
Calne	18	17	1
Chippenham	11	17	9
Do., for *W & O*	1	6	6
Do., for *N P*	1	12	11
Devizes	34	15	4
Kington Langley	4	12	0
Melksham	36	5	9
Pewsey	3	7	0
Semley	4	5	0
Swindon	24	1	3
Do., for *W & O*	2	8	3
Do., for *N P*	3	10	6
Trowbridge	38	5	2
Westbury, Penknap	10	4	0
Do., for *W & O*	0	5	0
Yatton	1	10	0

WORCESTERSHIRE.

Kidderminster	25	15	9
Do., for *W & O*	1	5	9

YORKSHIRE.

Bradford Aux., on acc.	17	10	6
Do., Sion	33	19	0
Bramley, Zion	9	13	6
Do., for *W & O*	0	10	0
Do., Juv.	12	0	0
Guiseley, for *W & O*	0	10	6
Halifax, Pellon-lane	6	6	8
Do., for *Congo Schools*	2	2	4
Do., Trinity-road	5	1	0

Huddersfield District.

Blackley	0	12	6
Golcar	12	12	9
Huddersfield, New North-road	10	9	6
Milnsbridge	10	0	11
Merfield	16	16	0
Scapegoat-hill	0	12	0
Salendine Nook	6	18	0
	58	1	8
Less expenses, £36s 8d, and £40 remitted previously	43	6	8
	14	15	0

East Riding District.

Beverley	26	2	3
Do., for *W & O*	2	9	9
Do., for *N P*	5	0	0
Do., Woodmancey	0	18	6
Bishop Burton	4	16	8
Do., for *W & O*	0	10	0
Bridlington	14	5	10
Do., for *China*	1	2	0
Cottingham	25	0	0
Do., for *W & O*	5	0	0
Driffield and Cranswick	5	5	5
Hull, George-street	31	3	11
Do., for *W & O*	0	6	0
Do., South-street	17	19	6
Do., Tabernacle	15	8	11
	155	8	9
Less amount previously remitted	50	0	0
	105	8	9
Keighley District	55	10	10
Leeds, South Parade	27	16	6
Do., Juv.	18	14	5
Do., Burley-rd., Juv.	19	16	0
Do., Blenheim Ch.	27	12	0
Do., Newton Union Church	5	8	0
Lindley Oakes, Sunday-school	2	4	8
Rawdon	29	5	7
Do., for *Jamaica*	1	15	4
Salterforth	1	1	0
Salendine Nook	4	14	6
Scarborough, Albemarle Church	52	5	8
Do., for *Congo*	2	0	0
Do., Ebenezer Sunday-school	3	3	1
Shipley, for *Debt*	0	10	0

NORTH WALES.

Amlwch, for *W & O*	0	10	0
Capel Gwyn	2	0	0
Holyhead	0	16	0
Llangefni, Ebenezer, for *W & O*	1	2	0

CARNARVONSHIRE.

Ainon	1	6	0
Bangor, Eng. Church	1	15	0
Bethesda	11	15	0
Capel y Beiraa	3	1	8
Garn	5	8	4
Glanwydden	0	15	0
Llandwrog Groeslon	0	7	6
Llanfairfechan and Gilfach	7	0	0
Llithfaen, Tabor	0	19	4
Nevin	2	5	0
Pontllyfin	1	12	8
Talysarn	1	0	0
Do., for *Congo*	1	0	0
Do., for *W & O*	0	4	0
Tyddynsion	2	16	0
Ynysgatch, Sion	10	1	8

DENBIGHSHIRE.

Brymbo, Welsh Church	2	12	9
Bodgynwch, Ainon	0	10	0
Bontnewydd	1	0	0
Cefle	1	15	0
Ffordd las	2	0	0
Llanaelhaiarn, Saron	1	10	6
Llanelian	1	0	0
Llanefydd	2	5	0
Llangernyw	1	10	0
Llangollen College, for *Palestine*	2	10	6
Do., Eng. Church	3	0	11
Llanfair, Talhaiarn	1	5	0
Moss	1	2	6

FLINTSHIRE

Lixwm	1	14	2
Do., for *N P*	0	9	7

MERIONETHSHIRE.

Cefncymerau, Salem	1	0	0
Festiniog, Zion	6	10	0
Llanuwchllyn	2	1	6

MONTGOMERYSHIRE.

Talywern, Sion	2	10	0
Do., for *N P*	1	10	

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Watergate	4	3	0
Crickhowell	7	7	3
Erwood	0	16	6
Sunnybridge	0	6	6
Trevil	1	18	6

CARDIGANSHIRE.

Glandovey	2	3	3
Moriah, nr. Aberystwith	1	1	1
Swyddffynon	0	14	6

CARMARTHENSHIRE.

Caio, Salem	2	16	10
Carmarthen, Pennel	18	2	4
Do., for *N P*	2	1	11
Cwmfelin, Ramoth	13	8	3
Do., for *N P*	2	17	6
Cwmifor	1	17	6
Elim, Park	0	8	0
Ffynonhenry	1	7	9
Felinfoel, Adulam	10	4	5
Do., for *N P*	2	19	2
Felingwm, Sittim	3	1	6
Ferryside	1	11	7
Do., for *N P*	0	19	8
Glanamman	8	0	0
Llandefan, Soar	1	0	6
Llanelly, Greenfield Sunday-sch., for *N P "Francisco," Congo*	26	14	7
Llanelly, Bethlehem Pool	2	1	0
Do., for *N P*	1	9	0
Do., Calvary	9	7	0
Llandovery, Ebenezer	1	5	3
Do., for *N P*	0	15	3
Llandyssul, Rehoboth	1	10	0
Do., Hebron	0	15	3
Llangunnog	6	19	3
Llanstephan	2	0	0
Llwynhendy, Soar	21	17	0
Login, Calvary	15	10	5
Pembrey, Tabernacle	11	6	0
Do., for *N P*	0	14	7
Ponthenry	1	3	6
Do., Horeb	1	12	6
Rhydargaeau	1	0	9
Rhydfelin, Bethlehem	4	8	6
Whitemill	1	0	6

GLAMORGANSHIRE.

Brynamman, Siloam	2	3	2
Do., for *N P*	2	18	7

Cardiff, Bethany	2	2	0
Do., Tredegarville	14	8	0
Do., Long Cross, for *Debt*	50	0	0
Cowbridge, Ramoth	6	4	0
Do., for *N P*	1	17	9
Dowlais, Beulah	6	17	8
Do., for *W & O*	0	13	4
Do., for *support of Congo boy*	5	0	0
Gilfach	0	5	0
Glyncorwg	0	10	4
Glyn Neath, Bethel	2	12	9
Hirwain, Ramoth	9	1	0
Lisvane	2	10	6
Maesteg	1	1	0
Do., Salem	2	4	1
Merthyr Vale, Eng. Ch.	0	7	6
Nantyffin for *Congo*	0	6	7
Penarth, Pennel	1	5	0
Penclawdd, Trinity Ch.	2	3	0
Pentyrch, Penuel	3	14	0
Pontarduais, Tabernacle	4	0	0
Pontbrenllwydd	3	10	1
Pontycymmer	11	16	6
Do., Zion	0	10	6
Rhondda Ystrad, Nebo	7	16	8
Skewen, Horeb	1	12	9
Swansea, Mt Pleasant	10	0	0
Do, York-place	6	10	0
Tondu, Welsh Church	0	16	6
Treforest, Zion	7	0	6
Treorky, Horeb, Sun.-school	1	1	0
Waunarllwydd	2	13	6
Ystradgynlais, Ainon	2	14	7

MONMOUTHSHIRE.

Abercarne Eng. Ch.	13	9	0
Abersychan, Eng. Ch.	8	19	1
Abertillery, King-street	5	11	11
Argoed	38	12	0
Blackwood, Libanus	2	9	6
Do., Mount Pleasant	10	0	0
Blaenavon, Horeb	8	13	8
Do., Ebenezer Eng. Ch.	5	17	6
Castletown	26	1	6
Ebbw Vale, Brynhyfryd	3	17	8
Do., for *N P*	0	15	2
Maindee, Summerhill	10	16	4
Do., for *N P*	1	18	11
Nantyglo, Hermon	5	11	10
Do., for *N P*	0	15	2
Newbridge, Eng. Ch.	28	5	0
Newport, Charles-st.	8	3	0
Do., Temple	4	6	4
Penalt	0	10	0
Pontypool, Crane-street	19	0	8
Do., for *W & O*	1	0	0
Do., Tabernacle	1	10	2
Rhydfelin, Bethlehem	4	8	6
Risca, Bethany	5	13	6
Rhymney, Beulah	0	18	0
Sirhowy, Carmel	1	11	0
St. Bride's	2	6	5
Tredegar, Church-st.	5	6	3

PEMBROKESHIRE.

Clarbeston, Carmel	2	18	0
Fynnon	7	11	2
Gelly	13	9	10
Do., for *N P*	10	14	8
Do., for *Italy*	0	13	1
Gerizim	6	11	2
Glanrhyd	0	2	6
Haverfordwest, Hill-pk.	22	5	4
Letterston	9	14	8
Llangloffan	12	8	1
Macnclochog, Horeb	2	10	0
Middlemill and Solva	15	3	0
Mynachlogddu, Bethel	1	3	3
Narberth, Bethesda	32	19	2
Neyland	4	10	6
Newport, Bethlehem	17	12	5
Saundersfoot	1	15	6

RADNORSHIRE.

Elan Vale, Bethany	2	9	8

SCOTLAND.

Crieff, for *China*	2	5	0
Do, for *Italy*	2	0	0
Do., for *Congo*	3	5	0
Cambuslang	1	7	8
Do, for *W & O*	1	9	9
Do., for *N P*	2	5	3
Dundee Longwynd, for *Congo*	1	0	0
Edinburgh, Bristo-place, for *T.*	12	5	7
Do., Charlotte Chapel	1	4	3
Galashiels, Victoria-st.	5	14	5
Do., for *W & O*	1	1	2
Glasgow, for *Italy*	20	0	0
Do., for *Congo*	0	2	5
Do., Adelaide-place	109	8	3
Do., do., for *W & O*	10	0	0
Do., do, for *N P*	10	2	0
Do., do., for *Congo*	1	3	4
Do., do., for *Blind in China*	5	17	0
Do., John-street	14	0	0
Do., St. Clair-street Sun.-sch., for *Congo*	3	10	0
Hamilton	4	2	6
Hawick, for *W & O*	0	10	6
Do., for *N P*	2	4	9
Do., for *China Schools*	5	17	10
Kilmarnock	1	18	0
Lochgilphead, for *Congo*	2	0	0
Perth, South-street	18	19	0
Scarfskerry, for *W & O*	0	15	0
Do., for *N P*	0	15	0
Selkirk	1	0	0
Tyree, for *N P*	1	0	0

IRELAND.

Balylmena and Clough	2	14	6
Coleraine	7	0	0
Donaghmore	0	10	0
Mullicar	1	0	0
Tandragee	5	5	9
Do., for *N P*	4	14	3
Tubbermore	2	0	0

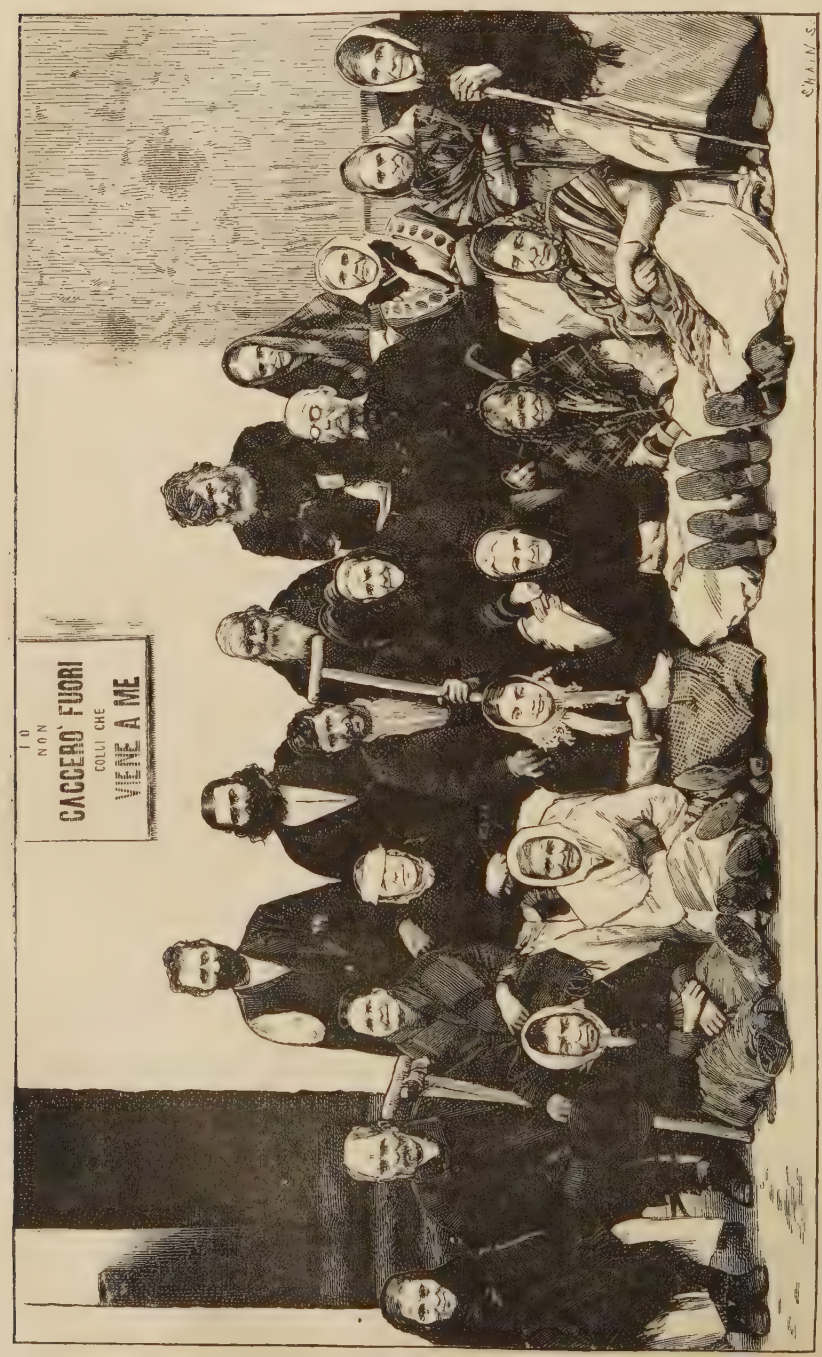
FOREIGN.

CHINA

Drake, Rev S. B.	5	5	0
Medhurst, Rev C. S., and Mrs	8	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that, if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*



MRS. WALL'S BEGGARS' MEETING IN ROME.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Recent Tidings from the Congo Mission.

BY the last Congo mail letters were received from most of the Missionaries, and we are devoutly thankful to say "*good health*" was reported from all stations. Mr. Weeks writes from Tunduwa (May 11th):—

"You will be glad to hear that we have arrived here in safety and comfort. The voyage, as a whole, although rather long, was very comfortable, and we were able to do good work. Mr. Slade worked at the language with Mrs. Weeks, and I translated the first twenty-five Psalms and some hymns ready for printing.

"We arrived here May the 1st, and we are delighted to find many alterations and improvements. Mr. Scrivener needs a change, and I hope he will soon be leaving for home.

"Both Mr. Grenfell and Mr. Bentley think it will be well for me to stay here. We are now getting settled, and I am gradually getting into the work of this station.

"The tidings from all the up-river stations are good, thank God."

Mr. Arthur D. Slade reports (May 7th):—

"Yesterday was to me a very happy Sunday—my first Sunday at a Congo Mission station. There were over sixty at the morning service, and a more interested or attentive congregation it would be, indeed, very difficult to find.

"It gave me fresh courage to see them and their happy faces, and to listen to their earnest songs and reverent prayers, for some of the elder lads lead the others in prayer; and I am told that in that exercise, as well as in speaking to the people of the great things of God, they exhibit great eloquence and ability. And yet ten years ago this people dwelt in utter darkness, and were hostile to the white man and the religion he came to teach.

"Surely such facts and reflections as these should give us fresh heart to prosecute our work with renewed courage and inspiration; for although the field is so immense as to almost appal us at times, yet ever and again we see the light of Divine truth breaking in upon this land, telling with no uncertain sound that we, too, in our several spheres of labour shall 'reap if we faint not.'

"I should make a start for Wathen at once, but that heavy rains are now the order of the day, and there is nothing to be really gained by sitting on the bank of a rapid swollen river, which neither man nor boat can cross, watching the floods gradually subside until the passage can be made. I hope to start off, however, as soon as may be really prudent."

The Rev. Thos. Lewis writes from San Salvador (May 4th):—

"The work here is full of encouragement. Many people come inquiring about the way of salvation. Some give good evidence of a real change of heart. I expect that before you receive this letter four or five more will have followed Christ in baptism, and have been received into the fellowship of the Church. I feel we have a firm hold upon the people here now, and believe we shall have the joy of leading many more to the Saviour."

We have also received deeply interesting letters from the Revs. W. Holman Bentley, of Wathen, and John G. Brown, of Stanley Pool, which, for want of space, must stand over until the August number of the HERALD.

Mrs. Wall's Work amongst the Poor in Rome.

(*See Frontispiece.*)

MRS. WALL has sent home a photograph of one of her Beggars' Meetings in Rome, and reporting on this work, she says:—

"In writing of my work among the poor, I feel it will interest those who have recently assisted me if I give some account of its commencement. In doing this, my thoughts wander back to the little room where I invited the first poor old woman to come, promising her a little story about Jesus. It was not long before I found she was deaf. All she could tell me was that she went into the church every morning to pray, but, when I asked her what she said, I found her prayer consisted of a few words in Latin, which she did not understand. I read to her the beautiful story of Zaccheus, and tried very hard to teach her a little verse of God's Word. When she left she asked if she might return and bring others with her. The next week she came with a blind man and a little boy. Each time we met our little gathering became more numerous, and very soon the small room was exchanged for one much larger, and a few sous for a large piece of bread. Being on the first floor, the residents above complained at seeing so many of these poor people on the stairs, and thus obliged me to look for another *locale*. Again and again I went out hoping to obtain something suitable, but when I mentioned the purpose for which I wanted it I was always refused. At last, after much prayer and waiting on the Lord, a room was offered us in Trastevere, just in the midst of the poor, and in the very locality we wanted. The priests opened a meeting opposite, but when they could not succeed in getting the poor people away, they interfered to prevent our continuing there. With some difficulty another place was rented, but this

being too small and very badly ventilated, friends kindly contributed to purchase and build our present rooms. Since then some thousands of starving, homeless, diseased, and despised poor have not only received relief and sympathy, but have heard of the love of their Saviour, and many, prodigal like, have returned to Him and found a home.

"Our meetings take a very simple form; we feel everything must yield to the one thing, the storing their minds with the sweet words of Jesus. To this end we select verses which are simple, and which contain the Gospel in its fullest form. Very few are able to read, so we have to make them repeat the verses over and over again that they may remember them. During the last year we have been teaching them a verse of Scripture for every day in the week. A large number tell me, they always remember to repeat their verse for the day. Many of Sankey's hymns are sung by them, not only at the meetings, but in their little rooms of an evening, when the neighbours frequently come to listen. At each meeting their names are called out, and the absentees visited during the week. The attendances during the year have been six thousand one hundred and thirty-three. At the close of the meeting a large piece of bread is given to each, and the gratitude they show is the proof of their great need.

"Owing to the Pope's Jubilee, the gifts for our poor people did not come in time for their Christmas treat. To lessen their disappointment, we manufactured a very simple Christmas tree, from which they all received little bags filled with sweets and fruit. Some friends also very kindly showed them the magic lantern, which interested them very much. So great was their pleasure that I overheard one of them say: 'This must be something like Paradise.' Before leaving, Mr. Wall and the evangelists gave them some very solemn thoughts on the end of the year, and the changes death had made in our gathering, urging on them the importance of deciding at once for the Saviour. I felt the Spirit was working in many hearts. We saw some of our dear old men, who in all probability before another Christmas will have passed away, wiping their tears as they coursed one after another down their cheeks. At the close many of them, by the warm squeeze of the hand and the happy smile, said, more than by words, what Jesus had done for their souls. One poor woman, whose bed is only a sack of straw, quite alone in this world, with no one whatever to care for her, came to me, saying: 'Signora, I can say I am a saved woman, I feel so happy. Had I died before I came to these meetings what would have become of my poor soul?'"

Work in Eastern Bengal.

MR. J. ELLISON, of Mymensing, Eastern Bengal, sends the following account of work in the Mymensing district:—

"MY DEAR MR. BAYNES,—I have during the last two and a half months travelled a good deal in this district. My first journey was to Durgapore, about thirty-five miles from Mymensing. Near this place we have a mission station among the Garos. My main object was to visit this station, and make arrangements for the work there. I visited a native prince there, and,

while waiting to see him, sat among the managers of his estates, and talked with them on matters pertaining to salvation. After a time I went into the palace to see the great man, and found him sitting on the floor, with twenty or thirty men all round him. I talked with him for a short time, and offered books for sale, both English and Bengali; and he and his men bought a good number. Then I went to a large market near, where there were a great many Garos, men and women, and a great many Bengalis. I was joined by a Bengali preacher of mine, who preached in Bengali, and by a Garo preacher, who preached in Garo. During the day I attended to mission business, and next day I started for Mymensing. On the way back I called on a wealthy young man and sold him an English Bible, preached in a market and in several houses, and sold books. The journey lasted six days.

"SOWING THE SEED.

"I cannot tell you all we have done on these journeys, as my letter would grow too long. After a day or two, I started with a preacher and a colporteur on a journey of twelve miles from Mymensing. We stayed at the house of a wealthy landowner, and had everything provided for us. During our stay there, we went to several houses in the mornings, and visited places three and four miles distant, and preached to crowds of men in the markets in the afternoons. One of these places, named Ishorgunj, was four miles distant. Here we visited the Government school, and gave to each teacher a copy of the four Gospels and Acts. These books I have received from the British and Foreign Bible Society for free distribution among teachers of schools. I gave also to each scholar a tract. The school was near the law-court, and there were a few large trees there which afforded us a friendly shade. We opened our store of books, and sold a fair amount of both English and Bengali. I pay special attention to book-selling. I get books from our Mission Press, and from Mr. Glazier, the magistrate here; so I carry many sorts of books with me. I buy the most interesting and useful books in the cheapest form I can, and I have been very pleased with the sales we have had. I was pleased to find the other day that one of my native preachers was getting up a box of books with his own money, with a view to selling again. But to return to my story. After selling books near the law-court, we went to a large market, and preached as best we could among the crowd. It is not easy to preach among such a Babel of noises. We sold books very well, and in the cool of the evening returned to our lodging-place.

"Next day we went to another large place named Gowripore. I went in the morning and visited three or four landowners, and preached and talked with them in their houses. At one house I sold over three rupees' worth of books in the afternoon. I visited the school, and by request examined the scholars, and then wrote my opinion of the school. After this I gave each scholar a tract, and preached to many of them after school was over; and to each teacher I gave the Gospels and the Acts. After resting a little, I went with my preacher and preached and sold books. In this way we worked a week in that part of the country with no apparent fruit; but it is not a useless work if we only sell good literature; and we are in duty bound, fruit or no fruit, to preach the Gospel to every creature.

"MELA WORK.

"Our next journey was to Jamalpore

and Sherpore, two large towns about thirty-four miles from Mymensing. At Jamalpore there were two melas. I had with me a preacher and a colporteur. In the mornings we visited houses, and in the evenings preached and sold books in the melas. Here we had many visitors, because we were living very near to a mela. We sold a great number of books. I took a large box of books, and felt sure I should bring some back, but it was emptied. My colporteur had also a large box, and I had to begin selling his books. We visited the school and law-courts, and sold many books and pictures, and gave away many tracts.

"After staying at Jamalpore five or six days, we moved on to Sherpore. Here we stayed at a landowner's house five days, and lived on his bounty. At Sherpore there are many landowners; so every day we went to visit them in the morning. We found them very prejudiced against our religion. We worked at Sherpore for five days, preaching in houses and in the markets, and selling books. We met with many people, and had good opportunities of disseminating the truth. On the way back, a storm came on, and I had to take refuge in a cow-house. While there, a number of Mohammedans came in, and I talked to them a long time about Adam and Eve, Cain and Abel, Noah, Abraham, Isaac and Jacob, &c., on to Christ, and in so doing I felt I was imitating Him 'who, beginning at Moses and all the prophets, expounded unto His disciples all the Scriptures concerning Himself.' When I arrived at my resting-place, there was no prospect of getting anything to eat for a long time; but one man brought me some milk, and another some rice so hot I could hardly bear to touch it. Although not very nice, I enjoyed the meal after sixteen miles of a run on a pony. I find the people kind, and many welcome me in their houses.

"VILLAGE WORK.

"Our next journey was to a place called Kishorgunj, forty-two miles from Mymensing. Twenty-five of this we went by rail, and the rest on a decent road. On the way we called at a place called Husumpore, a somewhat large village. Here we found some Roman Catholics, but they were better as Hindus than they are now, for they drink intoxicants rather freely; they said their priest drank with them when he came to visit them, and they worship the images of saints. Two of them seemed very favourable to us, and one of them has, to all appearances, determined to be baptized and join us. He seemed a good, steady young man.

"At Kishorgunj I stayed in a house near to the Government school; and as there is a large school there of 400 scholars, I had during the days we stayed there many visits from the native lads. There were many seats in the house in which I stayed, and so the lads sat and I told them many Bible stories, and they were very interested. I was constantly selling books there. To each of the teachers I gave the four Gospels and Acts, and, including the head-master, there were thirteen, and to each scholar I gave a tract. The head-master bought two rupees' worth of books from me. Besides this, I gave an address in the school-room on the death and resurrection of Jesus Christ, because Good Friday had just passed, and it seemed suitable to explain to them why the law-courts and schools all over the country had been closed. I always try to make use of current events in preaching. The Scripture account of the Jubilee I have found very useful in preaching. At Kishorgunj we visited the law-court and police-court and

landowners' houses, and nearly all the houses of respectable Bengalis, and preached to many of the poor in the markets; and thus as best we could we tried 'to obey our marching orders'—'Go ye out into all the world and preach the Gospel to every creature.'

"On our return journey we had to call again at Husumpore. We stayed a day there. In the morning I called on the Roman Catholics for a little while, and they afterwards sent me some cocoa-nut milk, which was delicious. I also called at the post office and had a long conversation with the postmaster, and found that he had been trained in a mission-school in Calcutta. He spoke strongly against the outstill system in India, and said that the Government were doing more harm than good by making it so easy for people to drink intoxicants. He said that we missionaries ought to join together to lessen the sale. I agreed with him, but said that they must join with us too.

"AN INQUIRING JUDGE.

"I next called on a native judge, who gave me a cordial welcome. He said he was a Hindu, but not an idolater, that he prayed to the Supreme Being every day. I tried to show him the need of Christ as a Mediator, but he would not agree to my teaching. He eventually bought an English Bible from me, and another man bought a copy of 'Pilgrim's Progress.' In the evening we went and preached in the market and sold our books, and next day returned to Mymensing. At home I found a Garo waiting for me, who wished to be baptized.

"I have not much more to add. Our new mission-house is nearly ready. We expect to go into it in June. We are now living in a bungalow belonging to Government. Our mission-hall near the station is also nearly ready. We intend having an English service there every Sunday evening for English-speaking Bengalis; also we intend having a Sunday-school on Sunday morning, and daily preaching and book-selling. May our great Master prosper this new cause!

"A PAINFUL INCIDENT.

"I have an incident to relate of a painful character. Two or three weeks ago a Garo Christian went into the wood to cut down a tree; while doing so, a tiger sprang on his head. His brother and several others were near and screamed out. He had a large knife in his hand, and cut the tiger with it as best he could. He died in a week from the day he was attacked, and the tiger died in seven or eight days. He was until the end of last year a preacher for our Mission at Birisiri; his name I think you will find in the last Indian report of our Mission—Chandra Mohan Garo. He was a good man, a real Christian, and he died 'the death of the righteous.' At times his mind wandered, and he asked his friends to take him to the missionary, meaning myself. At another time he said Christ was calling him. He came to see me not long before his death, and I prayed with him and his brother before they left. That was our last act together in this world. He has left a wife and four or five children. I believe he is the first real Christian Garo who has died in our Mission. 'May he, being dead, yet speak.' His brother is here, just now, and has told me the story as I have related it; and he has told me of three or four of his relatives who wish to be baptized.

"Yours very truly,

"J. ELLISON.

"A. H. Baynes, Esq.'

Women's Work in China.

THE following letter has recently been received from Mrs. J. J. Turner, of Tai Yuen Fu, Shansi province:—

"Since our return from England in the spring of 1884, I have been living in Tai-yuen-Fu, with the exception of the summers of 1886 and 1887, which I spent with my husband in Hsin-cheo.

"Having no medical knowledge, and there being only a very small church here in connection with our Society, and no Christian women to teach, my work has been exclusively in the direction of visiting, as often as practicable, all the heathen families to whom I could get access. I have always tried, too, to induce them to visit me, but have found them slow to do so.

"The barbarous custom of foot-binding of course tends to make Chinese women bad walkers. (Some say that the main object of it when first instituted was to keep them from gadding about.) And then Chinese etiquette forbids that young women should be seen in the streets, and this restraint is not imposed only on those of position in society, but also obtains among working people. I have known many poor families where there were girls under twelve or so who were free to roam, but their elder sisters never thought of going out except in company with the old folks in a cart; and among the higher classes neither old nor young ever walk out. Happily for them, the arrangement of Chinese houses enables the inmates to get some little fresh air without meeting the public gaze. In the summer-time many of them do almost everything in their court-yards. Having a meal out of doors is with them a very simple arrangement; a basin of food and a pair of chop-sticks, with perhaps one little dish of salt vegetables as a relish, being about all that is needed for an ordinary repast.

"Considering the hindrances above referred to, it will be readily understood that some fairly strong attraction is needed to draw many visitors. In some parts of China the women come in crowds of their own accord out of sheer curiosity to see the foreigner. Here it is not so, and never has been. I hope, however, that the time may not be far distant when some of our acquaintances in this neighbourhood will come to hear the truth from the love of it.

"I feel thankful, meanwhile, that we can visit them.

"There are some thirty or more families all within half-an-hour's walk of my home, upon all of whom I feel free to make an occasional call, and I have lately been going out nearly every afternoon for this purpose. I usually take my little boy of four and a half years along with me, partly because I do not feel comfortable in leaving him too much alone with the Chinese, and partly for the benefit of the change and walk. And he is rather a help than otherwise, I think. A little child seems to create a fellow-feeling at once.

"We hear some strange remarks made sometimes. Once when Mrs. Sowerby and her little girl accompanied me, the people were surprised at the child's pretty flaxen hair, and asked whether it was a head-dress! They think everybody's hair ought to be black, and have often suggested to me that if Charlie's were constantly

shaved, it would grow black in time, apparently never dreaming that I might prefer it to remain as it is.

"Correcting the false but very common impression that we are sent out here at the expense of our Emperor, often affords an opportunity for giving a profitable turn to the conversation. 'We cannot go to heaven,' said an old lady I was talking to recently. 'The "holy ones" may, but there is no chance for us common folk.' How it made me long that she might soon share with us in our glorious hope!

"A poor woman I have known for some years lately lost her child, of whom she was very fond. The little girl was about six years old. She used to come with her mother to Mr. Richard's Sunday class, and had learned to repeat several hymns very nicely. Within two months after the little one's death, I heard that her mother had bought another girl just the same age from some poor woman who had more bairns than she could support. The price given was 8,000 cash, equal to about 20s. of our English money.

"Wives are not so easily got, however. The old lady above referred to, in reply to my question as to whether her son was married, replied: 'No, we have not enough money; it costs 100,000 cash (about £12 10s.) to get a daughter-in-law.' The old ladies here make a good deal of their birthdays. It seems to be the correct thing for all their children, grandchildren, nieces, nephews, and other relatives to visit them on that august occasion. One afternoon, not long since, an old lady who is a near neighbour did me the honour of a visit, accompanied by all her guests, who had come to celebrate her seventieth birthday. Reckoning children and servants, there were over thirty altogether. And how grand they were in their silks and satins of brightest hues, with faces painted and powdered, and hair most elaborately arranged and adorned with artificial flowers and silver pins! There was too great a clatter for much profitable conversation, but it was an opportunity for showing friendliness, and it gave me an introduction to two new families. My small organ and my sewing machine were, as usual, objects of much interest. Mrs. Morgan lately had an interesting gathering at her house. There were ladies from five different families, who, with children and servants, numbered over twenty. They came by Mrs. Morgan's invitation to see some magic-lantern views, and all seemed well pleased with their visit.

"How I wish I had to tell of souls saved! I have often asked myself the question: 'What is it that hinders?' We greatly long to see some gathered in. Many have heard of the Saviour's love. Will any who read this join us in prayer that some may speedily realise that love, and accept it for themselves, and then do all they can to win others?"

Baptisms at Raygunge, Bengal.

By the Rev. Denham Robinson.

RAYGUNGE is a large village and mart, lying on the banks of a fine river, and distant some thirty six miles from Dinagepore.

On the Road.

The road between the two places is exceedingly uneven, and since one is compelled to travel by the indigenous bul-

lock-cart, which has not even an apology for springs, the effect of the jolting experienced is similar to what General Gordon describes as the result of camel-riding—a general mixing-up of heart, liver, and lungs in hopeless confusion. Besides this, large tracts of leopard-infested jungle intervene between the villages, which are sparsely scattered over this part of the district. Here and there, too, a broken bridge compels us to drive the carts through a reedy marsh, in the course of which operation the wheels stick deep in the mud, the bullocks becoming obstinate strike work and sit down in the water, while the drivers exhaust their energies in abusing the unfortunate animals, or twisting their tails, the last being a favourite method of driving cattle in India. These being some of the difficulties of the road, we waited for the setting-in of the cold season before starting on our tour to Raygunge, and on the 10th of December last left Dinagepore for that place. On the 11th we preached at a small hât (weekly market), where the simple villagers soon crowded round, attracted by our singing to the music of a viala (native violin).

Our Preaching Place.

It was a curious scene. Behind us was a small Billingsgate, with its proverbial din, baskets containing fish of all kinds being arranged in rows so as to admit of pathways for the buyers; to the left were huge tortoises laid upon their backs, while in front of us was the listening crowd; and amid the turmoil of the hât we continued to preach, until the sun's heat, together with an insufferable odour of fish, reminded us that it was time to resume our journey. Six miles further on we reached a very large hât at Tangan, held under a magnificent grove; and here I noticed that the mass of people was composed, not of Dinageporean Bengalis, but of Polias. These last are supposed to belong to the non-Aryan aboriginal tribes of India, and they possess a history as interesting as it is obscure. Tradition reports that on the occasion of Parushuram's wholesale massacre of the Kshatrias, large numbers of them escaped death by flight, and thus earned for themselves the epithet "Polia," or the *fugitives*, from the verb *Polana*, to flee. They also call themselves "Bhanga Kshatria," or the broken Kshatrias, and "Raj Bougshi," of royal descent; but all this, resting as it does on the story as found in the Mahabharata, is necessarily vague and misty. So we are compelled to study the Polias as they are; and when we compare them with Bhooteas, Nepalese, and other hill tribes, we find a remarkable resemblance in features, manners, and religion; hence we infer that they are closely allied to the northern hill tribes. Be that as it may, what most interests us as missionaries is the fact that the Polias, Kols, and other aboriginal tribes, not only manifest an especial aptitude for receiving the Gospel, but when converted they form a distinct type of Christians. The speculative tendency characteristic of the Aryan mind manifests itself in the contemplative Christianity of the Bengali Church; but among our Kol Christians there exists no speculative thought whatever, only a remarkable simplicity of trust in Christ.

A Mysterious Box.

At Tangan we sold a large number of Gospels, and when the people had dispersed we encamped there for the night. Next morning we heard a rumour to the effect that a large wooden box had been discovered by the villagers in the river close by, and that nobody could account for its mysterious appearance

except under the supposition that it had floated down with the tide from some neighbouring village. I had the curiosity to go and examine it, and found nothing inside but a rotten plantain, some flowers, and two chirags (earthenware lamps). For some time we could make nothing of it all, until Brother Surjya Kumar hit upon what I think is the right explanation. He told me that when a death takes place among the people of that district, the Voishtob-gurus (followers of Vishnu) impress upon the dead man's relatives the necessity of performing some religious rite in honour of "Dharma Raj" (a deity worshipped by the Polias and hill tribes). This rite consists in taking a box belonging to the dead man (the more valuable the box is the better) and launching it upon the stream of some neighbouring river. The Voishtobs place plantains, flowers, &c., in the box, and send it forth on its lonely journey with parting ceremonies. But the matter does not rest here, for the greedy Voishtobs stealthily follow the box down stream, and mark the place where it may happen to strike on the bank; then, under cover of darkness they come and carry away their coveted prize. The explanation, then, of what we saw in the river at Tangan was just this: the Voishtobs had ordered the relatives of some dead man to launch this box in the river, somewhere up-stream; they had then followed the box to where its course had been arrested at Tangan, but, on seeing our tent close by, were afraid to commit the final act of theft, and so went away, leaving the box to its fate.

PREM CHAND.

In the afternoon of the same day we reached another large hât at Dhankol, where we preached as usual. Here we met two disciples of a Voishtob-guru, named Prem Chand. As the history of this man is interesting, I shall relate it briefly. The facts, as I have been able to glean them, are these. When Mr. Smilie was our missionary in these parts, he was wont to meet at the melas, or country fairs, round about Dinagepore a man named Prem Chand, who listened regularly to the preaching, and in course of time evinced a desire to become a Christian. His relatives, however, were thoroughly opposed to his taking that step, and, to prevent him from communicating with the Christians, kept him in close confinement at his native village. Prem Chand, however, contrived to communicate with Mr. Smilie in the following manner. A letter was written, in native fashion, upon a large leaf, which was folded and inserted into a hollow bamboo stick. On the outside was the address, to the Padre Saheb, Dinagepore, and, in addition, were written words to this effect: "I adjure the person into whose hands this may fall to forward it to the next village. If he neglects to do so, then, if a Hindu, may he eat beef; if a Mohammedan, may he eat pork"! Under the influence of these terrible threats the paharawallas (village policemen) handed the bamboo on from village to village, until at last it reached Mr. Smilie at Dinagepore, who, on opening the bamboo case, found the letter safe inside. The Dinagepore brethren then consulted together on the matter, and sent two Christians disguised as fakirs to Burrah, the village where Prem Chand was incarcerated. Thus a secret communication was kept up until Prem Chand's liberation, after which, in spite of all opposition, he openly confessed Christ and was baptized. The details of what took place subsequently are unknown to me, with the exception of the fact that owing to some disagreement, Prem

Chand completely cut himself off from all communication with the Christians. It is now more than twenty years since this happened, and during that period Prem Chand has drifted further and further away from the spiritual truths of the Gospel, a natural consequence of self-isolation. He is still living, but has become a sort of Voishtob-guru, and has gathered about him a large number of disciples, to whom he teaches his own interpretations of the Gospels. He continues to preach Christ after a fashion to hundreds of Polias in remote villages where no missionary has ever been. The Gospel has yet to be preached to the Polias, and I am inclined to think that, with all his false teaching, Prem Chand has been doing a work of preparation, in disseminating some real vital Christian truths, which, by their own inherent life, will cast off the corrupt garb in which he has clothed them.

The next day, at Kaliagunge, an old man, a Mohammedan, came up to us after the preaching, and, with tears in his eyes, declared his faith in Christ, his words being, "Jesus Christ is alive in the fourth heaven." Brother Surjya Kumar told me that he had often seen this old man at various hâts and bazars listening to the preaching, and he knew that he had been for a long time searching for Christ. We told him that the one thing remaining for him now was to be baptized in the name of the Lord Jesus, and to confess Him before men. After some further talk, we gave him some books, and continued our journey.

On the 14th we reached our destination, and pitched our tent at Peregachi, a small village on the outskirts of Raygunge.

An Evening Visit.

The same evening we heard that there was to be a Shastra-patth, or public reading of the Vedas, at one of the houses in the village; so brother Surjya and I determined to go. The night was pitch dark, and we lost our way in a labyrinth of huts, but at last came upon a party of some twenty men seated in front of a hut, under covering of a large Shamiana, or awning. On a raised daïs sat cross-legged a fat and well-favoured Brahmin, with a copy of the Vedas before him. The subject for the evening was, "The History of Krishna"; but the greater part was over when we arrived, and our presence threw a wet-blanket over the whole proceeding. The Brahmin cast timid glances at us, he grew more and more nervous, until at last he found it impossible to continne, and said: "Dear friends, we have now come almost to the end of our subject, and, as I feel somewhat out of sorts to day, you will kindly excuse my closing early." He then reverentially closed the book, and, descending from the daïs, took his seat among the audience. An awkward pause followed, but, as all eyes were turned upon us, we broke the ice with a few friendly remarks, and soon had the people, the Brahmin included, engaged in an amicable discussion on the subject of Christianity.

Raygunge.

The next three days we spent in looking about Raygunge, preaching in the bazar, and conversing whenever opportunity occurred. I could not help being struck with the depth and wide extent of a spiritual movement which is going on among the people of this place. Numbers of native gentlemen, including the Mohunt himself, have given up idol worship; and, as for the poorer people, they are in a state of mind ripe for Gospel influences. In fact, there is no place in the district

for the future of which we can at present entertain brighter hopes. On the 18th we baptized eight persons, five men and three women, all being converts from Hinduism. They are Paharis (hill people), and heard the Gospel for the first time at Raygunge mela (fair) some seven years ago, on the occasion of a visit paid to that place by the Rev. W. Bowen James and Babu Surjya Kumar Dey. One of these Paharis happened to have in his possession some hymns printed in their mother tongue, and obtained by him from the German missionaries at Taljhari. These hymns became a subject of common meditation in the family, and for some three or four years served to keep alive the flickering flame of a love to Christ which had been kindled in them by the Gospel message as delivered by our brethren seven years ago. After long deliberation, they resolved to take some step by which to arrive at a more certain knowledge of the faith they already possessed; and, in accordance with this, three of them came to my house at Dinagepore on the 3rd of May last, with the request that a guru (spiritual teacher) should be sent to instruct them. I then inquired thoroughly into their case, and being convinced of their sincerity, sent brother Surjya Kumar to Raygunge, where he remained some twelve days, enlightening and strengthening their faith. At that time only four out of the family of eight persons had come forward; but the rest offered themselves of their own accord three days before the baptism, which took place on a Sunday. The same day I administered the Lord's Supper, and on the Monday we joined with the converts in a Prem Bhog, or love feast. We have now formed a small church at Raygunge, and ask for the prayers of our friends that it may flourish and increase.

I may say, in conclusion, that in November last we baptized seven persons at Dacra, one of our Kol Christian villages. Of these seven, one was a convert from Hinduism, the rest having been nominal Christians.

Thus the total number of baptisms in the Dinagepore district during the months of November and December last is fifteen, and of these fifteen persons, nine are converts from Hinduism.

February 11th, 1888.—I have just received tidings from Brother Surjya Kumar that a Hindu family at Dacra have given themselves wholly to Christ.

I think, my dear Mr. Baynes, that these facts will speak for themselves in showing that the people of these districts are awakening to a sense of their need, and that we are now beginning to reap the harvest which was sown in pain and weakness and obloquy by Carey and Thomas, and later on by Mr. Bowen James and other devoted missionary brethren.

Yours affectionately,
DENHAM ROBINSON.

To A. H. Baynes, Esq.

Baignath Mela.

BY THE REV. BENJAMIN EVANS, OF MONGHYR.

"MY DEAR MR. BAYNES,—With the drawing to a close of the cold weather in India, comes also our last opportunity for the season of visiting the important melas and places of pilgrimage in our district. In company with the native helpers, and our friend and ready helper, the Rev. Mr. Jordan, from Calcutta, I visited last week the 'Baignath Mela.'

"Baignath as a place of pilgrimage

stands second to none in the estimation of pious Hindoos. This is very apparent from the large number of pilgrims who annually visit it—pilgrims not only from Behar, but from all parts of India. During our short visit to the place, we saw men and women from Bombay, Jeypore, Hardwar, Gwalior, and Eastern Bengal, vying with each other in pouring oblations upon 'Mahades.' Among the notable personages who visited the place this year was the Commander-in-Chief of the Gwalior army and his staff.

"Among the many stories current as to how or why this spot in the Santal hills became famous for its sanctity, the following account, taken from the 'Annals of Bengal,' may be of interest:—

"'In olden time a band of Brahmans (priests) settled on the banks of the beautiful highland lake, beside which the holy city stands. Around there was nothing but the forest and mountains, in which dwelt the black races. The Brahmans placed the symbol of their god Siva near the lake, and sacrificed to it. But the black tribes would not sacrifice to it, but came as before to the three great stones which their fathers worshipped. The Brahmans, moreover, tilled the land; but the hill-men hunted and fished as of old, and tended their cattle.

"'In process of time the Brahmans, finding the land good, became slothful, giving themselves up to lust, and seldom calling upon their gods. This was noticed by the black tribes, and they wondered at it more and more, till at last one of them, Baigu by name—a man of mighty arm, and rich in cattle—became wrath at the lies and wantonness of the Brahmans, and vowed he would beat the symbol of their god Siva with his club every day before taking food. This he did; but one morning his cattle strayed into the forest, and after searching all day he came home hungry and weary; and having hastily bathed, sat down to meat. Just as he stretched out his hand he remembered his vow. Worn out as he was, he got up and limped painfully to the Brahmans' idol, and beat it with his club. Then a splendid form, sparkling with jewels, rose from the water, and said: "Behold the man who forgets his hunger and his weariness to beat me whilst my priests sleep, and neither give me to eat nor to drink. Let him ask of me what he will, and it shall be given him." Baigu answered: "I am strong of arm and rich in cattle, and am a leader of my people. What want I more? Thou art called Nath (lord); let me too be called lord, and let thy temple go by my name." "Amen," replied the deity; "henceforth thou are not Baigu, but Baignath, and my temple shall be called by thy name."'

"From that time the place rose in fame and wealth; Rajahs, Brahmans, and wealthy merchants vying with each other as to who should build the handsomest temple near the spot where Mahades appeared to Baigu. Capt. Sherwill, in his survey report of the district, says of the place: 'At present it is beset by a band of harpies, in the shape of Brahmans, who remorselessly fleece all the poorer pilgrims; beg of the rich with importunity, and lead the most dissolute of lives.'

"Notwithstanding the prominenc given last year in the public papers to the high priest of the temple, because of his address to, and invocation on behalf of, our Queen (being Jubilee year), one has but to visit the place and the truthfulness of Capt. Sherwill's statement will be seen.

"*Priestly Rapacity.*—Upon inquiries we found that there were upwards of 500 Pandas (priests) with their families in the place, who live and fatten upon the offerings of the poor pilgrims. In most Indian cities we find merchants, bankers, &c., to be the holders of property; but it is not so at Baignath; most of the house property belong to the Pandas, or priests; at the same time they are the bankers and money-changers. Whichever way we went through the bazaars we seem to come upon these minions of the Evil One, watching and waiting for pilgrims like vultures ready to swoop down upon their prey. Upon arriving at the railway junction (about five miles from the city) in the dead of night, the first sight which greets our eyes is the number of priests, lantern in hand and register under arms, looking for their Jaymans (parishioners). Each new arrival by train they would interrogate thus: 'From where do you come?' 'What is your name?' 'What is the name of your father, grandfather, and great-grandfather?' If able to identify any they lead them off in triumph to the train in waiting to take them to the city; and very often those whom they are unable to identify they lay claim to. Again, at the terminus of the branch line of railway there is a repetition of what occurred at the junction. Brethren of the priestly guild, doubting each other's honesty, commence the search again, in the hope of finding some of their parishioners, who may have been wrongly claimed by their more wily brethren who went to the junction; whilst at every road leading into the city groups of priests stand, and at the first sniff of the coming prey rush off, each endeavouring to outstrip the other; and many a lively scene takes place amongst them when a half-dozen or more priests get hold of a pilgrim band, each at the same time claiming them as his parishioners; but which generally ends in an orthodox row of shoe-beating and the pouring forth of a torrent of abuse upon one another, which reveals the vileness of their hearts (for we are told it is from the fulness of the heart that the mouth speaks), as was the case on Wednesday night just outside our tent.

"*Pilgrimage by Proxy.*—Hindooism is very accommodating. Though it enjoins upon its adherents the duty of performing pilgrimage, it does not object to pilgrimage done by proxy. If a man be so engrossed with business and other worldly cares that to make a pilgrimage becomes inconvenient, all he has to do is to pay a substitute, send him, and appropriate the supposed blessing. There are thousands of men who earn a livelihood by doing pilgrimage for others. In conversation with many of those men who are proxyites, we were astonished at their ignorance as to the supposed sanctity of the place, and marvelled at their irreverence for the work and place. Though they were Brahmans, they were not ashamed to confess to us that their sole object was 'peté ke wasté' (for the belly). Truly it can be said of them, 'their god is their belly.' The price paid for a substitute varies according to the distance to be travelled—thus, from Allahabad they receive Rs. 12·8 for a family (about a sovereign); from Hardwar, Rs. 25 (about £2 10s.) One man will often do the work of a whole village; and so, from a pecuniary point of view, for himself make a very good thing out of it; whilst the priest at the temple cares not a straw how it is done so that his coffer is filled.

"*The Degrading Influence of Hindooism.*—The three great blessings sought for at Baignath are health, wealth, and families. Nothing higher are the people taught to seek; nothing nobler is set before them to aspire to. In the hope of obtaining such things, we saw men come into the city bruised and bleeding, having measured the length of the road (for many, many miles) by the length of their body. In the hope of obtaining those blessings would whole villages of people bow in the dust at the feet of Baignathgi's ignorant and haughty priests. One morning, when upon the outskirts of the city, we saw a large number of bright, intelligent men and women from Bengal bowing in the dust at the feet of one of those priests. Waiting our opportunity, we entered into conversation with the men—the women stood round and listened—whilst our friend Jordan endeavoured to show them their folly, and point them to Him before whom alone they should bow, and who alone is worthy of our adoration. Whilst the priest did not relish the idea, we rejoiced in being able to tell the women that Christ alone was the one before whom they ought to bow.

"*Opposition.*—The priests know and feel that the work of the Padres tells against their craft, and so they seek in many ways to oppose and annoy us. One of their methods is to purchase a Gospel, and then get into the crowd and tear it up. One man did this during our last visit; but he found he had made a mistake. I brought him in front of the preaching-stand, and appealed to the audience as to what he did, and they all said it was wrong and a sin for him to do it. 'Now,' I said, 'what shall I do to him? Shall I take him to the magistrate, or set him free?' They said: 'Set him free this time.' So, after many promises on his part never to do so again, I let him go, and availed myself of the opportunity to set forth the teachings of our religion: 'Blessed are the merciful, for they shall obtain mercy.' The result was, that in less than an hour we sold 4s. worth of Gospels, which meant over 130 copies. So the wrath of the priest was turned to good, as seen by the demand for our Scriptures immediately afterwards.

"*Successfulness of the Work.*—Well might the priests feel bitter towards us when they see that by our labours their gain is going. Some few years ago the offerings at the temple amounted to a lac of rupees (£10,000) on the two days of this mela. Now they amount to not quite half that sum by Rs. 40,000 (or £4,000). Upon asking the reason why there is such a falling off, they told us thus: 'You are the reason; you preach against our religion; you sell your religious books to the people; they read them in their houses, and no fear of us and our gods come into their hearts.' We thank God for such testimony that the silent messengers (the Gospels) are doing such sure work amongst the people.

"In the 'Life and Work of Christ, published lately by some Hindoo, the author laments the fact that lacs of people (that means hundreds of thousands) are becoming Christians, and appeals most earnestly to the adherents of the Hindoo faith to copy the example of missionaries who are to be found at all the melas and principal places of pilgrimage, &c.; to stem the tide of Christianity which is flowing over the land.

"We have the promise that God's Word shall not return unto Him void, but it shall accomplish that which He

pleaseth, and shall prosper in the thing whereunto He sends it. The mouths of Hindoo priests and the writings of Hindoo authors are testifying to the living and converting power of His Word, and so are encouraged in our work.

"Yours very sincerely,

"B. EVANS.

"A. H. Baynes, Esq."

Leaders of the Shantung Native Christian Churches.

THE Rev. R. C. Forsyth, of Tsing Chu Fu, Shantung, writes:—

"Dear Mr. Baynes,—Herewith I send you photograph of the leaders of the native church, numbering in all nearly sixty men. They represent a constituency of nearly 1,200, who, within the last few years, have been won for Christ from this district.

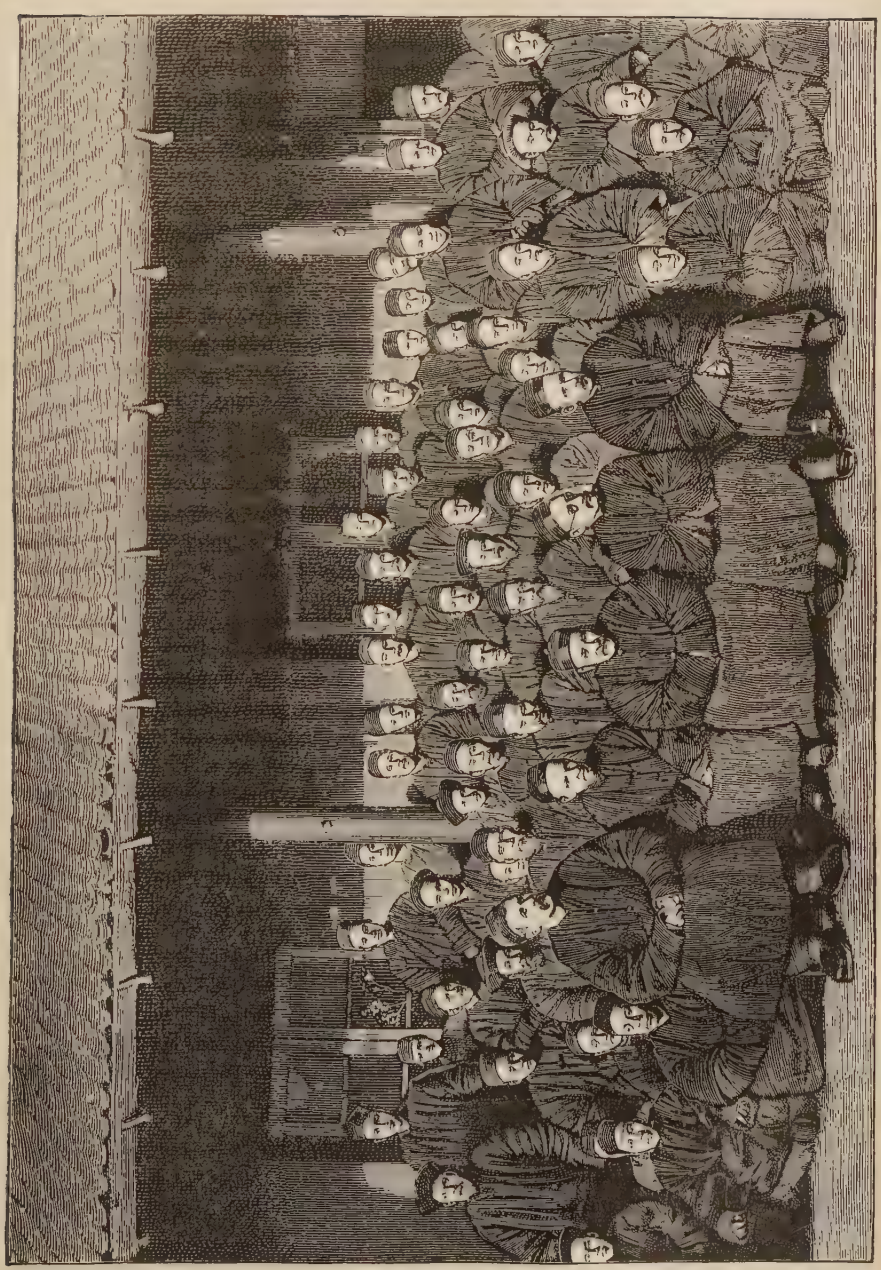
"They are nearly all of the small farmer class, and, as you will see, are a well-set, sturdy lot of men. They have just finished a term of a month's study in this city, their studies having been directed by Mr. Whitewright, and the classes for instruction having been mostly undertaken by the students from our Christian Training Institute. There are two terms of study in the year: one, as now, in the winter, and the other in the spring before work in the fields commences again.

"These men are the appointed leaders of the churches in their respective villages, and these churches, for the most part, meet in these men's homes. They are not paid in any way for services they render to the church, and all we do for them is to provide them shelter and instruction, while they are in this city studying.

"The native pastor, whom you will observe seated in the front row of five, in the centre, has been a Christian more than thirty years, and has been connected with our Mission a much longer time than any of the Foreign missionaries now in this field. He is supported, as you know, by a church in Manchester, and the friends there will be glad to have some idea of what he is like. He is a very worthy man, and has worked hard in the best interests of the church here. He is the only native in the group who is supported by foreign aid, and in future we hope that this aid even may be dispensed with.

"The foreign missionaries in the group you will doubtless recognise. In the front row, first to the left, Mr. Jones; next, Mr. Whitewright; the native pastor, as I have said, in the centre; then comes Mr. Harmon, and next to him the writer of this letter.

"The photograph was taken by Mr. Couling, in front of Mr. Jones' house. It will doubtless be interesting to the churches generally, as a kind of illustration, so far, of course, as the natives are concerned, of the result o



years of toil and effort, and, as we believe, but the beginning of a strong, vigorous, aggressive church, which will extend its influence in ever-widening circles, till this region is filled with knowledge of Divine truth, and which shall stand alone, able and willing to manage its own affairs, and neither needing nor receiving any foreign aid whatever. We are looking for and hasting to that time, and to God shall be all the praise and the glory. Amen.

Yours faithfully,

R. C. FORSYTH.

Tsing Chu Fu, January, 1888.

Mission Work in India.

BY the kindness of Edward Rawlings, Esq., of Wimbledon Common, we are able to give the following extracts from a recent letter from our veteran missionary, the Rev. James Smith, now of Simla, but formerly of Delhi:—

"MY DEAR MR. RAWLINGS,—I must catch this mail, although my thumb is cut, and writing is difficult. We arrived here a few days ago, and have been sitting outside every day, enjoying the balmy breezes. All is now changed. A storm came on this morning, and rain and thunder reminded us of an English March. There is a slight covering of snow, and it continues snowing, probably the last of winter.

"THE GREAT NEED OF INDIA.

"I never felt so much the importance of evangelising India as I do to-day. Without Christianity, political, moral, and social ruin will be the outcome of our operations in this country. The advance of civilisation cuts adrift all the old superstitious bonds of idolatry, by which the people have been largely governed. The masses thus delivered from fear of both priest and God, give the reins to lust and appetite, and thus both drunkenness and impurity give an impetus towards ruin that Christianity alone can check. I have come to the conclusion that nothing but Christianity can fit the people for the exercise of self-government. Heathenism and liberty are incompatible with each other. Christianity alone can render our rule a permanent blessing, and Christianity alone can give us the conditions needful for our holding the vast territories and populations of this great country. A thousand converts to Christianity add more strength to the British government in India than a regiment of soldiers. It would not be possible for us long to govern a civilised and unchristianised India, nor would it be worth our while to try. I want you to realise the fact that India can only be held by us permanently as a Christian country, and the triumph of Christianity would take away all desire for separation, and render the people as contented and prosperous as the people of Canada are.

"Now, the question is, What are the prospects of Christianity becoming the ruling power among the various races of India?

"WHAT IS THE OUTLOOK?

"It is of no use reckoning how much a head converts in India cost to the churches in England. An emigrant agriculturist when he has cleared the ground of primeval forest, and, for the first time, put the plough through the soil, might as well ask how much his wheat had cost him a bushel. Missionary work of vast importance has been done, the Gospel leaven has spread where there are no converts. Translations of Scripture, and Christian literature, a native evangelising agency, and evangelists, converted by the Mission, are results that surely need produce in the minds of the Lord's servants no discouragement.

"We want more systematic effort, however, in order to gather up and secure the results of past labour. Wild, unorganised, casual itinerations through large districts produce results little more permanent than the wake of a ship at sea. The continual desire for new plans, and the growing desire, in some quarters, that missionaries should live on next to nothing, gives no real help to the cause; while Independent missions, so-called, often cost more, and produce less, than the agents of our societies.

"To be irresponsible, spend money, and never have your accounts audited; go where you like, and when you like, and do what you like, is just suited to the feeling and desire of average humanity. The only independent missions deserving the name, and worthy of countenance, are when men spend their own money, and make no appeals to the public for means. We sorely want young men of means to consecrate themselves and their substance to the Lord, submitting to all needful discipline, and willing to work in harness wherever the Lord calls them. There are hundreds of thousands of towns to-day unoccupied, and there would be no difficulty in locating any number of men, each in one town; then let the district surrounding be brought under organised cultivation. Continuity of labour is one of the most important conditions of success in India. I know no district where there has been a persevering mission carried on on the same line for years without producing satisfactory results. It is where one builds afresh, or pulls down and begins anew on his own inexperience, that failure is realised. In this matter there is doubtless great room for improvement.

"It was a treat to renew old labours in Delhi. In the bazaars and bustis, along with our brethren, we had some capital services. For nearly a month we itinerated in the district, and preached in a large number of towns and villages. We must widen our sphere of labours among the agricultural towns and districts. We have long been sowing, and the reaping time appears to be at hand.

"Very sincerely yours,

"JAMES SMITH."

China.

A LETTER FROM PEKING.

THE Rev. Arthur G. Shorrock, B.A., sends the following interesting letter from Peking:—

"Peking,

"February 17, 1888.

"MY DEAR MR. BAYNES,—I have been in Peking now about eight weeks, and here I shall remain a few weeks longer, until the arrival of my things at Tientsin. I hope then to proceed to Tai Yuen Fu.

"I am at present staying with Mr. and Mrs. Richard, who, on my arrival, gave me a warm welcome and have since been extremely kind. I am heartily glad to be in the land toward which my thoughts have been directed so long, and to have actually commenced the study of the language.

"My teacher is a Christian, and is connected with one of the two branches of the London Missionary Society here. He is a bright, intelligent man, and knows how to teach. I am glad to be in Peking for a few months, as it affords me the opportunity of becoming acquainted with the missionaries here, and knowing something of the various kinds of work—evangelistic, medical, and educational—carried on in this important city.

"Several societies are represented here—American and English—and the missionaries work together most harmoniously. As to Peking itself, much of the glory seems to have departed. The roads, which are generally wide and regularly made, running parallel with or at right angles to each other, have fallen into disrepair. The buildings outside the Imperial Palace grounds are mostly poor and insignificant, the only exceptions I have seen being three noble-looking Roman Catholic Cathedrals.

"Here the Roman Catholic missionaries have been at work a long time. The other day I visited their burial ground just outside the city walls, and saw the tombs of a large number of these men, among which were those of the rarest and most noted workers, Ricci, Schaal, Verbiest, and others. In this burial ground, which is situated in a quiet, secluded spot, is also a stone tablet erected by 'brotherly love' (Fraternus Amor) in memory of Francis Xavier, 'who,' as the inscription gives it, 'because of his preaching Eternal Life, died destitute of kindly friends.'

"Outside the city there are several important temples, chiefly, if not entirely, Buddhist. There is one called 'The Five Pagoda Temple,' so named from its having five pagodas on its flat roof, one in the centre and one at each corner.

"This temple is built entirely of marble; the interior is disappointing and has the appearance of neglect. It contains a rather large image of Buddha, in front of which is a poor kind of altar on which to burn incense. There is another also outside the city, called the Yellow Temple, in the precincts of which is a magnificent dagoba, built a hundred years ago in memory of a Buddhist celebrity who died at this place.

"A dagoba and pagoda are similar in shape. The difference, I am told, is that the former is solid the latter not.

"This dagoba is built entirely of white marble, and is covered with most skilfully worked figures. Of these the most interesting, to me, were representations of incidents in the life of Buddha, which extended right round the dagoba. Peking itself abounds in temples. Most of them, however, are in a poor state, and show signs of decay. No new ones are being built. In coming from Tientsin to Peking I passed through many villages, large and small, and each seemed to have at least one temple.

"The people here, as elsewhere, have evidently felt a real need of God. But in most of these villages, I think I may say all, there is no living witness for Christ.

"A few weeks back, at a meeting of missionaries here, some of the most able and experienced men present expressed a decided opinion that the three religions, Confucianism, Buddhism, and Taoism, have practically ceased to exist as living forces in China. In some parts of North China certain religious sects are springing up which, while borrowing many ideas from one or other of these systems, particularly Taoism and Buddhism, go beyond them, and seek by other beliefs and practices to satisfy the more spiritual instincts of the soul.

"One of these sects is called 'the one incense-stick religion,' and a leader of the sect, on being asked the meaning of the name, replied that he and those with him believed in, and worshipped, the one true God, and, as a sign of this, burnt only one incense-stick at a time. Amongst some of these people self-examination is practised, and it is a custom with them to rise during the night for prayer and meditation. There is much, indeed, in the beliefs of these people that is foolish and erroneous; but do not these endeavours after soul-rest, and communion with the true God, call for our sympathy and earnest effort?

"On the walls of the Imperial City, and on other prominent places, everywhere are to be seen posted up hundreds of small leaflets, containing rather large characters along the top and down the centre, and smaller ones down one or both sides. I was struck with the number and similarity in style of these leaflets immediately after arriving here, and, on making inquiries, I found they had been posted up by grateful individuals in honour of some god they had supplicated in time of need. Several of them were translated for me, and I was at once intensely interested. On the top of the bill was the name of the particular god in whose honour the leaflet had been put up. Down the centre were characters meaning, 'Ask, and ye shall receive.' Some varied a little and read, '*Be right earnest* in asking and ye shall receive,' '*Sincerely* ask and ye shall receive.' Down the side was given the occasion of gratitude, and the name of the person benefited. One man had obtained a degree, another had recovered from a severe illness, and a third expressed his thanks in this way for the recovery from sickness *of his mother*.

"The vast majority of the people here appear unconcerned about spiritual things, great darkness and deadness prevail, yet one feels that there are some to whom the words of the Apostle are applicable: 'What, therefore, ye worship in ignorance, this set I forth unto you.' How blessed to have one's lips opened to testify among this people of Him who is the Light of Life!

"There are many readers of the HERALD, whom I have seen in various parts of the home country, to whom I should like to send—and do send—hearty greeting, and, anew, to ask on behalf of this people, and all missionary endeavour, earnest, prayerful, and thoughtful sympathy.

"Very sincerely yours,

"ARTHUR G. SHORROCK.

"A. H. Baynes, Esq."

Chinese Idolatry.

BY THE REV. ARTHUR SOWERBY, TAI YUEN FU.

THE following instances of Chinese idolatry will help to convey an idea of how completely false beliefs have taken hold of the nation. The first is extracted from the *Peking Gazette*, the official organ of the Chinese Government, as translated in the *North China Herald* of April 29th :—

"APPLICATION FOR TABLET FOR TEMPLE.

"April 14th. — The Governor of Shantung reports the receipt of a representation from the Financial Commissioner, who states that the magistrate of the Wên Tên district announces the receipt of a petition from several of the gentry of that district, bringing to his notice the assistance which has been rendered to mariners and others by the interposition of the deity of a temple known as the Lung Shên Mido, or Temple of the Dragon God. The presiding deity of this temple, which is situated on a hill about a mile southward of the district town, is the spirit of the wife of one Li, whose tomb is still in existence. Whenever prayers for rain have been offered to the spirit of this lady, or it has been appealed to by mariners when storms are raging, its silent aid has never failed to be rendered. A title was granted to the temple in the twenty-eighth year of Tao Kuang ; and in the year 1861, when the town was in imminent danger of invasion by the Nien Fei rebels, a mist was suddenly seen to appear upon the hill on which the temple stands. In the midst of this mist banners were observed, and countless soldiers ranged in battle array, and the rebels were so alarmed at the spectacle that they fled in dismay. Last year, too, when rain was sorely needed, a visitation was made to the temple by the officials and gentry, whose prayers were promptly answered. In the autumn, when the country was in danger of inundation from excessive rains, prayers similarly offered were immediately followed by fine weather. Request granted by special decree."

The above is an instance, by no means uncommon, of the idolatrous spirit that obtains among the educated and ruling classes of China. The people from whom the petition came would be professed Confucianists ; their petition is favoured by the highest personages in the province, and special honour is granted to the idol temple by the Emperor. In spite of the teaching of the sages, and the influence of the classics, an idolatrous spirit pervades the Chinese nation, and from the throne to the beggar's hovel, all bow down and worship the false gods of their vain imagination.

A SECOND INSTANCE.

Here is another specimen of Chinese idolatry. Twenty miles to the southwest of T'ai Yuen Fu is a little town called Chin Tzu, lying just at the foot of the mountain. This place is justly celebrated for a natural spring of water, of which it would be hard to find any equal. The water comes forth out of the rock with such abundance and such perfect purity, it runs into deep channels, and is absolutely clear, so that the stones and weeds at the bottom are all as visible as if there were no water in the channel at all. Such a spring is of course very productive, as the gardens

and fields around testify. In its abundance, purity, and fertility it well might be taken for an emblem of the Divine Spirit of Life. The Chinese have built a temple over it, and this is the myth they have invented :—

Very many years ago, a Chin Tzu girl used to draw water for her mother-in-law, going every day some two or three miles to a spring, where the water was sweet and pure, for this purpose. One day she met a man there, who had come to water his animals. The hoofs of the beasts mudded and fouled the spring, which caused the young woman to complain that she could not get clear water for her mother-in-law. The man obligingly watered his animals lower down the stream, and then to reward her for her filial conduct, gave her a whip that, when turned three times each way in a water-jar, would always give a plentiful supply of pure water. The magic whip answered admirably, and for a long time all went well. One day, however, for some reason or other, the large water-jar was found to be empty, and the young woman who had received the whip was absent. In this difficulty her sister, a little girl, said she knew what her elder sister did to get the water, and, seizing the whip, she turned it round and round violently in the water-jar several times. The effect was astonishing. The water gushed forth, filling the jar, and then overflowed in every direction. In a few minutes the cottage was full of water, which rushed out of doors in a large and full stream. Just at this juncture the young woman herself appeared, and, seating herself on the stream, dissolved into thin air. This is the origin, according to the Chinese, of the stream at Chin Tzu, and the young woman is worshipped in the temple as a goddess, under the title of Shui Niu Niang Niang.

A FURTHER ILLUSTRATION.

One more instance, and I must close this paper. Owing to the total absence of all sanitary regulations and precautions, zymotic diseases find an easy home in China. In some places, not far from here, diphtheria is endemic, and in all parts of the province there are constant outbreaks of typhus fever and small-pox. A few weeks ago I noticed, while passing through the villages, a small sheet pasted on each door. On the bottom half of the sheet is a roughly-drawn picture of a cow, and just above the two characters Shên Niu, which mean "divine cow." Over this are the words, "For distribution in the district of T'ai Yuen Fu," and on one side an instruction to paste it on the outside of the door, and on the other side the words, "No sorrow nor calamity." I inquired into the meaning of it, and found that the belief was that there dwelt on the mountains a spirit with the form of a cow, who consumes pestilential vapours; and the paper, with its portrait, is pasted outside the front door of the dwelling, to protect the inhabitants from sickness.

These are just one or two instances of Chinese beliefs, and further comment is needless; but how dark the heart of this great nation when thus turned aside from God's way! Oh, for more prayer for China, that the Divine light of the Gospel may flood the land, and drive away all the dark clouds of error and superstition!

ARTHUR SOWERBY.

The Congo Mission.

THE "IN MEMORIAM" FUND.

MISS EMILY PEWTRESS, of 41, Penn Road, Holloway, begs to return her very sincere thanks for the following gifts on behalf of the Congo "In Memoriam" Fund :—A. C., 2s. ; Miss Charlotte Poole, 2s. 6d. ; Mrs. C., Brecknock Road, 2s. 6d. ; Miss Silvey, Manchester, from Mr. Compston's friends, £1 ; A Friend, 1s. 6d. ; per Miss M. Barlow, Clifton, £2 1s. ; Miss M. Fuchs, 5s. ; A Friend, Keynsham, 1s. ; S. and E. Crisp, Brighton, for English lever watch and chain (silver) ; Miss Hadfield, Manchester, £2 ; A Thankoffering, from B., £1 ; Miss Nellie Rees, Haverfordwest, £1 5s. ; Miss Louie Cox, Berkshire, 1s. 6d. ; C. L. K., 1s. ; A. and E. T., £1 10s. ; X. Y. Z., Edinburgh, £2 ; M. Gregory, Aylesbury, 2s. 6d. ; A Friend, Stoke-on-Trent, 5s.

The Lord Loveth a Cheerful Giver.

ONCE again with grateful hearts we record the receipt of the following welcome gifts during the past month. Bristol post-mark : "Anon," for silver and coral chain and gold pencil case for the general funds of the Mission ; "A. E.," for silver and gold earrings and ten shillings and sixpence "for the spread of Christ's Gospel among the heathen ;" the Rev. D. Wilshere, of Nassau, Bahamas, for a gold ring put into the plate at Nassau Chapel, on behalf of the Congo Mission ; "Mary," for a silver bracelet ; Miss Price, Bristol, for a collection of old coins ; "E. B.," a silver fruit knife for the Congo Mission ; "A Sister's Thankoffering," per Rev. J. W. Spear, Modbury, a gold locket for the Congo Mission ; "E. H.," £25, in loving memory, who writes : "It is my joy and privilege to be able again to send you an offering for my Saviour's cause on the Congo. I have asked Him to accept it as an expression of my love towards Himself. The dear Lord cannot do otherwise than bless Christian Missions, because they are the fulfilment of His own command."

The late Rev. J. E. Biggs, of Stanley Pool, Congo Mission, £69 19s. 7d., who left directions in his will that all his estate should be paid to the Baptist Missionary Society for the benefit of the General Fund.

The Committee are also most thankful for the following welcome and timely contributions :—A Friend, "M. H.," for *work in Eastern Bengal*, £200 ; Mr. A. Robinson, Bristol, £100 ; Mrs. A. Matthews, in memory of the late Miss Merrick, £67 10s. ; E. H., in loving memory for *Congo*, £25 ; W. H. W., £10 ; W. W., £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to June 13th :—Two boxes containing fancy articles from Mrs. R. O. Macaulay, Portrush, for Mrs. Stubbs, Patna, India ; 3 lbs. of cocoa from Messrs. Cadbury & Co., for Rev. R. M. McIntosh, Agra ; tracts from Baptist Tract Society for Rev. J. Ellison, Mymensing ; a box containing wearing apparel from Onslow Baptist Sunday-school, per Mrs. Mayers, for Rev. Geo. Grenfell, Congo ; a box containing wearing apparel

from Clarendon Chapel Ladies' Working Meeting, per Miss M. Morgan, for Mrs. Lewis, San Salvador, Congo; and parcels for Miss Rooke, Delhi, from friends at Hampstead. Also a large supply of medicines for the Rev. G. J. Dann, of Allahabad, from J. W. Clarke, Esq., of Leicester.

Recent Intelligence.

AUTUMNAL MISSIONARY MEETINGS.—Will our friends please take note that the Autumnal Meetings will be held in Huddersfield, the friends in the town and district having given a most hearty invitation to the Union and the Missionary Society?

The Missionary services will be held on Tuesday, October 3rd, and full particulars will be published in the HERALD for next month.

With a view especially of interesting young people and Sunday-school scholars, arrangements are being made for a Young People's Missionary Meeting on Friday evening, October 5th, in the Huddersfield Town Hall, and on the morning of the same day for a Missionary Breakfast Meeting Conference for Sunday-school officers and teachers, and officers and collectors of juvenile and Sunday-school missionary auxiliaries.

We trust that these services will be inspiring and operative, rich in practical result, and memorable for hallowed influence and consecration.

CONGO MISSION DEPARTURES.—On Saturday, the 23rd of last month, a large party assembled on the Princes Landing Stage, Liverpool, and went off with the departing Congo missionaries in the steam tender to the African mail steamer *Mandingo*, lying at anchor some two miles down the Mersey.

Besides the missionaries themselves, the Misses Phillips, Witham, Edith Butcher, and Cassie Silvey, and Mr. Fredk. Oram were present, many friends and relatives of Miss Silvey (including the Rev. J. Turner, of Moss Side Chapel) from Manchester, Messrs. Mounsey, Coulson, Thomson, and Rev. Daniel Jones, from Liverpool, and Mr. J. Oram, Dr. Oram, Miss Alice Butcher, and the General Secretary, Mr. A. H. Baynes, from London.

The *Mandingo* steamed out of the Mersey shortly afterwards on her voyage to Madeira, where the missionaries will change into the Portuguese Royal Mail steamer proceeding *direct* to the Congo, and so avoiding the dangerous atmosphere of the coast ports.

Will our readers please remember these dear friends in special prayer?

The farewell gatherings in connection with the departure of these friends for the Congo at the Downs Chapel, Clapton, and at Moss Side Chapel, Manchester, on the 21st and 22nd of last month, were both memorable and interesting.

At the former the Rev. Dr. Angus, and at the latter the Rev. Alex. Maclaren, D.D., delivered special addresses, the Society being represented

at the Downs by the Rev. J. B. Myers, and at Manchester by Mr. A. H. Baynes.

By the sudden death of the Rev. W. Carey Upton, of Beverley, the Committee of the Baptist Missionary Society feel they have lost a beloved and valued colleague, and a wise and prudent adviser.

His deep personal sympathy with the great object of the Mission, and his ever generous willingness to serve the interests of the Society, only those practically associated with him in the work can adequately appreciate.

The Committee pray most earnestly that his bereaved widow and sorrow-stricken family may be abundantly sustained and comforted in this time of sore trial and loss.

We hope next month to give insertion to the memorial minute to be presented at the next Quarterly Meeting of the Mission Committee on the 19th inst., relative to Mr. Upton.

We intend in the August issue of the HERALD to refer at some length to the recent gatherings in London, in connection with the International Missionary Conference, which have been so deeply interesting and stimulating.

The Rev. R. C. Forsyth, of Tsing Chu Fu, writes :—"Dear Mr. Baynes,—Will you kindly insert in the HERALD a note to the effect that I am greatly obliged to the friend at Burton-on-Trent who so regularly sends me *The Christian*, I would be very pleased to know his name and address, and would be most glad if he would write to me. I have no other means of reaching or thanking the good friend who is interested in me, and will be glad if this can be done."

Contributions

From 1st April to end of the Financial Year.

When contributions are given for special objects, they are denoted as follows :—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

A Widow's Mite, per Mr. T. Lewis	2	2	0
Barnden, Mr	1	1	0
Barnden, Mr G. and Miss	0	10	6
Barnes, Mr Theodore	1	1	0
Betts, Mr J. T.	10	10	0
Burls, Mr E.	2	2	0
Burnett, Mr Egerton	3	3	0
Carter, Mr T. C.	1	1	0
Cox, Mr T., Luton	0	10	6
Crudgington, Miss	1	1	0
Davies, Mrs, Bromyard	2	0	0
"Davies' Commercial, Newport, Pem," for *Mr James's class, Serampore*	0	10	0
"E. G., Herts"	1	0	0
Green, Rev S. W., M.A.	1	1	0
Haggis, Mr A. H.	3	3	0
Harting, Miss F.	1	0	0
Do., for *China*	1	0	0
Do., for *Congo*	1	0	0
Hudson, Mrs and Miss	2	0	0
Hull, Mr.	1	1	0
Hull, the Misses	1	19	0
"Lambda"	5	0	0
Lawrence, the late Mr T. C.	1	1	0
Lewis, Mr and Mrs T.	3	3	0
Lowe, Mr F. B.	5	5	0
Lowe, Mrs Mary	1	0	0
Marnham, Mr. Jno., for *support of Congo missionary* (quarterly)	75	0	0
Mayo, Rev W.	0	10	0
Morgan, Mr Jno., Birmingham	2	2	0
Mills, Mr G. W. M.	1	1	0
Do., for *Congo*	1	1	0
Musto, Mr F.	1	0	0
Northcote, Mr S.	0	10	0
Roberts, Mr R. J.	2	0	0
Roberts, Miss E., for *Congo*	1	0	0
Russell, Mr Jos.	25	0	0
Simmons, Mr W. R	1	1	0
Smith, Mr A. Gurney	2	2	0
Whitaker, Mr P. J.	2	2	0
Do., for *W & O*	0	10	6
Under 10s.	0	2	6
Do., for *Congo*	0	5	0

DONATIONS.

A. E. R.	5	5	0
A Friend, for *W & O*	1	0	0
Baynes, Mr A. H.	1	0	0
B. E., for *Congo*	0	10	0
Benham, Mr Percy, for *Deficiency*	2	0	0
Bible Translation Soc., for *T*	800	0	0

Bury, Mr W. S., J.P., per Rev C. Williams, for *outfit and passage of Congo missionary*	120	0	0
"Christianus"	1	10	0
Cruickshank, Mr E., for *Congo*, In Loving Memory of Rev A. H. Cruickshank	1	10	0
Davies, Rev S. and Mrs	10	0	0
Dodd, Mr J. T. G., for *Debt*	5	0	0
"Ebenezer"	10	0	0
E. M.	0	10	0
E. T., In Loving Memory, for *Congo*	1	0	0
Graves, Mrs, and Hanks, Miss E.	0	12	0
Hammond, Mr N., Seaford (family box)	0	14	0
"Hope"	0	10	0
H. M. D.	1	0	0
James, D. and M.	0	10	0
Kirtland, Miss Ada (box)	1	0	4
Neve, Miss (coll. by)	15	0	0
Office box	2	15	0
"Patience," for *Congo passage fund*	10	0	0
Rickards, Mr S. D., for *Congo*	50	0	0
Roberts, Miss E. (box), for *Congo*	1	0	0
Smith, Mr C. E., for *Deficiency*	1	1	0
Thank Offering	0	10	0
The Widow's Mite	2	0	0
Do., for *W & O*	0	10	0
Walker, Mrs	5	0	0
Wates, Mr Jos.	20	0	0
Wenham, Mr J., Woking	0	10	0
"West Wilts," for *Congo*	1	1	6
Wood, Mr J. (family collection)	0	10	0
Under 10s.	0	13	0
Do., for *African Sch.*	0	7	8
Do., for *Congo*	0	2	0

LEGACY.

Beal, the late Mrs. Emma, of , per Mr E. Jackson	10	0	0

LONDON AND MIDDLESEX.

Abbey Road Chapel	84	13	3
Acton	13	0	7
Do., for *support of Congo boys at Stanley Pool*	5	0	0
Do., for *Mr Wall's work, Rome*	0	10	0
Arthur Street, King's Cross	1	2	6
Battersea, York Road	65	0	0
Bermondsey, Haddon Hall	6	6	0
Bloomsbury Chapel	19	10	10
Borough Road Sunday evening Sch.	0	7	11
Bow, Blackthorn Street Sunday-school	2	0	0
Brixton Hill, New Park Road Chapel	42	4	5
Do., for *India*	1	2	10
Do., for *China*	1	0	0
Do., for *Congo*	1	4	5
Brixton, Kenyon Ch.	23	11	1
Do., Gresham Ch. Sunday-school	0	10	4
Do., St. Ann's Road	1	15	3
Brompton, Onslow Ch.	52	14	5
Brondesbury	6	12	10
Camberwell, Denmark Place Chapel	40	6	11
Do., Sunday-school Teachers, &c., for *Congo*	105	0	0
Do., Cottage Green	0	15	2
Camden Road	119	5	3
Do., for *W & O*	11	11	2
Do., for *Italy*	5	10	6
Do., for *Congo*	149	9	8
Castle Street (Welsh)	22	16	5
Charles Street, Camberwell New Road Sunday-school	2	14	7
Chelsea, Lower Sloane Street	33	9	10
Do., for *Congo*	1	1	0
Do., for *Jubilee Fund*	0	10	6
Chiswick, Annandale Road Sunday-school	1	3	0
Clapham, Grafton Sq.	10	17	0
Commercial Street	2	18	4
Crouch Hill	9	19	1
Do., for *support of orphan in Mrs Kerry's School*	4	0	0
Do., for *Congo*	0	2	6
Dalston Junction	38	1	3
Edmonton	11	0	11
Do., for *W & O*	2	3	0
Do., Sunday-school	5	0	0
Do., do, for *Intally School*	6	0	0
Eldon Street, Welsh Ch.	10	13	1
Enfield	4	8	4
Grove Road, Victoria Park, Sunday-school	26	0	0
Hackney, Mare Street	0	2	0
Hammersmith, West End	11	5	7
Hampstead	6	17	8
Highbury Hill	31	11	9
Do., Sunday-school, per Y. M. M. A.	12	15	8
Highgate, Southwood Lane	4	1	10
Do., Sunday-school	3	15	9
Do., for *N P*	1	9	6
Highgate Road	41	4	10
Do., for *China*	3	5	2
Do., for *Congo*	14	10	3
Do., for *W & O*	9	11	3
Do., Y. M. B. C., for *Congo*	1	15	0
Do., Sunday-school, for *support of "J. Showers," Congo*	18	0	0
Hornsey, Campsbourne Park Sunday-school	7	17	7
Hounslow	2	0	0
Islington, Cross Street	11	16	0
Do., Sunday-school	8	15	0
Do., Salter's Hall Ch.	33	7	3
Do., do., for *Congo*	1	18	6
Do., do., for *Debt*	0	10	0
Do., do., Sunday-sch., for *Central School, Backergunge*	10	0	0
John Street Chapel	37	9	9
John Street, Edgware Road, for *support of Congo boy*	6	0	0
Kilburn, Canterbury Road Sunday-school	4	18	1
Maze Pond	21	7	0
Do., Sunday-school	33	8	0
Do., for *Congo*	3	0	0
Do., for *N P*	2	0	0
Metropolitan Tabernacle	12	1	6
New Southgate, for *Congo*	3	2	6
Do., Sunday-sch., for *ditto*	4	4	1
Notting Hill, Ladbroke Grove Ch.	60	13	1
Do., Sunday-school	25	1	4
Peckham, Norfolk St. Sunday-school	1	17	0
Do., Blenheim Grove Sunday-school, for *Agra*	2	12	10
Regent's Park Chapel	132	3	4
Rotherhithe New Road Sunday-school	10	2	0
South London Tabernacle	3	0	0
Stockwell	7	15	2
Stockwell Orphanage Sunday-school	12	1	10
Stoke Newington, Devonshire Square Chapel	2	16	0
Do., Sunday-sch, per Y.M.M.A.	19	4	6
Tottenham	63	3	9
Upper Holloway	8	11	5
Do., for *Congo*	0	5	0
Do., Y.M.C.U., for *Congo*	5	0	0
Upton Chapel	61	1	6
Do., for *W & O*	9	9	2
Victoria Chapel, Wandsworth Road	33	16	6
Walthamstow, Wood Street	11	1	3
Do., for *W & O* (moiety)	1	12	6
Walworth Road	1	11	3
Walworth, East Street Juv., for *Mr Heinig's Orphan School*	12	0	0
Do., Ebenezer Sun.-sch., per Y.M.M.A.	0	6	0
Do., do., for *China Sch.*	5	0	0
Westbourne Grove	67	18	7
Do., for *N P*	3	15	1
Do., Sunday-school	8	3	6
West Green	21	7	10
Do., for *N P*	0	6	0
Do., Bible Class, for (2 years) *support of boy under Mr Bentley*	14	0	0
Willesden, College Park	1	11	10
Woodberry Down	69	13	0
Wood Green	9	18	1
Do., for *India*	0	12	0
Do, for *support of Congo boys at San Salvador*	6	5	8

BEDFORDSHIRE.

Ampthill	5	1	0
Do., for *N P*	0	19	9
Bedford, Bunyan Chapel	35	7	4
Do., do., for *W & O*	7	0	0
Do., Mill Street	12	6	5
Do., do., for *N P*	0	19	10
Dunstable	13	8	1
Do., for *W & O*	1	4	2
Leighton Buzzard, Hockliffe Road	37	13	9
Do., for *W & O*	2	2	2
Do., for *N P*	9	17	10
Luton, Park Street	34	5	8
Do., for *China*	2	17	4
Do., for *Congo*	2	17	4
Do., for *native orphans*	1	0	9
Do., Wellington St.	21	19	4

BERKSHIRE.

Abingdon	38	10	10
Do., for *W & O*	2	2	0

Newbury	60	15	6
Do., for *support of Nilcanto Chuckrobruty*	14	13	6
Reading, King's Road	103	17	2
Do., for *W & O*	10	13	0
Do., for *Congo*	20	10	0
Do., Wycliffe Ch.	38	11	3
Do., for *W & O*	7	0	0
Do., do , for *China*	0	18	0
Do., do., for *Congo*	2	17	5
Sandhurst	5	1	5
Do., for *W & O*	1	10	7
Sunningdale	1	15	8
Windsor	27	16	11
Do., for *N P*	1	0	0

BUCKINGHAMSHIRE.

Dinton	0	2	6
Great Brickhill	10	0	0
Olney	1	17	4
Do., for *W & O*	1	6	0
Do., for *N P*	1	0	4
Winslow	4	10	0

CAMBRIDGESHIRE.

Burwell	3	1	0
Cambridge, St. Andrew's Street	220	16	7
Do., for *N P*	3	9	0
Do., for *Boys' School, Barisal*	1	4	0
Do., for *Rome*	41	2	6
Do., for *Gaelpore Sch.*	17	0	0
Do., Zion Chapel	25	6	4
Do., do., for *W & O*	3	0	0
Do., Mill Road Ch.	2	0	0
Caxton	3	2	0
Cherryhinton, Sunday-school	0	9	0
Chesterton	0	11	3
Cottenham	10	0	6
Do., Ebenezer	4	4	0
Do., Old Meeting	2	13	3
Grantchester	9	8	3
Do., for *N P*	1	1	0
Harston	11	15	3
Histon	5	0	10
Landbeach	1	8	9
Melbourne	3	0	0
Shelford	12	5	0
Do , for *W & O*	1	5	0
Swaffham, Sunday-sch.	0	9	0
Waterbeach	3	16	9
	387	9	3
Less Expenses, and Balance not remitted	4	19	8
	382	9	7
Less previously acknowledged	215	10	5
	166	19	2

CHESHIRE.

Altrincham, Sun.-sch.	1	1	9
Birkenhead, Grange Lane	26	0	0
Do., Welsh Ch.	5	17	6
Do , do., for *Brittany*	3	15	6
Do., do., for *Italian Evangelist*	1	16	0
Chester, Grosvenor Park	2	0	0
Do., Ebenezer, for *W & O*	2	2	0
Crewe, Victoria Street	5	4	6

CORNWALL.

Falmouth	14	15	4
Do., for *N P*	0	9	1
Liskeard	3	7	6
Penzance	12	12	6
Do., for *W & O*	1	10	0
Do., for *N P*	0	4	6
St. Austell, for *N P*	0	14	0
Truro, for *N P*	1	15	3

DEVONSHIRE.

Atherington	3	3	0
Barnstaple	43	14	7
Chudleigh	11	14	10
Do., for *N P*	1	8	10
Do., for *W & O*	0	16	3
Dartmouth	4	17	9
Devonport, Morice Sq.	8	0	0
Exeter, South Street	8	2	2
Halwell, for *W & O*	0	3	9
Kingsbridge	22	1	8
Modbury	1	9	3
Do., for *W & O*	0	12	0
Do., for *N P*	1	10	6

North Devon.

Ashwater	1	16	6
Combmartin	1	8	3
Croyde and Georgeham	12	9	6
Do., for *N P*	2	18	7
Dolton	2	16	8
Frithelstock, &c.	6	0	0
Hatherleigh	5	17	0
Ilfracombe	5	8	6
Do., for *W & O*	1	2	0
Do., for *Congo*	2	3	6
Plymouth, George St.	0	10	0
Do., Sunday-school	1	19	2
Do., Mutley	111	6	10
South Molton	0	10	0
Swimbridge	0	2	9
Do., for *W & O*	0	10	0
Tiverton	24	5	3
Do., for *W & O*	3	3	0
Torquay	39	8	1

DORSETSHIRE.

Dorchester, for *W & O*	0	14	0
Do., for *Congo*	4	4	0
Do., for *Mrs Kerry's School*	2	2	0
Fifehead	6	10	9
Weymouth	13	6	9

DURHAM.

Darlington	21	14	10
Do., for *W & O*	1	7	4
South Shields, Westoe Lane	14	4	0
Do., for *W & O*	1	17	0
Do., Tabernacle	6	7	0
Spennymoor	0	10	0

ESSEX.

Braintree	10	4	0
Clacton-on-Sea, Sunday-School	0	9	4
Colchester	19	12	9
Do., for *W & O*	2	0	0
Do., for *N P*	2	0	7
Great Leighs	8	1	3
Do., for *Congo*	3	0	0
George Lane, Woodford	0	14	8
Do., Sunday-school	2	8	8
Langley	1	14	0
Leytonstone	21	10	10
Loughton	0	10	0
Romford	11	8	4
Do., for *W & O*	2	15	5
Do., for *N P*	0	14	1
Waltham Abbey	15	16	1
Do., for *W & O*	1	0	0
Do., for *N P*	2	0	11

GLOUCESTERSHIRE.

Blakeney	3	5	1
Bourton-on-the-Water	18	5	0
Burford	4	4	1
Do., for *W & O*	0	10	0
Cheltenham, Salem	95	3	3
Do., for *N P, Manik*	18	0	0
Do., for *Congo*	2	19	3
Do., for *N P*	2	4	6
Do., Cambray Chapel	9	12	1
Coleford	25	4	0
Do., for *N P*	1	1	0
Shortwood (*Special*)	3	10	0
Stroud	20	18	6
Do., for *W & O*	1	0	0
Do., for *Italy*	2	0	0
Do., for *N P*	0	16	0
Tewkesbury, Sun.-sch.	6	0	4

East Gloucestershire.

Burford	4	4	1
Do., for *W & O*	0	10	0
Cirencester	10	18	4
Cutsdean	5	3	9
Do., for *W & O*	0	9	2
Naunton	5	7	6
Do., for *China*	5	4	1
Stow-on-the-Wold	30	9	0
	62	5	11
Less Auxiliary Expenses	4	16	6
	57	9	5

HAMPSHIRE.

Fleet	5	8	0
Lymington	11	8	11
Portsmouth Auxiliary, per Mr. J. A. Byerley, Treasurer	78	0	0
Romsey	4	9	10
Southampton, East St.	14	18	6
Do., Carlton Ch.	12	5	8
Do., do., for *Congo*	0	14	4
Do., do., for *W & O*	1	0	0
Do., Portland Chapel	26	16	3
Waterlooville	10	10	0
Do., for *W & O*	0	19	6
Whitchurch	1	0	0

ISLE OF WIGHT.

Colwell	2	4	6
Newport, for *W & O*	1	2	6
Ryde, George Street Sunday-school	7	0	0
West Cowes	7	12	3

HEREFORDSHIRE.

Ryeford	2	0	7
Stansbatch	2	11	0

HERTFORDSHIRE.

Barnet	69	6	3
Do., for *W & O*	3	3	0
Bishops Stortford	9	7	0

Boxmoor	5	12	6
Hemel Hempstead	0	5	0
Hitchin	35	8	5
Do., for *N P*	1	10	7
Do., for *Congo boys*	1	2	8
Potters Bar	3	18	0
Do., for *Congo*	1	10	0
Redbourne	1	6	8
St. Albans	55	18	8
Do., for *N P*	4	7	4
Do., for *African Schls.*	1	2	6
Tring, New Mill	15	15	3
Watford	70	2	10
Do., for *W & O*	7	0	0
Do., for *China Medical Schools*	4	4	10

HUNTINGDONSHIRE.

Bluntisham	27	12	5
Bean	0	10	0
Fenstanton	5	19	8
Godmanchester	0	15	0
Hail Weston	0	10	0
Hemingford	0	2	1
Houghton	1	2	3
Huntingdon	26	4	10
Do., Brampton	0	8	11
Do., Buckden	1	18	9
Do., Gt. Staughton	0	8	0
Do., Hartford	0	3	8
Do., Perry	0	4	0
Kimbolton	1	0	9
Offord	3	13	8
Ramsey, Great Whyte	3	5	0
St. Ives	17	8	3
St. Neots, Old Meeting	3	19	11
Spaldwick	1	17	2
Woodhurst	0	11	10
Yelling	0	15	0
	98	11	2
Less expenses—£3 4s. 11d., and £55 acknowledged before	58	1	11
	40	9	3

W & O Fund.

Buckden	0	5	0
Dean	1	0	0
Godmanchester	0	14	0
Huntingdon	2	4	6
Kimbolton	0	10	0
Offord	0	11	0
Ramsey, Great Whyte	1	1	0
St. Ives	2	0	0
St. Neots, Old Meeting	2	0	0
Spaldwick	0	5	6
Woodhurst	0	10	0
Yelling	0	10	0
	11	11	0
Moiety of above to London Missionary Society	5	15	6
	5	15	6
Huntingdonshire, for *Italian Mission*	25	2	6

KENT.

Ashford	0	15	0
Beckenham	10	0	0
Broadstairs	1	8	0
Bromley	18	17	3
Canterbury	20	19	1
Do., for *N P*	0	7	0
Chatham	23	10	2
Dartford	3	0	0
Dover, Salem Ch.	65	14	1
Do., for *W & O*	5	12	0
Do., for *Mr Stubbs' School, Patna*	6	0	0
Edenbridge	8	17	0
Do., for *W & O*	1	1	0
Do., for *N P*	1	12	0
Do., for *support of boy under Mr Grenfell*	5	0	0
Eythorne	0	11	0
Do., for *N P*	4	5	3
Do., for *Congo*	5	4	3
Erith	8	16	3
Folkestone	49	2	4
Forest Hill	22	11	11
Goudhurst	3	13	4
Lee	59	13	0
Lewisham Road	36	6	10
Maidstone, King Street	11	7	0
Do., for *W & O*	3	0	0
Margate	31	2	4
Do., for *W & O*	3	9	8
Do., for *N P*	2	7	6
Do., Foresters' Hall	1	1	0
Do., for *W & O*	0	5	0
Pembury (moiety)	1	12	3
Plumstead, Park Road, for *W & O*	1	1	0
Sandhurst, for *W & O*	2	0	0
Do., for *N P*	2	12	9
Sheerness	4	1	8
Do., for *W & O*	0	9	2
Tenterden	2	10	0
Do., for *W & O*	1	1	0

LANCASHIRE.

Accrington, Cannon St.	163	18	2
Ashton-on-Ribble	74	18	6
Do., for *W & O*	3	0	0
Bacup, Doals	2	8	4
Barrow-in-Furness, Abbey Road	2	11	6
Burnley, Mt. Pleasant	0	7	0
Chesham Bury	5	6	3
Do., for *W & O*	0	9	0
Leigh	4	0	0
Liverpool, Myrtle St., Juv., for *Sch. work at Trelawny, Jamaica, under Mr Webb*	10	0	0
Do., for *ditto, at Mandon, under Mr T. C. Hutchins*	10	0	0
Do., for *Calabar College*	10	0	0
Do., for *School work at Dacca, Bengal, under Mr R. W. Hay*	5	0	0
Do., Richmond Ch.	37	7	9
Do., Toxteth Park	58	9	6
Do., do., for *W & O*	8	12	10
Do., do., for *N P*	2	10	2
Do., do., for *Mr Crudgington, India*	10	0	0
Do., do., for *support of Congo boy and girl*	10	0	0
Do., do., for *Medical work at Wathen Station*	10	0	0
Do., do., for *Mr Dixon's work, China*	10	0	0
Liverpool, Everton Village	52	10	6
Manchester, per Mr. T. Spencer, Treasurer	326	12	8
Morecambe	0	10	0
Radcliffe	5	18	6
Rochdale, West St.	43	8	2
Do., for *N P*	9	5	0
Do., Holland Street Sunday-school	2	0	0
Southport	10	18	10
Do., London Street Sunday-school	2	10	6
Ulverston	0	16	0
Waterfoot, Bethel	1	0	0
Wigan, King-street	41	17	9
Do., for *W & O*	2	0	0
Do., for *Congo*	2	10	6

LEICESTERSHIRE.

Leicester, Harvey Lane	11	18	10
Do., Charles Street	25	0	9
Do., for *N P*	3	2	1
Do., Melbourne Hall	2	0	0
Do., do., for *W & O*	1	10	0
Do., do., for *Congo*	18	15	9
Do., Belgrave Road Tabernacle	1	6	9
Melton Mowbray	6	1	0
Do., for *W & O*	1	7	7
Sutton and Cosby	1	14	0
	72	16	0
Less Expenses	2	9	0
	70	7	0

LINCOLNSHIRE.

Boston, Salem Ch. Sunday-school	0	18	3
Lincoln, Mint Lane	18	11	5
Do., for *W & O*	1	10	0

NORFOLK.

Bacton	1	12	0
Carleton Rode	2	10	5
Do., for *W & O*	1	1	0
Diss	21	11	0
Do., for *N P*	1	18	10
Downham Market	8	12	5
Lynn, Stepney Ch.	39	10	4
Norwich, St. Mary's	207	3	0
Do., Unthanks Road	49	10	0
Do., Pottergate Street Sunday-school	11	2	1
Old Buckenham	4	0	0
Do., for *W & O*	1	0	0
Ormesby	0	1	9
Upwell	0	10	0
Yarmouth	50	0	0

NORTHAMPTONSHIRE.

Burton Latimer	3	5	0
Do., for *W & O*	1	0	0
Northampton, College Street, for *N P*	1	1	0
Do., Grafton Street	2	10	0
Do., Mount Pleasant	4	11	0

NORTHUMBERLAND.

Berwick-on-Tweed, for *Deficiency*	4	3	6
Newcastle, Rye Hill	20	7	3
Do., Scotswood Road	1	7	3
Do., for *N P*	4	12	5
North Shields	9	7	6
Do., for *Congo*	0	8	2

NOTTINGHAMSHIRE.

Carlton-le-Moorland	0	3	5

OXFORDSHIRE.

Caversham, W. B. C.	0	10	6
Chadlington	0	5	0
Chipping Norton	7	0	0
Hook Norton	0	19	2
Oxford, New Road	35	16	1
Do., for *W & O*	3	13	0

RUTLAND.

Oakham	9	13	0

SHROPSHIRE.

Coxall	1	19	3
Craven Arms	1	3	0
Oswestry	23	6	6
Do., for *W & O*	0	14	6
Do., for *Congo*	1	10	0
Pontesbury	1	0	0
Shrewsbury, Claremont Street	0	10	0

SOMERSETSHIRE.

Bath	2	12	6
Do., for *Congo*	0	10	6
Do., Manvers Street	85	13	7
Do., Hay Hill	28	19	8
Do., Twerton	5	6	3
Do., Widcombe	28	6	4
	151	8	10
Less expenses, £1 19s. 8d., and £30 acknowledged before	31	19	8
	119	9	2
Beckington	9	19	10
Bradford-on-Avon	15	18	0
Bristol, on account, per Mr G. H. Leonard, Treasurer	79	13	10
Cheddar	10	0	6
Do., for *N P*	0	15	6
Do., Allerton	1	5	8
Do., Crickham	2	1	9
Do., Rooksbridge	7	13	0
Do., Rodney Stoke	1	8	1
	23	4	6
Less expenses £3 13s., and £11 10s. previously remitted	15	3	0
	8	1	6
Corsham	13	15	6
Crewkerne, Sun.-sch.	1	12	6
Fivehead and Isle Abbotts	6	10	9
Frome, United Public Meeting	5	8	8
Do., Jubilee service	2	0	3
Do, Badcox Lane	30	13	1
Do., do., for *Italy*	2	2	0
Do., do., for *support of two native girls in Intally School*	12	0	0
Do., Sheppards Barton	33	8	5
Do., do., for *support of native boy in Serampore College*	5	0	0
Do., do., for *support of girl in Intally Sch.*	6	0	0
Taunton, Albemarle Ch.	11	6	2
Watchet	0	17	6
Wellington	24	12	1
Do., for *W & O*	2	0	0
Weston-super-Mare, Wadham Street, for *W & O*	2	9	8
Do., Sunday-school, for *support of native girl, Agra*	12	0	0

STAFFORDSHIRE.

Burslem	6	5	3
Do., for *W & O*	0	15	0
Do., for *Congo*	1	0	0
Burton-on-Trent	21	6	10
South Staffordshire District.			
Coseley, Darkhouse	11	11	9
Do., Ebenezer	2	3	1
Do., Providence Sunday-school	4	10	8
Princes End	20	11	0
Do., for *W & O*	1	14	2
	40	10	8
Less expenses	1	6	6
	39	4	2
West Bromwich	15	13	7
Wolverhampton	8	3	10

SUFFOLK.

Bury St. Edmunds	30	14	6
Do., for *W & O*	2	0	0
Do., for *Congo*	21	0	0
Ipswich, Burlington Ch.	79	12	11
Do., do., for *W & O*	5	0	0
Do., do., for *N P*	2	16	10
Do., Stoke Green	21	3	0
Do., do., for *W & O*	1	1	0
Do., Turret Green	57	8	6
Do., do., for *China*	5	0	0
Do., do., for *India*	5	0	0
Do., do., for *Congo*	5	0	0
Sudbury	10	16	8
Do., for *N P*	0	19	8

SURREY.

Addlestone	16	9	7
Do., for *W & O*	1	5	0
Do., for *N P*	6	14	4
Balham, Ramsden Rd.	15	16	2
Do., Sunday-school	15	14	4
Barnes	6	13	4
Do., for *W & O*	0	15	0
Do., Sunday-school	0	6	6
Do., do., for *orphan in Mrs Kerry's Sch.*	4	0	0
Carshalton	13	5	6
Do., Sunday-school, for *support of boys, Barisal*	2	1	9
Do., for *N P*	0	6	2
Dorking	10	9	6
Do., for *W & O*	1	5	9
Dormans Land	1	8	5
Esher	2	9	0
Guildford	22	6	0
Do., for *N P*	1	0	0
Kingston	35	15	2
Do, for *W & O*	5	0	0
Do., for *N P under Mr Anderson*	5	0	0
Penge	1	0	6
Do., Sunday-school	16	9	4
Richmond	11	5	0
South Norwood	5	12	6
Streatham	16	19	1
Do., for *W & O*	1	11	0
Surbiton	23	11	6
Upper Norwood	14	13	6
Wimbledon, Sun.-sch.	3	13	0
Woking	1	16	0
Do., for *W & O*	1	2	6
York Town	22	0	0

SUSSEX.

Battle	2	18	2
Do., for *N P*	2	7	3
Brighton, Queen Square	29	10	2
Do., for *N P*	2	15	10
Do., for *Congo*	0	15	6
Do., Sussex Street	4	10	
Do., do., for *N P*	1	9	8
Do., Holland Road	2	10	0
Lewes	15	17	7
Do., for *W & O*	0	16	0
Do., for *N P*	0	16	5
Hastings	60	11	7
Do., for *W & O*	3	11	9
St. Leonards	34	15	0
Do., for *W & O*	3	8	9

WARWICKSHIRE.

Birmingham Aux., per Mr Thos. Adams, Treasurer	89	1	9
Leamington, Clarendon Ch.	32	16	6
Do., for *W & O*	4	8	11
Do., for *Congo*	0	15	0
Do., for *San Salvador School*	5	0	0
Do., Warwick Street	0	16	0
Rugby	0	16	0

WILTSHIRE.

North Bradley, Sunday-school	1	7	11
Shrewton, Chitterne, and Tilshead	3	4	10
Trowbridge, Back St.	3	6	0
Do, Sunday-school	7	12	3
Do., Yarnbrook Sunday-school	0	11	6
Do., Studley Sunday-school	3	19	5
Warminster	11	15	0
Do., for *N P*	1	12	7
Do., for *Congo*	0	13	2
Westbury, West End	0	10	4
Westbury Leigh	13	8	0
Do, for *W & O*	1	0	2
Do., for *N P*	4	7	6

WORCESTERSHIRE.

Atch Lench and Dunnington	11	4	8
Do, for *W & O*	1	0	0
Dudley	2	14	0
Do., for *W & O*	0	10	0
Do., for *N P*	1	0	0
King's Norton	0	18	0

YORKSHIRE.

Bedale	3	9	4
Bradford, Westgate	108	17	3
Do., Sion Chapel	0	5	0
Do., Trinity Ch.	17	6	0
Do., do., Juv.	17	2	0
Do, Girlington	24	9	7
Do., do., for *W & O*	3	0	0

Bradford, Hallfield...	13	19	10
Do., do. Juvenile ...	13	14	2
Do., do., United Communion	2	12	5
Do., Leeds Road	6	6	6
Do., Heaton	4	15	2
Do , do., Juvenile ...	4	19	7
Do., do., for *W & O*	0	10	0
	217	17	6
Less amount previously acknowledged	33	10	6
	184	7	0
Guiseley, Sun.-sch.	2	8	8
Halifax, Trinity Road	30	0	0
Harrogate, Juv., for *Congo*	4	8	11
Huddersfield, New North Road	23	13	5
Leeds	150	0	0
Lindley Oakes	8	15	9
Lockwood	25	14	0
Do., for *N P*	2	3	4
Malton, for *W & O*	0	14	0
Masham	2	4	0
Middlesboro', Newport Road Sunday-sch...	3	13	2
Do., New Ch.	8	2	10
Do., Welsh Ch.	2	1	8
Rawdon College	1	0	0
Rotherham, Sun.-sch.	3	12	0
Scapegoat Hill	1	0	0
Sheffield, Glossop Road	5	0	0
Do., for *China*	5	0	0
South Stockton	2	4	3
Do., for *W & O*	0	10	0
Sutton-in-Craven	76	3	6
Do., for *W & O*	1	13	0
Do., for *N P*	4	16	4
York	7	16	4

NORTH WALES.

ANGLESEA.

Amlwch, Salem	21	11	3
Do., for *Congo*	0	15	6
Ainon	1	14	7
Beaumaris	2	15	0
Belan	2	1	6
Bodedern	5	14	6
Brynsiencyn	3	3	6
Caergeliog, Siloh	5	8	2
Capel Newydd	0	13	3
Carregfawr	1	2	1
Cemaes	5	0	8
Gaerwen	1	16	9
Holyhead, Bethel	28	8	0
Do., Siloh	1	14	2
Llanaelaiarn	1	18	7
Llanfaethlu, Soar	13	9	10
Llanddeusant, Horeb	1	19	8
Llanerchymedd	4	6	7
Llanfairmath	1	2	0
Llangefni	14	16	6
Do., for *N P*	1	2	0
Llangoed	3	10	0
Llanfachraeth	4	1	6
Pencarneddi	5	0	0
Pensarn	1	11	7
Pontharthewy	5	0	0
Pontharhydybont	7	9	7
Do., for *Congo*	1	10	1
Do., for *N P*	0	14	2
Rhosybol	7	12	5
Rhydwyn	8	0	10
Sardis	4	13	1
Traethcoch	1	11	8
Valley	5	1	0
	176	10	0
Less Home Mission	50	0	0
	126	10	0

CARNARVONSHIRE.

Bangor, Eng. Ch.	5	8	0
Do., Penuel	17	14	0
Conway	2	4	6
Carnarvon, Caersalem	21	4	0
Llandudno, Eng. Ch.	10	8	8
Do., for *W & O*	0	10	6
Do., Welsh Ch.	12	8	5
Llanllyfni	5	0	0
Portmadoc, Berea	3	1	0
Pwllheli	13	5	8
Do., for *N P*	0	2	10
Rhoshirwain	1	16	0
Upper Bangor	0	13	1

DENBIGHSHIRE.

Abergele	3	0	0
Cefnbychan	4	3	7
Denbigh	3	5	0
Gefailrhyd	1	15	10
Glynceiriog, Zion	6	14	0
Dolywern	2	5	0
Do., for *N P*	0	7	0
Llandyrnog	0	14	8
Llanefydd, Bryn School Ch.	1	0	0
Llangollen, Welsh Ch.	3	15	2
Llanrhaidr, Salem	2	7	3
Llanrwst	3	1	6
Llansilin	3	0	9
Moelfre	0	10	0
Penycae	1	1	6
Ruthin	4	16	8

FLINTSHIRE.

Halkyn	2	0	0
Holywell	4	3	0
Milwr	0	18	3
Mold	1	15	6
Rhuddlan, Sion	2	1	3
Do., for *N P*	0	7	2
Rhyl, Welsh Ch.	8	10	0

MERIONETHSHIRE.

Barmouth	3	17	0
Corwen, Cynwydd	4	0	0
Dolgelly	10	15	7
Glyndyffrdwy	0	11	4
Llansantffraid	1	3	4
Pandyr Capel and Llanelidan	8	0	0
Penrhyndeudraeth	3	0	3
Towyn	2	1	6

MONTGOMERYSHIRE.

Beulah	1	0	0
Caersws	0	18	0
Cwmbellan	1	17	1
Do., for *N P*	0	9	0
Llanfair, Caerainon	3	16	11
Do., for *Congo*	0	17	6
Do., for *N P*	1	18	0
Do., for *Brittany*	1	3	0
Llanfyllin and Bethel	6	0	0
Llanidloes	11	9	0
New Chapel	3	13	6
Newtown	20	11	10
Do., for *W & O*	1	6	11
Staylittle	6	9	0
Do., for *N P*	0	9	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Ch.	12	4	5
Bethel, Lower Chapel	0	12	0
Brynmawr, Tabor	3	12	11
Do., for *W & O*	0	5	0
Glasbury	3	16	6
Do., Penyrheol	1	14	0
Llanvihangel, Nant Bran	0	5	0
Maesyberllan	1	9	3
Do , for *N P*	4	16	3
Pantycelyn	1	0	0
Pontestyll	0	13	6
Talgarth	2	10	0

CARDIGANSHIRE.

Aberystwith, Eng. Ch.	5	0	0
Do., Welsh Ch.	14	0	0
Blaenwenen	2	0	9
Cardigan, Bethany	29	7	6
Do., Mount Zion	16	3	7
Do., do., for *W & O*	0	5	0
Do., do., for *N P*	3	1	5
Do., do., for *China*	2	10	0
Do., do., for *Africa*	2	10	0
Do., do., for *Italian Evangelist*	1	0	0
Penrhyncoch, Horeb	0	12	4
Do., for *N P*	0	16	5
Penyparc	5	1	8
Do., for *N P*	1	2	0
Verwig	3	6	5
Do., for *N P*	1	8	6

CARMARTHENSHIRE.

Aberduar	4	9	0
Bethel, Plashet	2	6	5
Bwlchgwynt	7	0	0
Bwlchnewydd	4	15	4
Caio, Bethel	1	18	3
Cwmduad	1	16	6
Carmarthen, Tabernacle	26	11	3
Cwmdu	4	14	2
Do., Nebo	4	17	7
Cwmifor	0	2	0
Drefach	5	13	1
Kidwelly	1	8	10
Llandebie, Saron	1	13	6
Llandillo, Ebenezer	1	0	1
Do., for *N P*	1	16	11
Llandyssul	0	12	0
Do., Penybont	0	13	0
Llanedi, Sardis	1	4	6
Llanelly, Bethany	7	6	0
Do., Bethel	20	19	2
Do., Moriah	47	7	0
Do., Zion	20	0	0
Llanfynydd	0	19	0
Llangennech, Salem	5	17	0
Llannon, Hermon	0	15	0
Maescanner	2	16	11
Mydrim, Salem	11	7	0
Pantyffyrnon, Gerizim	0	10	0
Porthyrhyd, Bethlehem	2	11	9
Whitland	9	13	8
Do., for *N P*	5	8	10

GLAMORGANSHIRE.

Aberavon	6	5	6
Abercanaid, Siloh	3	10	0

Aberdare, Calvary	35	3	0
Do., Gadlys	18	0	0
Do., Carmel	14	8	7
Do., Mill Street	19	3	2
Do., Gwawr	8	10	0
Do., Cwmbach, Bethany	7	13	5
Do., Ynyslwyd	13	9	2
Do., Llwydcoed, Zoar	3	3	0
Do., Cwmaman, Zion	15	6	4
Do., do., for *Congo*	1	7	0
Do., do., for *China*	0	7	0
Do., do., for *India*	0	7	0
Do., do., for *Italy*	0	7	0
Do., Mountain Ash, Nazareth	18	12	7
Do., do., Rhos	27	0	0
Birchgrove, Ainon	7	10	5
Blaenllechan, Nazareth	4	6	4
Blaenrhondda	1	2	6
Blaenycwm	21	1	10
Bridgend, Hope Ch.	9	17	8
Do., for *W & O*	0	5	0
Do., for *N P*	2	4	9
Bridgend, Ruhamah	3	3	3
Briton Ferry, Jerusalem	1	1	4
Do., Rehoboth	6	14	8
Caersalem, Newydd	12	4	1
Do., for *N P*	5	15	11
Cardiff, Canton, Hope Chapel	9	6	4
Do., Llandaff Road	0	18	0
Do., do., for *N P*	0	11	0
Do., Bethany	87	10	3
Do., for *W & O*	8	16	2
Do., Bethel Sunday-school, Mount Stuart Square	17	8	7
Do., Salem	20	1	10
Do., Tredegarville	48	8	6
Do., Y. M. C., for *N P*	20	0	0
Do., Tabernacle	66	18	5
Do., Woodville Road	21	3	0
Coedpenmaen, Eng. Ch.	1	14	6
Croesyparc	2	10	6
Do., for *W & O*	2	16	1
Cwmavon, Penuel	5	0	0
Cwmbwrla, Libanus	8	2	6
Deri, Tabernacle	8	0	0
Dinas, Zoar	18	14	2
Do., for *N P*	2	6	3
Dinas, Noddfa	5	5	0
Do., for *N P*	5	0	0
Daranvelen, Welsh Ch.	1	13	8
Do., for *N P*	0	14	7
Do., for *Italy*	0	2	6
Dowlais, Caersalem	3	19	8
Do., Moriah	4	17	0
Ferndale, Salem Newydd	9	9	3
Glyncorrwg, Bethel	1	5	9
Gwaelodygarth, Salem	0	13	3
Hengoed	8	18	0
Do., for *N P*	1	16	0
Llancarvan	2	18	0
Llansamlet, Adulam	4	10	0
Llantrissant	2	0	0
Do., for *N P*	2	8	7
Llwynypia	21	11	0
Maesteg, Caersalem	1	2	8
Do., Bethany	7	11	8
Mardy, Sion	4	10	11
Merthr, Ainon	1	14	6
Do., Ebenezer	5	3	5
Do., High Street	6	17	11
Do., Tabernacle	16	18	7
Do., Zion	5	16	6
Morriston	0	10	0
Neath, Bethany	15	0	0
Do., Orchard Plain	24	12	1
Do., Herbert Road	2	0	4
Penarth, Eng. Ch.	10	6	7
Pengam	8	1	0
Do., for *N P*	2	15	6
Pentre, Moriah	2	7	0
Pontlottyn, Zoar	9	8	3
Penrhiwfer, Sion	1	5	6
Pontygwaith	6	9	2
Pontypridd, Tabernacle	20	1	2
Porth, Salem	8	2	2
Do., for *N P*	3	1	2
Rhondda Valley, Tabernacle	3	18	6
Swansea, Bethesda	23	10	0
Do., Mount Pleasant	47	0	5
Do., Belle Vue	13	8	9
Do., Walters Road	9	0	0
Do., Philadelphia	3	14	6
Tongwylas, Ainon	1	0	0
Do., Salem	1	5	7
Ton Ystrad, Hebron	12	11	0
Tondu, Carey Ch.	4	13	9
Do., for *N P*	1	6	11
Tonyrefail, Ainon	6	5	6
Trealaw, Bethlehem	2	8	1
Treforest, Calvary	0	12	7
Do., Sion	0	3	6
Treherbert, Bethany	2	4	6
Do., Libanus	31	0	0
Do., do., for *N P*	2	6	8
Do., do., for *Italy*	0	19	4
Treorky, Noddfa	21	16	6
Do., for *N P*	0	19	0
Troedyrhiw, Carmel	3	18	0
Do., Abervan, Smyrna	0	11	7
Troedyrhiwfuwch, Bethany	1	4	9
Do., for *N P*	1	2	6
Wauntrodau, Ararat	3	3	4
Ynyshir, Welsh Ch.	3	0	6
Ystalyfera, Soar	5	7	4

MONMOUTHSHIRE.

Abercarn, Welsh Ch.	8	17	6
Abergavenny, Frogmore Street	1	0	0
Abertillery	8	0	0
Do., for *W & O*	9	10	0
Do., Ebenezer Sunday-school	2	10	7
Bargoed, Caersalem	15	15	0
Do., for *W & O*	2	0	0
Bassaleg, Bethel	3	3	9
Do., do., Sun.-sch.	7	13	7
Bedwas	2	2	5
Do., for *N P*	3	9	7
Berthlwyd	2	1	4
Blaina, Salem	16	4	5
Blaenavon, King Street	1	13	0
Do., Broad Street	2	1	5
Do., do., for *N P*	1	1	2
Blaenau Gwent, for *N P*	0	1	0
Caerleon	4	7	0
Chepstow	10	12	11
Do., for *W & O*	1	7	6
Do., for *N P*	1	14	10
Do., for *support of Congo boy*	5	0	0
Clydach, Bethlehem	2	11	1
Cross Keys, Hope Ch.	7	12	8
Daranvelen	2	3	3
Do., for *Congo*	0	5	0
Do., for *Italy*	0	2	7
Ebbw Vale, Nebo	7	1	0
Do., Zion Ch.	11	4	10
Goytrey, Saron	6	19	1
Llanfihangel, Ysterne	2	10	2
Llanhiddel	4	13	8
Llanthewy	4	11	0
Llanwenarth	7	11	5
Machen, Siloam	3	12	3
Maesycwmmer	3	2	6
Michaelstonevedw, Tirzah	9	11	2
Do., for *N P*	1	3	10
Monmouth	13	13	9
Newbridge, Beulah	9	18	3
Newport and Maindee	8	0	0
Newport, Alma Street	20	4	4
Do., for *W & O*	1	10	0
Do., Commercial Rd.	32	7	0
Do., do., for *W & O*	1	0	0
Do., do., for *Congo*	0	10	0
Do., Stow Hill	20	2	2
Do., Duckpool Road	1	10	0
Do., do., for *W & O*	0	7	0
Do., do., for *Congo*	1	9	6
New Tredegar, Saron	8	12	0
Do., for *N P*	1	17	0
Ponthir, Sion	8	0	0
Do, for *W & O*	1	0	0
Pontnewydd, Richmond Road	0	9	0
Pontrhydyrun	7	0	0
Pontypool, Upper Trosnant	1	10	0
Rhymney, Penuel	32	10	0
Do., for *N P*	2	10	0
Do., Jerusalem	5	11	0
Do., for *N P*	2	6	11
Risca, Moriah	3	2	3
St Mellons	5	1	0
Talywain, Pisgah	8	4	5
Tredegar	8	19	5
Twyngwyn	2	4	11
Do., for *N P*	3	12	10
Tydee, Bethesda	7	7	0
Victoria, Caersalem	2	14	6

PEMBROKESHIRE.

Bethabara	7	8	3
Beulah	2	14	10
Blaenffos	18	18	2
Do., Ebenezer	10	8	9
Blaenconin	27	7	6
Blaenllyn	9	1	0
Do., for *N P*	1	15	0
Do., Newton	3	0	0
Do., do., for *N P*	1	11	0
Blaenywaun	23	18	0
Caersalem	6	7	0
Do., for *N P*	1	3	4
Casmael, Smyrna	3	8	9
Cemaes, Penuel	5	14	7
Cilfowyr and Ramoth	4	7	0
Cilgerran, Penuel	8	19	6
Croescoch and Trevine	15	5	3
Dinas Cross, Tabor	9	11	5
Fishguard, Hermon	9	16	2
Do., for *N P*	1	4	0
Do., Zion	1	0	6
Gelly, Siloam	2	16	10
Do., for *N P*	2	8	10
Harmony	6	15	7
Honeyboro', Hephzibah	0	5	6
Jabez	5	18	0
Do., for *N P*	3	10	0
Langum, Galilee	2	0	0
Letterston, Saron	0	5	6
Llanfyrnach, Hermon	18	10	0
Llangloffan	0	15	0
Newport	0	5	0
Pembroke	8	0	4
Penybryn	2	17	10
Do., for *N P*	3	2	2
Rhydwilym	16	4	0
St. David's, Sion	8	10	0
Sandy Hill	4	11	8
Do., Marloes	3	6	9
Star	3	13	2

RADNORSHIRE.

Bwlchysarnau	5	15	0
Dolau, Nantymel	5	11	6
Do., Llanfihangel	1	19	4
Evenjobb	1	15	10

Franksbridge	1	0	0
Gravel	2	18	6
Knighton	3	14	1
Llandrindod	1	1	7
Maesyrhelem	6	0	0
Nantgwyn	4	17	0
Painscastle	3	10	0
Do., Llandilo-grabon	0	7	0
Presteign	1	16	6
Rock	2	9	1
Rock, Penybont	1	1	0
Rhayader	1	6	6
Velindre	2	7	0

SCOTLAND.

Aberdeen, Academy Street Sunday-sch.	0	10	0
Do., Crown Terrace	50	8	5
Do., do., for *China*	1	0	0
Do., do., for *India*	1	0	0
Do., do., for *Congo*	1	0	0
Alloa	2	14	0
Anstruther	17	0	0
Branderburgh	0	5	6
Broughty Ferry	2	5	6
Cupar, Provost Wynd	13	3	7
Dumbarton	0	11	0
Dundee, St. Enoch's, Long Wynd	55	19	7
Do., Rattray Street	3	0	0
Dunfermline	80	1	0
Do., for *Congo*	0	5	0
Edinburgh, for *Palestine*	4	7	0
Do., for *Congo*	0	5	0
Do., Dublin St. Ch.	264	10	3
Do., do., for *Congo*	7	10	0
Do., do., for *Mrs Kerry's School*	12	0	0
Do., do., Juv., for *Africa*	11	14	0
Do., for *Palestine*	8	0	0
Do., Duncan Street	7	0	0
Do., Marshall Street	16	3	0
Do., Charlotte Ch.	13	19	0
Do., do., for *W & O*	1	17	4
Elgin	9	17	3
Do., for *Congo*	2	0	0
Glasgow, Hillhead	403	6	6
Do., for *Congo*	10	0	6
Glasgow, John Knox Street	12	0	0
Do., for *support of Congo boy*	6	0	0
Do., for *N P*	1	0	0
Do., for *Italian Mission*	1	0	0
Glasgow Auxiliary, per Mr. Jas. Wilson, Treasurer.			
Annual Meetings	8	19	6
Cambridge Street Sunday-school	2	0	0
Queen's Park	37	0	3
Do., for *W & O*	3	15	4
Do., for *China*	2	8	0
Do., for *Congo*	3	16	0
South Street	18	6	6
Bridgeton	5	10	0
Do., for *Congo*	0	10	0
Frederick Street	32	15	10
Do., for *W & O*	1	7	10
Do., for *Congo*	0	10	0
Govan	5	9	6
Do., for *W & O*	1	7	8
Do., for *Congo*	3	1	9
Falkirk	30	12	5
Greenock	23	10	0
Do., for *Congo*	1	16	0
Helensburgh	2	10	3
Kenmay	3	7	6
Kirkcaldy, Whyte's Causeway	12	5	11
Do., for *education of Indian evangelists*	15	0	0
Do., for *Genoa*	8	14	5
Do., for *Japan*	4	7	2
Do., for *Palestine*	1	0	0
Do., for *support of boy at Stanley Pool*	1	5	0
Leith	0	5	0
Leslie	5	12	7
Lochgilphead, for *Congo*	2	0	0
Lower Largo	3	5	0
Paisley, Storie Street	174	4	0
Do., Victoria Place	12	10	6
Do., do., for *support of Kiromonday Ghose, Barisal*	20	0	0
Perth, for *Congo*	1	0	0
Peterhead, King Street	4	17	10
Do, for *W & O*	0	13	0
Do., for *N P*	2	2	0
Pitlochrie	8	2	3
Rothesay	8	9	10
St. Andrew's	1	7	0
Do., for *Congo*	1	0	0
Selkirk	3	0	0
Stirling	23	0	3
Do., for *W & O*	1	10	7
Do., for *N P*	0	18	7
Do., for *Congo*	0	14	6
Wishaw	2	2	6
Do., for *W & O*	0	15	0

IRELAND.

Athlone	1	12	6
Do., for *Congo*	0	10	0
Belfast, Regent Street	8	16	0
Do., Gt. Victoria St.	9	19	5
Brannoxtown	1	0	6
Carrickfergus	3	3	10
Coleraine	12	16	4
Dublin, Lower Abbey St.	23	3	0
Tubbermore	3	2	6
Waterford	12	3	10
Do., for *W & O*	0	10	0
Do., for *N P*	2	3	5
Do., for *Congo*	0	10	0

FOREIGN.

CANADA.

Toronto, Mr T. M. Thomson, for *India and China*	50	0	0

CHINA.

James, Rev F. and Mrs	5	0	

EUROPE.

Stuttgardt, Rev L. Schauffler	1	1	0

HONDURAS.

Belize, Bible-class, for *Congo*	1	4	0

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It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

VIEW OF UNDERHILL STATION, CONGO RIVER—DOWN-RIVER VIEW.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Memorials of Joseph Tritton.*

THIS beautiful little book has been compiled by Mrs. Tritton from a large mass of MSS. written by her husband, chiefly during their married life. It will be remembered that during a season of recovery from a serious illness, Mr. Tritton wrote a brief history of our Congo Mission, and presented it to the Society. In like manner Mrs. Tritton has given these "Memorials," and they are now published and sold for the benefit of our Mission. This kindly act will tend to increase the pleasure which those who peruse the book are sure to enjoy.

Mr. Baynes has requested me to draw a brief notice of the work; and as I had the rare privilege of enjoying the intimate friendship of Mr. Tritton for more than forty years, and was one of his oldest living friends, there seemed to be some propriety in my compliance with this request.

On opening the book, the reader will be arrested by the admirable likeness of our departed friend, as he appeared among us in the later years of his life. And if so fortunate as to possess the engraving of him when in his prime, which appeared in the *Baptist Magazine* some years ago, the comparison of the two will greatly assist the formation of a correct idea of his person and bearing through life. It, however, will be over the second that every one will most affectionately linger.

In compliance with the wishes of her children and the suggestions of a few intimate friends, Mrs. Tritton has inserted some stanzas from her

* Now ready. Memorials of "Joseph Tritton," containing Poems and Addresses, with introductory notice and portrait. Published and sold for the benefit of the Baptist Missionary Society. To be obtained at the Mission House, 19, Furnival Street, Holborn, E.C. Price 2s.; or by post 2s. 3d.

own pen, in loving memory of her husband. We cannot quote the whole for want of space, but what that whole is will be gathered from the concluding verses:—

"The Sabbath sun was sinking
In the calm, silvery West,
When thy sweet, gentle spirit
Passed to its heavenly rest.

"Together we had entered
Our life's last 'sunset glow,'
And now I would re-echo
Thy words: 'Oh, let me go!'

"'Made willing' by His power,
What will our gladness be,
When we our Lord together
In all His glory see!"

From an admirable preface, written in excellent taste and with much discrimination, only by far too brief, the reader will learn what were the more striking features of Mr. Tritton's exceptional character. The poems and the addresses will exhibit the foundation on which that character was built, and how it was reared up by the cordial belief of the great verities of the Gospel of the grace of God, and beautified by the abiding influence of the Holy Ghost. Though Mr. Tritton was by no means prone to speak of his own religious experience, yet it was impossible to be in his company even for a short space of time without feeling that one had to do with one who lived in close fellowship with God, and intimate communion with our Lord Jesus Christ. "His life was more eloquent than his words."

As a public speaker, Mr. Tritton was always most welcome. "His first speech in public was made at the Jubilee meeting of the Baptist Missionary Society at Kettering in the year 1842, when he was a young man of twenty-two years of age. The attraction of his personal appearance, his winning manner, and well-chosen words arrested the attention of a crowded assembly at once." What he was then he ever was afterwards, with the augmented power and beauty begotten of an enlarged experience. Some one has said, and with great truth, "His addresses were models of beauty and tenderness;" and another has remarked, with even a finer discrimination, "They fell like music from his lips."

I shall never forget the pleasure and surprise with which I first heard him preach at Norwood. I went expecting to listen to an interesting and instructive discourse, but I was not prepared for one so full of striking thought expressed in a diction so elevated and pure. It was also pervaded

by exquisite pathos and persuasiveness, and sustained by the most appropriate quotations from Holy Writ. The impression it produced was deep and lasting. I asked a humble Christian friend in my family what she thought of the discourse. I was much surprised at her reply: "Oh, sir, Mr. Tritton, I am sure, is a poet!" I was not aware at that time that my friend was so largely endowed with the poetic gift, of which we have since had such striking and abundant proof. "It was when wearied by the many and pressing claims on his time he found relaxation in the seclusion of his own home, in the constant study of the Bible, and in weaving into verse or prose (sometimes itself almost poetry) thoughts inspired by the Word of God, and by those incidents in life which to others would pass away certainly unsung, perhaps unrecorded."

Mr. Tritton was singularly blessed in his domestic relationships. "There was an indescribable charm in each." With the attractions of refinement and elegance in the life at Bloomfield, there was the utmost simplicity, and, with an entire absence of show and profusion, a spirit of cordiality and warmth. The outward surroundings were in harmony with the family habits within. Shut out from public observation, with beautiful woods, fine trees of various kinds scattered about the somewhat extensive grounds, with the exquisite flowers in the conservatory, Bloomfield was the abode of calmness and peace. It would be difficult to find a residence so well fitted to be the home of a gentleman, so near to London, so enclosed within its own boundaries; it was as quiet as if it were a hundred miles in the country. Here Christian ministers, and especially Christian missionaries and other friends, enjoyed a restfulness which few places could supply.

"As one and another of his loved ones or friends were taken away, he would enshrine their memory in verse, thus forming a little spiritual portrait gallery." Some of the very best in this collection owe their origin to this habit. An expression often used by his uncle, Mr. J. L. Phillips, of Melksham—a county magistrate, and one of the most energetic and devoted men I ever knew—during the last few days of his life, "I'm going Home," is the subject of some exquisite verses. There are two others equally beautiful to the memory of Mrs. Tritton's parents, and one a memorial to his own mother, rejoicing in her happiness on her first Sabbath in heaven—a true picture of one for whom, as well as for his father, an earnest Christian, to use his own words, he ever cherished "a deep filial reverence." There are three other poems which will strike every reader as possessing high poetic excellence—memorials of his sister-in-law, Mrs. Thomas Gurney, whose loveliness of person and character still thrill the hearts of those who knew her in the beauty and bloom of her youth.

The early death of his eldest daughter, Mrs. W. L. Barclay, called forth one of the sweetest poems in the book. Happily married, she had the pleasure to look on her firstborn, but only for a brief period. A sudden illness in a few days proved fatal. Her flight to a better life left a blank in the family at Bloomfield which never has and never can be filled up. Well might the mourning father write—

"How is it changed! The storm-cloud came—
Brief happiness of wedded life!
Yet hast thou left no doubtful name
Behind thee, daughter—sister—wife—
Friend—helper—comfort of the sad;
A sunbeam that made many glad."

Equally beautiful are the lines on visiting the grave of his youngest born and gifted daughter Ethel.

The addresses are on topics of great interest and practical importance. They are entitled "Rest in the Lord," "Why is His Chariot so long in coming?" "Lord, what shall this Man do?" "The Family of Bethany," "Our gathering together unto Him." In point of style they are like the poetry, full of tender thought, expressed in exquisitely appropriate language. They will furnish topics for meditation in quiet hours. In fact, both in prose and verse, Mr. Tritton unconsciously portrayed his own character beyond any writer that I know. The elevated moral sentiment of these poems, expressed in tones so suave and musical, impart to them great power to impress and instruct. They are forcible because they are so calm and decisive in their calmness, just as the gentle light is more potent and fruitful than the lightning's flash.

Besides the active service which Mr. Tritton rendered to our denominational institutions, he was often engaged at different times in conducting religious services, either on Lord's-days or week-days, in Norwood. He was one of the earliest friends of the Young Men's Christian Association, and an ardent supporter of the British and Foreign Bible Society. The London City Mission also found in him a tried friend; and on more than one occasion I had the pleasure of meeting all the missionaries in social intercourse at Bloomfield, where they were received with cordial hospitality.

"His attention to business and his aptitude for it were alike remarkable, while his Christian character shone as much in his daily work in the banking-house as everywhere else." He cherished the most conscientious regard for the strictest accuracy in all that he said and did, and ever manifesting an unfailing courtesy and geniality of manner to all with whom he came in contact. It was one of his greatest pleasures to give as the Lord

had prospered him, and it may be safely said that very few have devoted so large a proportion of income to the service of God, and for the spiritual and temporal benefit of those among whom he lived. And this was done without the slightest ostentation, and I question if even his own family fully knew the extent of his benefactions to the needy and poor. Certainly he kept in mind the Divine precept, "Let not thy left hand know what thy right hand doeth." Thus, with every opportunity of acquiring great wealth, he resisted every inducement to do it.

On attaining the fiftieth year of service in the bank, the employés united in presenting a respectful address of congratulation, and expressing in very emphatic terms their sense of his uniform courtesy, and his kindness to many in their time of need. This was accompanied by a copy of the Bible splendidly bound, and in the fly-leaves were the names of all who were in the employment of the firm. It was intended to present this in person the first time Mr. Tritton could be in Lombard Street. But illness prevented, and the presentation was made by deputation. I never saw so sumptuous a copy of Holy Scripture.

The character of any one who is the employer of a large number of persons differing widely in their abilities, temper, and surroundings, may be gathered from their estimate of that character. In this instance the illustration is vivid and strong, for the expressions employed to express the feelings of the presenting parties are so warm, unconventional, and so free from all approach to flattery as to place their *sincerity* beyond question. Mr. Tritton could not but be greatly moved and gratified; and while his employés gave him due honour, their acts were equally creditable to themselves.

If space allowed, or it were at all necessary, I could say much more about my departed friend, and the loving memorials of him. I am glad that their price, 2s., or 2s. 3d. by post, places them within the reach of all our friends. That they will embalm in their minds the memory of one of the most devoted treasurers of the Baptist Mission, and their publication will greatly assist our funds, I cannot doubt. I most cordially sympathise with the concluding sentence of Mrs. Tritton's preface: "In the hope that these thoughts and studies on spiritual themes may thus prove a blessing, they are sent forth, felt to be a sacred trust belonging to the Master Himself, and which must not be withheld if by them He may be glorified." May this be the result, and then it may be said of our departed friend: "He being dead yet speaketh."

Bristol. FREDK. TRESTRAIL.

Cheering Tidings from the Congo Mission.

THE following letter from the Rev. W. Holman Bentley will be read with thankful interest:—

"Wathen Station,
"Congo River, S. W. Africa,
"April 24, 1888.

"DEAR MR. BAYNES,—Two months ago I wrote to tell you that my 'boy' Nlemvo had returned to me after a year's absence among his people; he was baptized on the 19th February. Now I have the pleasure of porting the baptism of two of our girls.

"HISTORY OF AKU.

"Aku Toniangi Biseobodi was captured by Tipu Tib's marauding Arabs when they burnt her town, Londo, in 1883. Londo is situated on the Congo, about fifteen miles west of the confluence of the Lomame (Lobila-Loome) and the Congo, near Stanley Falls. Mr. Stanley ascended the river as far as the Falls shortly afterwards, and brought down with him several Arab chiefs to see the Lower River, and the possibilities of legitimate trade. One of them brought down Aku as ready money, and sold her to one of our work-people. As soon as we heard of it, we gave the man what he had paid for her, and put her into the school as a free girl.

"When Mr. Comber came to England in 1885, he brought with him Mr. Grenfell's little daughter, Pattie, and Aku as nurse. Aku became my wife's little maid during my last year in England, and came out with us in 1886.

"During our trip to Bangala in the *Peace* last year she first began to think seriously about her own personal interest in religion, and had many very interesting talks with my wife. A few months ago she definitely gave her heart to the Saviour, and seeks to work and live for Him.

"HISTORY OF KAVAZWILA.

"Kavazwila Kalombo comes from Uvuma, about 100 miles from Kasongo, Tipu Tib's headquarters, some distance beyond the Stanley Falls. The Arabs had taken her to the Falls, and Mr. Grenfell brought her down with him. She paid no special attention to religious teaching until her interest was aroused by Mr. Comber's talks with the children at Underhill in the spring of last year. She had become engaged to Nlemvo, and earnest talks with him led her to decide for Christ. She returned to the Pool just before we made our trip in the *Peace*, a happy and earnest Christian. This tended to arouse Aku, and they were baptized together last Sunday. The change of heart and life is exceedingly well marked, and they rejoice in a very definite sense of pardon and peace with God through our Lord Jesus Christ.

"THE BAPTISM.

"We told the people of the towns round that we intended to hold the baptismal service at the Tombe riverside, near the station, and a few of the townsfolk were present; as also three of the gentlemen from the State station here and some of their men, beside our own workpeople and school children. I explained to the spectators what we were going to do.

"There is a custom in Congo that when a slave runs away from a bad master to seek the protection of

another, he breaks a plate or pot before his new master, strikes him or touches his foot, or goes through some such form according to the custom of the district. The new master, if such he is willing to become, gives the runaway a goat, and they make a feast, and after that will protect him at all costs, generally paying the current price of a slave to his old master. This is called 'Dia e nkombo' (to eat goat). I referred to their custom, and told them that our Saviour had instituted the ordinance as the outward formality and sign to be observed by those who came 'to eat goat' with Him. Then continuing, I explained who the old master was, and to whom they had come for salvation, and why; how He saves and keeps us, and, so using their own ideas and customs, the meaning and teaching of the ordinance was brought home to them and readily understood by them. Then I read a number of passages of Scripture (in Kongo) carefully grouped, which set forth the central truths of the Gospel, and asked the two girls to state their reasons for seeking baptism. I had suggested to them that some statement might be helpful to others, but left it entirely with them. They feared that it might be rather an ordeal, but wished to have such opportunity. So first Aku, then Kalombo, told the people assembled, in a good distinct voice, how they had been taken from their countries by the Arabs, and how God had sent them to us, that they were at first indifferent until they began to see how great and blessed was the salvation which Jesus offered. The water of the Tombe could not make their hearts clean but because Jesus had cleansed them from their sins in His own blood, because their sins were already forgiven, and they were well assured of it, because the Holy Spirit had come into the hearts because they had been rescued from the power of the evil one, and wished to be henceforth the slaves or servants of the Lord Jesus. They had 'eaten goat with Jesus,' and wished to obey Him in the observance of the outward sign to all people of their desire to follow Jesus and live in newness of life. This is the sum and substance of the remarks of each, although the order was different. They spoke quietly and very earnestly. I had not dictated a word to them, and was looking forward with interest as to what they would say. Nlemvo had set them a good example two months before, and they spoke with good assurance and definiteness.

"Then we knelt, and commended them to our Saviour's safe keeping and careful shepherding. This portion of the service had been held about fifty yards from the water on account of the noise of the torrent. It was swollen with the rain, and it had been difficult to find a safe place of the proper depth; but that had been ascertained before the service. We came down to the water's edge. I baptized them, assisting them to the opposite bank, that they might go to their vestry in the jungle. May we soon have the joy of baptizing many more.

"A COMMUNION SERVICE.

"We held a communion service in the evening, and a very happy time it was. We were nine in number; my wife and I, Brethren Davies and Harrison, Manoele (Mr. Cameron's boy), Lo (Mr. Davies' boy), Nlemvo, Aku, and Kalombo. Most of the school children were present as spectators; and of those who were present as onlookers there were four who profess

conversion, and who look forward to becoming partakers before long, and concerning whom we have no reason to entertain any doubts of their genuineness, the baptism of one being deferred until his return to San Salvador; another for further instruction—he has been with us only four or five months; another has not yet told his home folk—he belongs to this district, and should be joined by another who is now assisting at our transport port at Lukunga; the fourth present is my boy Baluti, who was our Brother Biggs' personal boy, and has been my boy since Mr. Biggs died. He is only about thirteen years. He is a very bright lad, and of a very earnest spirit, worth a good deal of trouble in training. I am going to make him my transcriber, and shall teach him to use a Hall's type-writer which is on the way out for me. He is now learning to transcribe from my writing, and already manages it very well.

"NLEMVO'S MARRIAGE.

"I am finishing this on the 30th, and since I commenced this letter we have had another great event here. Nlemvo was married to Kalombo last Friday, the 27th. We built him a nice little house, having clay walls and iron roof, on the station ground. That, of course, belongs to the Mission. We built it partly because we cannot alienate the mission ground, and it was not possible for me to spare him the time to build it himself. The house is near to our stockhouse, and he and his wife will manage the goats and fowls, donkeys, &c., without interfering with his regular work with me. I had compiled a somewhat formidable marriage service, very carefully translated. It needs something fuller than our ordinary English services, for so much more is needed to explain the binding nature of the compact, &c. We decorated our common hall with flags and palm branches. Two gentlemen from the State were present, and a crowd of station folk, and a few from the towns. Kalombo wore a white dress, and Nlemvo a singlet and a handsome cloth with a leopard cat's skin as a kilt, in the finest Kongo style—this, for many reasons, to be referred to later on.

"This is the first time a marriage has been celebrated in Kongo, and much interest was felt as to the nature of the vows, and the serious character of the whole affair.

"Several of our lads are to be married shortly, and they were wondering what a Christian wedding would be like. Now all most heartily approve, and think it a very good fashion, although it does seem strange to some to promise to respect and help and care for a woman. 'Why, that is what the wife should do to the husband.' This is the crux of the whole matter, and yet they feel that it is right, and should be, but it is such a new idea. Of course we have often spoken about these things, but it is quite another thing when it comes home to them like this.

"How happy it is that they can be united together as professing Christians! So many eyes will be on them. I am glad that the first examples are of such a really good type.

"The next marriage is to be that of Mantu to Aku. Mantu W. Parkinson, who was Mr. T. J. Comber's personal boy, is now managing the transpost between Underhill and our outport at Lukunga. When I go down country with my wife in a month's time, Mantu and Aku will be married, and they, too, both pro-

fessing Christians, who will, we believe, do some earnest work. They will be near to our brethren of the American Mission, and will enjoy communion and fellowship in work there.

"MISSION WORK.

"As for our other work, we hold a service in the neighbouring towns on Sunday at Ngombe (15 mins.), Kimbanda (40 mins.), Kindinga (25 mins.), and Nkoko (35 mins.). Lately, Mr. Harrison has commenced work through an interpreter, so that Messrs. Davies, Harrison and I scatter. On two Sundays lately I have been to Matadi Mankandi (100 mins.), and once to Mvunku. This is the utmost that we can do, and we hope to keep it up, although it makes Sunday a hard day. But we feel that only by persistent and thorough sowing of the seed can we have hope of seeing any to spring up. At Kindinga and Kimbanda we are most encouraged. There is a good interest shown, and we are full of hope. The people thank us and really appreciate the kindness shown by our repeated visits, and, better still, they assure us of their appreciation of the good news we bring. Many understand the way of life; and the little speeches they make when our addresses are finished, in which they recapitulate the main points of the address, show that not only have they listened carefully, but that they understand what was said. We are much encouraged and very hopeful.

"NATIVE AGENCY.

"Nlemvo has also undertaken to work a district two hours from here, which is as large as that around our own station. Every Sunday he starts off very early, and he is getting on well. He has a very nice manner with him that soon wins its way to people's hearts, and they expect him regularly every Sunday at Vunda. Manoele (Mr. Cameron's attaché) has also commenced evangelistic work, but after two visits the chief of Mpete (two hours away) refused to receive his visits; he said that he did not want to have anything to do with the white men, and so he has had to seek a new field. Perhaps the poor, timid chief will change his mind a little later on. Meanwhile Manoele goes elsewhere every Sunday preaching Christ.

"One matter of importance has become prominent in this work of Nlemvo's—the question of dress. I feel very strongly that we must be very careful not to denationalise our native converts.

"NATIVE DRESS.

"We white folk are hopelessly above these people. If we were to lay aside our coats and trousers and wear the native cloth, we cannot divest ourselves of our gleaming white skins, and we must ever be white men. If a native wears trousers he, too, is considered to be a black white man (mundele andombe), and loses at once any influence he may have as being one of the people. If he does not follow country customs and beliefs it is because he is mundele andombe, and that is no reason why they, the people of the country, should pay attention to the Gospel. They say that the black white man does because he is a mundele, but they are not. Then, again, they fear a black man in trousers; they believe him to be a Hausa soldier of the State, and run away as frightened from him as small boys at home from a policeman.

"They know too well that the

towns all round are defaulting in matters of transport business; thefts, &c., are common, and no town is innocent; although happily with our smaller transport we have no outstanding palavers.

"Accordingly, when a mundele andombe appears, the first impulse is to bolt. This is doubtless the root of the difficulty at Mpete.

"Upon our station and among our people the great ambition is to get into a pair of trousers. We do not like to make much fuss about it, and let them do much as they like. Nlemvo was two and a half years with me in England, and generally wears a cloth when engaged in rough work, and trousers when sitting in the house helping me. So when going to Yunda, he would don a neat, clean pair of cotton pants, and a light coat over his shirt, and when he got there he found that the women bolted, and the people generally were afraid of him, some believing that his "God palaver" was a mere ruse.

"He concludes, therefore, that he had better be as much like as possible to the people he wishes to reach. He will not wear trousers any more when he goes out preaching.

"He is going to have his hair braided after the fashion of the young men, and to be as one of themselves that he may gain some of them for Christ. Many of our friends were very anxious that he should not adopt again the native style on his return to Africa; now they have to learn that he, even at such a time as his own wedding ceremony, wore a cloth *à la mode*.

"It is by no means a scanty or improper dress; when nicely arranged and good material, I prefer it much to semi-European style. It is a question concerning which there are many opinions out here. Personally, I hope that our converts will be Christian Kongos, and not endeavour to efface their nationality, lest they thereby lose their influence over their fellow countrymen. We are most anxious to see the natives get to work upon their own people. An earnest, active native church is the great hope of Kongo. Other of our lads are wishing to follow in Nlemvo and Manoele's footsteps. Lo and Malevo assist Mr. Davies and Mr. Harrison in their services, so they are having good training. Last time I went to Kindinga, Baluti asked me if he might talk to the children separately about God's message. I agreed, so he had a little group of his own. After it was over, on the way home, I asked him what he talked to them about; it was Daniel in the den of lions, and very well had he urged the great lesson of the story. When I was at home in England I had the pleasure of meeting Dr. Laws, of Livingstonia. He was telling me that he and his boys and converts were working in the same way. I felt envious then, but now we are able to do the same, or at least to make a beginning. I am anxiously looking forward to the time when Messrs. Cameron, Comber, and Davies will have returned from England, and we are all hard at work on this district, and things further developed. I went a journey of one day to Kimpete a few weeks ago. We have three old boys in the district, and I was well received. There are large populations within a few days of us, and a splendid field for evangelistic itineration; but it means a lot of work and a great deal of time. Still, in due season we shall reap if we faint not.

"Translation Work.

"Now about the translation work.

"Of late some considerable time has been taken up in arranging and translating Baptismal, Communion and Marriage services, involving a fair amount of translation also. The Gospel of Luke progresses, but not so fast as I wished. I could very soon turn out a rough, free translation, which would be superseded as soon as it was printed, but am very anxious to do careful work. At the outset, a great deal of time is taken up over terminology, which, when once settled, will be settled and be no further hindrance. Turns of expression, idioms, require careful attention; nothing can be shirked. This makes the work move slower at first, but it will go quicker later on. I have nearly eight chapters more to do. I am translating carefully from the Greek. In the preparation of the services many passages have been taken from the Epistles, and from what I have seen of it, I feel more hopeful about translating them now; I was fearing that many of the thoughts and words would be too deep to be generally understood; but with the good helpers to hand, I feel much more hopeful.

I am wondering, my dear Mr. Baynes, whether you will have the patience to read this long letter. I have gone into all these particulars, not from sheer garrulosity, for I always grudge the time spent over letter writing, and do no more of it than I can help, as my personal friends well know; but you and many friends at home used constantly to urge upon me the importance and interest of the details of our daily life and work, of things which would seem to me only commonplace. So now I have tried to picture the work, and if I have wearied you forgive the offence, as you recognise the desire to do as you wish me to do.

"Yours affectionately,

"W. Holman Bentley.

"A. H. Baynes, Esq."

Underhill Station, Congo River.

(*See Frontispiece.*)

UNDERHILL is the base station, or depôt, of the Congo Mission. It is situated about 110 miles from the sea, and at almost the limit of the navigation of this part of the river. The site is one of, if not the finest on the river for many miles. When the station was first established, some six or seven years ago, it was very bare, and nothing seem to flourish but long rank grass. But it now presents a very pretty appearance. Orange, lemon, lime, pampau acacia, eucalyptus, and other trees have been planted; young palms have been transplanted from the neighbouring woods; plantations, filled with plantains, bananas, yams, cocoa, mandioca, &c., &c., have been made, while in their season English flowers bloom in great profusion around the missionaries' houses.

The scenery around the station, as will be seen in the engraving, is very

picturesque, and at some seasons of the year, when the hillsides are covered with various delicate tints of green, which form a strong contrast to the bright red earth of some neighbouring cliffs, is very beautiful. At other times, when there has been long absence of rain and the fierce sun has scorched up all the vegetation, or the grass fires have cast over all a black pall, the effect is very sombre and depressing. Splendid views, both up and down the river, may be obtained from the station. The high hill immediately behind the station buildings is called Chionso, and between it and the station the river, which is here very narrow, rushes along at great speed. The sharp bend causes the water to boil and whirl and seethe to such an extent that it is called "Hell's Cauldron." (This is on the left of the picture.) The great altitude of the stations give it a much lower temperature than is experienced by neighbouring trading factories, which are built close to the waterside.

The block of buildings on top of the hill comprise the principal part of the station (the plantation and two new dwelling-houses are not shown in the picture), and consist of dwelling-houses, medicine school, and boys' houses, printing and general offices, cloth and transport stores, workmen's dwellings, &c. It has grown to be one of the largest establishments on the river, though by no means too large for the work which has to be done. Here missionaries land upon their arrival from England, and make all the many arrangements necessary for a journey into the interior, or to San Salvador. Steamers come at regular intervals, bringing many hundreds of bales of cloth, cases of provisions, beads, building materials, &c. These are landed at the beach near the large trees, and stored in the iron buildings there until it is convenient to carry them to the top of the hill to the larger buildings, where they are prepared for the carriers who are sent from the various inland stations.

The "Edwin Wade Printing Press" has been established at Underhill, and has already done considerable service. Small portions of the Scriptures, hymn books, lesson books and cards, &c., have been printed and sent on to the other stations.

All the correspondence for other stations passes through Underhill, where it is sorted and dispatched to the expectant owners on men's heads. Nearly all the workmen and labourers employed at the various stations are engaged, and upon the expiration of their time, paid off at this place. As many of them are paid in cloth, umbrellas, singlets, hats, &c., much time is occupied in this department.

The neighbouring towns are frequently visited, and school and medical work is carried on. Many other things might be mentioned; but enough

has been said to give our friends an idea of the kind of work done at this place, which, as the Mission grows, must also increase.

We trust it may for many years successfully sustain the duties devolving upon it, and aid very materially in the spread of the Redeemer's Kingdom in the interior of dark, degraded Africa.

A. E. SCRIVENER.

An Inspired Order.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

THIS is an inspired "order." It is given in Omniscient wisdom, to further the Divine purposes of mercy to mankind through Christ. It teaches us the Christian use of money and property.

I. *Universal responsibility.* "Every one" must give. All are created by God, dependent upon God, can only be saved through Christ, must give account in the judgment—those of every age, sex, condition.

II. *From Christian motives.* Related to "the first day of the week." From love to the risen Lord. For the advancement of His cause among men. In harmony with the aims and efforts of His Church. With prayer and thanksgiving. Looking chiefly to the recompenses of the final day.

III. *As a personal transaction with God.* "Laying by him in store." With private prayer, intelligent inquiry, business calculation. Employing care and with sense of responsibility for what belongs to God. A part to add effect to personal labours, charitable and religious. A part to be distributed to general claims as they are providentially presented.

IV. *In definite measure, and in the ratio of increasing ability.* A lower proportion when poorer, a larger proportion as means increase. Bestowing thankofferings for special and unexpected benefits. Guided by the standards of holy consecration exhibited in the ancient saints; but recognising the higher light and privileges, aims and promises, and duties and opportunities, of this dispensation, and, above all, of these "last days."

Here is a rule which is perfect as a financial measure. Its divinity grows upon one with the contemplation of it, and with his efforts to apply it in practice. It is evaded by many; human "plans" are substituted for it in church work. Those who heed little Christ's command to "preach the Gospel to every creature" will be indifferent to the method by which he instructs his followers to regulate their earnings and their gifts. His precept should be taught especially to the rising generation, and to the young men and women who are to be its ministry and guides. When its principles shall have been put widely into operation, according to its full scope and design, the kingdom of heaven will be advanced with majestic strides, and the arm of the Lord will awake to wonders of salvation.

An Appeal from China for Earnest Prayer.

WE ask for the earnest sympathetic response of all our readers to the following appeal :—

"T'sing Cheu Fu, Chefoo, N. China.
"15th April, 1888.

"MR DEAR MR. BAYNES,—It has long been my intention, but hitherto I have lacked opportunity, to appeal through you to the readers of the HERALD, not for more money, but for more earnest prayers on our behalf. The former will flow into the Mission treasury in proportion as the latter is exercised; and we on the mission-field feel keenly the necessity of a large participation in the prayers of the Church.

"The first lack which every new recruit to the mission-field experiences is the absence of the spiritual stimulus to which he has in the past been accustomed. There is very little to mark his Sundays from the other days of the week, and inability to speak or understand the language of the people prevents him from engaging in any active Christian work. He necessarily drops more or less out of sight of the home churches during the first two or three years of his career; but it will be a great misfortune if, losing sight of him, they allow their prayers for him to cease with the echoes of his farewell meetings.

"EARLY EXPERIENCES.

"The early months of the new missionary's sojourn on the mission-field are wholly occupied with his studies. The novelty of his surroundings serve in a measure to keep his mental life alive, while the spiritual part of his nature is partially fed by his anticipations of, and hopes for, the future. Soon, however, what was novel becomes monotonous, and the work he looked forward to engaging in confronts him with new and unexpected difficulties, taxes his energies, and tests his enthusiasm to the utmost.

"The people, their social customs and opinions—to which he must in a measure conform (I am, of course, only speaking of China) if he would make the most of his opportunities—and even the physical aspects of the country tend to depress him. The morality of the country, the depths of which he only gradually sounds, is lower than anything he has before come into contact with, and demands to be counteracted by a very high degree of spirituality, a demand which few of us are able to meet as we would wish to do. Idolatry flourishes on every hand; superstition rears its head at every street corner, and against these combined and powerful forces the missionary often feels powerless.

"The natural apathy of the Chinese lead them to assent most readily to every argument brought forward exposing the absurdity of idolatry, without in any way interfering with their observance of the old-established customs. Their fathers worshipped the idols, therefore it is right they should do so. Antiquity and custom are of greater force than logic and reason.

"NO CONVICTION.

"This habit of receiving things on trust rather than from conviction enters even the native Church, and brings many evils in its train. A man will profess Christianity because a relation, a father—a grandfather, or an uncle—has done so; learn a number of Christian books by rote, as is done

in the native schools with the Confucian classics, and conclude that this feat of memory has made him a Christian. Taught from youth upwards, for many generations past, that man's nature is essentially righteous, and free from taint, it is a very difficult thing to convince an ordinary Chinaman that he requires a change of heart, or that he is a sinner in the eyes of God; and even after he is convinced of sin the effects of his early training abide with him and bear fruit. Consequently there is a tendency in the native Christian to cherish a pharisaical spirit, and to look down upon his late heathen associates as poor, deluded creatures of inferior intelligence. This, in the nature of things, gives rise to more or less trouble, and is a source of constant anxiety to the foreign pastor. I do not mean to insinuate that the Chinese convert will not favourably compare with his Western brother, who has been blessed with greater privileges. On the contrary, the comparison will be often in his favour, as against the more enlightened church member at home. I have simply tried to indicate the besetting sin of the native convert, a fault which can only be counteracted by the kindly and affectionate care and zeal of the missionary. He is the only model the native Christian follows, and in proportion to his earnestness and love for Christ and men will the native Church be filled with the Spirit of the Christ.

"Our Need.

"We are frequently acutely sensible of our need of something to supply the tax made on our spiritual life, without exactly knowing how to obtain it. Our colleagues at home receive much stimulus from the preparation and preaching of their sermons, and sometimes have their hearts stirred to their deepest depths by some great gathering of kindred spirits; but we on the mission-field have to derive all our inspiration from within, and all our discourses and discussions deal for the most part with the very elements of Christianity only; so that we are specially exposed to the temptation of performing our work mechanically, without heart-zeal, and yet, when labouring quite automatically, may win the reputation among the people of being very earnest and zealous.

"The customs of the Chinese, again, all tend to repress natural vivacity in a way which is somewhat trying to a young man fresh from the more free and unconstrained atmosphere of home life. Confucius, the ensample of all China, said: "If the scholar be not grave, he will not call forth any veneration, and his learning will not be solid." Therefore we have to be sedate in the presence of the people if we would have them respect us as their teachers, and this in a far stricter sense than would be required or even desirable in England. I have, for example, actually heard it seriously advanced as a reason why a certain missionary did not succeed in gaining the esteem of the people, that he walked through the streets too rapidly, swinging his arms. It is considered very *infra dig.* for a teacher in China to move as though he were in a hurry. This is but one instance out of many that might be given of the Chinese interpretation of a "grave scholar." Chinese etiquette is an important and complicated branch of our studies.

"The Many Littles.

"But it is the many little things, trifles, perhaps, which we ought to be above noticing, much less writing about, which in reality form our heaviest and most real trials—such

as the isolation of life in the interior, the difficulty and uncertainty of hearing from home when on our evangelistic tours, the slowness and stupidity of our servants, the obnoxious epithets and abuse of those around us, and the knowledge that our position is insecure, and liable at all times to be upset by an outbreak among the populace—which combine to deprive us of our spiritual vitality. I write thus frankly, even at the risk of wearying my readers, because I am anxious that you should fully comprehend our position and our dangers, and the more intelligently make mention of us in your prayers.

"A COMPARISON.

"The missionary enterprise may be compared to a voyaging ship. As the vessel slowly steams out of the harbour, or down the river, her brass brightly burnished, her decks clean and white, her rigging all taut and ready for sea, she looks like a creature instinct with life, and the breasts of her owners may well swell with pardonable pride as they watch her gradually disappearing. And still more proud should the Church of Christ be to-day of its great missionary history. Its story is full of interest and romance when read in the quietude of home. But when the standpoint is removed from the homeland to the mission-field, it is found that there is as little romance in the daily round of the missionary's life as there is in the watch of the captain on the bridge of his vessel during a storm, or in the toil of the engineers in the stifling air of the engine-rooms in our ocean steamers.

"Do not, however, misunderstand my tone. We are not complaining, nor do we regard ourselves as objects of pity. None of us would willingly abandon our posts, or seek another sphere of labour.

"NOT DISCOURAGED.

"We are not discouraged; we are undismayed; we are full of bright hopes for the future. China is emerging from her long seclusion. It is the missionary body that must direct her steps if she would commence her fresh career aright. But, dear Christian friends, we deeply realise that if we are to take advantage of these our great opportunities, if we are to fully enter at the open door set before us, both we and our converts must constantly share your earnest and believing prayers. Brethren, forget not to mention us when it is well with you at the throne of grace.

"I remain, dear Mr. Baynes, most heartily yours,

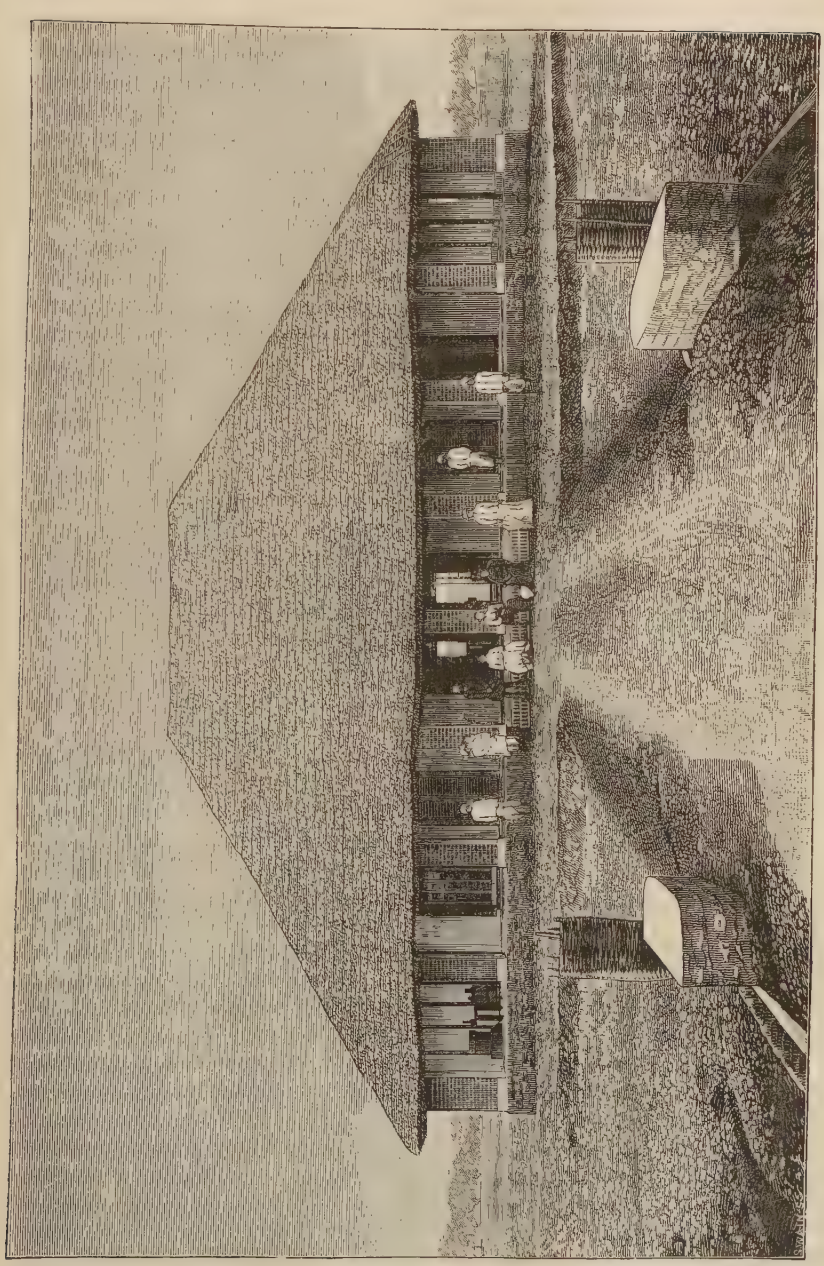
"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

New Zenana Mission House, Mymensing.

THE Rev. J. Ellison, of Mymensing, writes:—

"We are sending you a photograph of the new Zenana Mission House, built by funds from the Victoria churches. You will identify it by the pukha walls and straw roof, the bridge, and the road leading up to it. There is a group in front of the house. I am standing to the left of the picture, and to my left sits my wife and two of the Zenana missionaries, and a third is standing. To the right and left of the picture there are servants standing. The one to my right has our baby in his arms."



NEW ZENANA MISSION HOUSE, MYMENSING, BUILT BY THE VICTORIA BAPTIST CHURCHES.—(*From a Photograph.*)

Sunday Schools and Missions.

THE following papers, relative to the contributions of Sunday-schools to the Missionary Society, are taken from the *Journal* of the Young Men's Missionary Association, and we desire to commend their perusal to all friends connected with Sunday-school work.

"Sunday-schools in the London District.

"It will be remembered that recently we sent out to the various schools a list of questions as to the amounts given to the Baptist Missionary Society, and the plans adopted for creating an interest in missionary work. Taking first the replies from *London schools* only, we find that the *smallest* school (twenty-five scholars) gives *nearly* £13. This school sent only a fourth of this sum until the plan was adopted of each teacher and scholar giving *every week* 1d., 2d., 3d., or whatever they could afford. The *largest* school sends £25, but collects £150 in all, giving the £125 to other Christian works. Another, of 1,000, sends us £20; while another of 1,000, sends £80, and a further £20 to the 'Zenana' and 'China Inland' Missions. Three, of about 850 scholars, give respectively £26, £28, and £45. Those about 750 strong send £27, £30, £50, and £70; the largest number giving the least, and the smallest number, and in the poorest district, giving the most. Schools of 500 vary very little in sending about £30; but we notice again that those in 'select' neighbourhoods are rather behind those in poorer parts; while one, a self-supporting 'Mission' school, which, because of its own expenses, can only collect for the Baptist Missionary Society *twice a quarter*, yet manages to send £10 a year!

"Schools numbering from 300 to 500 are more numerous than others, and, for the most part, subscribe very much more in proportion than larger schools. Several send £30, £25, and so on, and the smallest amount—£7—is by another struggling little 'Mission' school. Schools of about 200 scholars do even better in proportion than any others, although many of them are in centres of extremest poverty.

"As to the plans adopted, we find that the majority adhere to the missionary *box*, one for each class; while others—generally the most successful—use for each class a paper *bag* or envelope, linen, and having on the outside name of teacher, and thirteen spaces for the sums given on each Sunday in the quarter. In some, a scholar in each class is appointed 'secretary,' and, under the teacher's supervision, registers the subscription of each scholar in the class-book. Boxes in the *homes* of scholars, and collecting-books also for *families*, for the halfpenny or penny a week system, are found specially helpful.

"An earnest *Mission Secretary* for the whole school is a strong point with some, as he, or she, keeps everybody up to the mark. The circulation of the *Herald*, the *Juvenile Herald*, and our own *Young Men's Missionary Journal*, is found by all who attend to it to be most productive 'seed-sowing,' abundantly repaying the cost, which is deducted from the total subscriptions. A bright and telling *Missionary Address* once a month or quarter, when the class-subscriptions are announced, is also a capital aid in maintaining interest; while for girls, a monthly *working party* is a sure source of pleasure to themselves

and of profit to the Society. From personal visitation to most of the London schools, it is clear that where *officers and teachers* are earnest advocates of Missions, there is always a hearty and generous response, whatever system of collection is adopted, and we may add that those who are affiliated to our Young Men's Association show the largest returns. We have not mentioned those schools who give NOTHING towards the extension of Christ's Kingdom in other lands; but usually this little-hearted exclusiveness is plainly traceable to the 'light and leading' of the pulpit or platform, and one is tempted to ask them, as in *Robert Elsmere*, 'Are there no souls worth saving outside our own towns?' Sometimes ignorance is the bar. For instance, one official astounded us by saying he had *never heard of Thomas Comber!!* And another, whose sole idea of China probably was connected with Congou tea, gravely announced that an address would be given about China, where a mission had been started on the Congo River!! When one thinks of all the missionary meetings and mission literature, such ludicrous ignorance is enough to make one's hair stand on end; at any rate, it is a proof that even Baptists need 'precept upon precept,' and the encouraging stimulus of those schools or young men's classes who ARE actively helping in this work, and who certainly are the happier and the better for it.

"COUNTRY SCHOOLS.

"Having seen what some of our *London* schools are doing for the Baptist Missionary Society, let us now look at the working of provincial schools, and here we have a longer list to deal with, including places almost from John o' Groats to Land's End; and although the returns sent to us are somewhat incomplete, the general outcome shows that for the most part our country friends work on the principle that 'what is worth doing is worth doing well.' Of course—and yet, why should it be 'of course'?—there are some glaring exceptions in places where the 'powers that be' are half-hearted or half-asleep; but if there is but *one* faithful soul in such benighted regions, he or she may rest assured that prayer, patience, and pegging away will yet reap its reward.

"Without stating whether we are going from Dan to Beersheba, or from Beersheba to Dan, we would point out one school of about 300 scholars who live amongst the grinding toil and often grinding poverty of a smoky factory town, and yet they are proud to send up close on £100, given chiefly in half-pennies, but given and collected by the scholars *regularly* from about 700 subscribers.

"Time was, however, when they sent but a tenth of this and thought it quite enough, until the heart and head of one of them began working in deep sympathy for the heathen of other lands; and to-day, while he is now a missionary on the Congo, they at home cheer him by their continuance in well-doing. Do some of our readers say, 'Ah, but you see *we* haven't a missionary teacher?' Well, *why not?*

"Then again, do not those who find reasons for other people's earnestness and energy quite as easily find excuses for their own lethargy? And so some say, 'We can't do much because of Church of England influence here.' Well, we know of a village where the Vicar, setting an example of self-denial, sent

up to the Church Mission Society last year £321 from his people. If some of our fellow-Baptists lived within such an 'influence' as that, they would be none the worse for it. But the next school on our list is within the shadow of a fine old cathedral, a very 'churchy' town indeed, and yet the 300 scholars and teachers send a good round sum of £80. While in another cathedral city, £50 comes from 200 children; and in another, where both church and 'varsity 'influence' are combined, 250 scholars make up £30.

"Taking now the schools according to size, we find that the larger ones, of between 500 and 600 children, vary from £20 to £60, the greatest sum coming from 'gallant little Wales,' and the next largest from a place where the pinch of 'hard times' and slack work is often felt.

"There is a still wider difference in schools of from 400 to 500, the sums ranging from £5 to £45, the *girls* in the latter case giving nearly three times as much as the boys. The smallest sum is again from nearly the largest school, which, however, like some others, has the burden of 'a debt.' We know what it is for churches and schools to struggle against this incubus; but then there are very few—among Baptists, at least—*without* a debt of some sort, and yet we repeatedly find that those with the biggest debt will increase rather than decrease the year's total to the Baptist Missionary Society. *How is it done?* Not often by big purses, but by big hearts; not by icicles in the pulpit or the class, but by those who cheerfully 'pull all together'; not by horrified doubts as to the compatibility of spiritual life with business gumption, but by the consecration of *every* talent to the service of our Lord.

"Oddly enough, the schools of 300 to 400 (excepting those before mentioned) do exactly the reverse of those in London; and, taken all round, give *less* in proportion than any other. True, many of them are in the poorer parts of Scotland and Wales, but several are in thriving towns or sea-side resorts.

"By the way, how curious it is that the anniversaries of these latter places, almost everywhere, fit in so wonderfully with the height of 'the season.' Such shrewdness, if applied to their missionary organisation, would largely augment the present receipts.

"Schools under 300 start from *nothing*, bracketed with a 'hope to do something some day or other,' to £85. One sum of a few shillings a year comes from a school where they collect for the B. M. S. 'once a month as the children retire.' How on earth can the teachers expect any better result with this plan? So far as our experience goes—although others may find exceptions—collections as people 'retire' after anything—a sermon, lecture, concert, or meeting—are mistakes, for what with buttoning up coats and gloves, and carrying a hat in one hand and an umbrella in the other, there is a maximum of discomfort to the generous, and a minimum of result from the stingy; and as to children, they do not usually retire from school as thoughtful as old men, or as sedate as grandmothers. Therefore such vapid appeals fall flat. The £85 is, again, a school of only 200 youngsters, and it will startle some of our readers to hear that they have *no missionary b xes* or bags, but solely *collecting books* for the halfpenny a week system. The teachers (who themselves give regularly) collect the class subscriptions—one scholar in each class acting as secretary—and the scholars, such as are approved by the teachers, collect from their own families, paying in the total to the teachers every week, when the

card and the amount is checked off, and then is handed on once a month to the school treasurer.

"Some of our friends strongly denounce the poor old missionary-box as being often the receptacle for buttons or bits of lead, and as always teaching children to give spasmodically, if at all; and they assert that wherever *systematic* collecting is adopted the totals are easily doubled or trebled. Others violently attack the employment of scholars as collectors as being a direct incentive to theft. This would be very dreadful, if true; but although we fear that such folk have kleptomania in the school (or in the brain) more than others, and although there are doubtless *some* scholars who could not possibly be trusted, yet, when such collection is confined to the family, we cannot see why teachers who know their scholars and their homes—and those who don't know them ought to know them—cannot select some at least who are reliable and who would feel it a pleasure and a privilege thus early in life to help forward the work of the Baptist Missionary Society. At any rate many of our most practical and intelligent adult workers trace back their interest to some such usefulness in their youth. Schools, however, that are placed amongst an ever-shifting population, or who have other good reasons against this plan, might well employ their scholars to work for an annual bazaar. One of our London Schools gets no less than £150 chiefly by its annual 'Congo sale.'

"We have now seen enough to show not only that 'many a mickle makes a muckle,' but that 'where there is a will there is a way'; and while we think that the great influence of the minister and the superintendent is a most valuable factor, it is yet the *personal effort of each teacher* that most makes for success. Moreover, we venture to think that if less point were made of 'how to raise funds,' and more of 'how to interest our young people'—aye, and our old people, too—the money would come more readily still. But about this we are asked so many questions that we will perhaps write something in a future paper."

The Great Commission.

"Go ye into all the world and preach the Gospel to every creature."

THIS great commission contains a charge for every believer. Examination will show that these marching orders are not more universal as to the unbelievers they comprehend than to the believers they commission. Christ appeared unto the eleven as they sat at meat, and said unto them: "Go YE." This commission was special, but not exclusive. The whole world was dying; the grace was world-embracing; the message short and plain. It was natural and needful that every believer should have part in spreading the good news. The infant Church, like an army of raw recruits, must, however, have organisers and leaders; and the eleven, commissioned directly by Christ, constituted those leaders, but only leaders. The rank and file were to do the work.

They were commanded and commissioned to "*go*" and "*preach*." A positive duty and responsibility was laid upon disciples as such. To stay at Jerusalem, build a grand mother-church of the world like St. Peter's at Rome—"*Omnium urbis et orbis ecclesiarum, mater et caput*"—though they might, indeed, let the

Gentiles in when they sought entrance, would not do. Christ made all believers heralds of grace, bidding them go forth and tell the good news, and compel the nations, whom they had despised as barbarians, to come in. They were to seek others, and not wait for others to seek them, giving the Gospel even to the unasking and unwilling! To lose sight of this *aggressive* feature of evangelism is to leave out its most emphatic and distinctive characteristic. The world will never come to the Church, save to corrupt it and conform it to itself; *the Church must go to the world, and constrain even reluctant ears to hear.* The attitude of rejection makes the word of witness no less our duty. And as in the apostolic days, so now; *no class of ordained preachers can ever meet this world-wide emergency.* While the Church waits for such alone to do the work of preaching this Gospel to the world, or for the training of a regular ministry for its official proclamation, whole generations perish. Christ foresaw this, and so a wider commission was given and actually made the basis of spreading this good news; and the commission was, "Let him that *heareth* say, Come!"

The Divine scheme was to reach every human soul by the shortest road. Hence, (1) an *oral proclamation* was chosen as the method, and (2) *every believer* as a means.

First, an oral proclamation. God chose to send the Gospel to lost men, not by means of miracles or the agency of angels, but through natural channels and by means of those who had part in the ruin and rescue. Man could use two methods: books for the eye, the voice for the ear. Christ chose the voice! He said, "*Preach.*" The word means, as Homer uses it, to be a public crier, herald. Oral proclamation, then, was God's chosen method. Why? Books were then written laboriously and expensively upon huge, heavy parchment scrolls by scribes. The world could not wait to get the knowledge of salvation from books. Even had the press, which dates from the fifteenth century, been then ready as a mute but mighty messenger of grace, still no doubt the commission would still have been—*Go, ye, preach!* For had Bibles been so plentful as to be sown like seed broadcast over the world's field, reaching every man in his own tongue, how few among the masses could have read them! To a very late day, even in enlightened England, the famous "privilege of clergy" indexed the ignorance of the common people even of the simplest rudiments of reading and writing; and the Magna Charta was signed June 15, 1215, by nobles who could only make their mark for a signature!

Beside this, when Christ said, Go, preach, there was *no New Testament.* The Gospel according to Matthew, the pioneer book, cannot date earlier than A.D. 38, and John did not add the fourth and last of the Gospels till close to the birth-hour of the second Christian century. But had a complete New Testament been ready, how tedious and tardy the process of translation and republication! and how few could have availed themselves of it, even in their own tongue!

The grand reason, however, for an oral proclamation was the peculiar *force* and *fitness of the voice.* It has a strange magnetism, when through it thrill a true earnestness and enthusiasm which no book has. Moreover, a man can fit his methods and measures to new times, places, men, and needs as no book can; and the voice has a flexibility and familiarity, compared with which the

formality and stateliness of a volume is a disadvantage. And so from lip to ear flew the good news, every hearer a herald; and so while a Bible society would have been translating, publishing, and circulating one version, the Gospel actually wheeled its first circuit round the known world!

The duty and privilege of preaching was thus from the first universal. All who had an ear, a voice, must say, Come. To have excluded any from this simple part in heralding salvation would have been to shut up an inward fire, and the voice of a pent-up flame would have burst forth in utterance, saying: "We cannot *but speak* the things which we have seen and heard."

Whatever marks of distinction may rightly exist between the ministry and membership of the Church, they should never become lines of division in the work of saving souls. Those who are set apart for the special office of leadership are to project the advance movement, plan the campaign, and conduct the hosts; but who must do the fighting, but the bannered hosts who come after with the whole armour of God?

And so there is a sense in which every believer is a preacher, and every hearer a herald. The whole world is the audience, and not a soul is to be passed by; the whole Church are the witnesses, and not a believer is to be tongue-tied with a ruined race about him, God's grace within him, and a voice wherewith to make himself heard. To all, of every age and nation, pardon is to be proclaimed with its simple conditions—repentance toward God and faith in the Lord Jesus Christ. By the words of our Lord, the missionary office is laid upon the whole Church till the whole world is evangelised. Not a man or woman or child can escape or evade this responsibility. Let this be really apprehended, and wherever God locates our sphere of service, we shall be found leading essentially the life of a missionary.

Out of 1,500,000,000 who crowd the earth to-day, 1,000,000,000 have not heard the good news. Generations are sinking into an abyss or hopeless ruin, one after another. Yet for evermore ring in our ears those words of responsibility and indirect rebuke: "*Go ye*," &c. You and I are charged with this duty, only more imperative because neglected. We are to help tell the good news to every creature under heaven; if we can go in person, here is the call of God, and the condition of a lost world calls if possible more loudly. He who cannot go to the heathen in person must go by proxy. But how shall they preach except they be sent? Send the Bible with a man behind it, a man to bear it, to add to its pure precepts, its glorious messages, the inspiration and magnetism of the *living voice!* If you must stay here at home, still go you and preach—to your children, companions, neighbours, friends, and by your prayers and purse, help others to preach to the millions over whose very souls hangs a funeral pall! And yet we stand still, while we have one minister for every 700 of our population, and China one for 2,000,000.

There is no reason or even pretext for the present apathy of the Church of Christ. We can gird the globe with a zone of light in twenty years if we have men and money, both of which the Church is perfectly able to furnish to-day in abundance. The awful extent of the field need not discourage us. We can reach this thousand millions with the Gospel, and we can do it with surprising rapidity, if we have the will to do it in God's way. He has gone before us He has flung the doors wide open, actually challenging the Church to enter

and take possession. He has wrought results within a half century that have constrained even unbelievers to say: "This is the finger of God." There is much said in these days about the amazing progress of science and invention. Within a quarter of a century the most stupendous achievements of the human mind seemed to have reached their climax. Think of the telegraph and telephone, the photometer and audiphone, the spectroscope and microscope, the wonders of optics and anæsthetics, of photograph and phonograph, of steam-printing and type-writing! and these are a part of man's ways in scientific research and ingenuity. But God always keeps pace with man. However rapid man's strides have been in letters and art, in discovery and invention, God has moved yet more rapidly in His providence and grace. The study of history shows that in the march of humanity God has always led. Even the van is always but the rear of a vaster procession. Accordingly God has accomplished within half a century what we should have supposed it would require half a millennium to effect. Talk of "waiting upon God!" God has been long waiting for His people. He is a thousand leagues ahead of the foremost of His missionary hosts. Japan could fully occupy ten thousand missionaries to-day. China could fill the hands of ten times that number. Africa has only been explored; the first chain of stations is yet to stretch from Zanzibar to Congo's mouth. What are we doing? Oh, for a kindling of apostolic fires on the smouldering altars of the Church! We have scarcely made a beginning, and we talk as though the work were almost done. Ten millions of dollars is all the entire Church of God can raise to prosecute the missions of the world; while one city spends far more than that on a city hall, and two others on a suspension bridge, and there is buried in jewellery, gold and silver plate, and useless ornamentation within Christian homes enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with missionaries, build a church in every destitute hamlet, and supply every living soul with the Gospel within a score of years! Only let God's fire come down and take possession of our hearts and tongues, and the Gospel would wing its way like the beams of the morning and illumine the world's darkness!

A. T. Pierson, D.D.

Autumnal Missionary Services.

WE beg to call special attention to the following arrangements in connection with the Autumnal Missionary Services, to be held in Huddersfield on Tuesday and Friday, October 2nd and 5th, 1888:—

Tuesday, October 2nd.—**MISSIONARY SERMON TO YOUNG MEN**, at 7 o'clock a.m. Preacher: The Rev. J. Stuart, M.A., of Watford.

Tuesday, October 2nd.—**A PUBLIC VALEDICTORY AND DESIGNATION SERVICE**, at 10.30 a.m. Chairman: John Barran, Esq., M.P Statement by the General Secretary. Short Addresses by Revs. Geo. Cameron and Percy Comber, returning to the Congo; W. Bowen James and A. McKenna, returning to India; J. Balfour, M.A., returning to

Jamaica; Francis James, returning to China; and W. Moir Duncan, M.A., designate to China. Address to Departing Missionaries, by Rev. J. Turland Brown, of Northampton. Rev. T. A. Wheeler, of Norwich, to offer the Designation Prayer.

TUESDAY, OCTOBER 2ND.—**AUTUMNAL MISSIONARY SERMON**, at 3 o'clock P.M. Preacher: The Rev. Charles Garrett, of Liverpool (ex-President of the Wesleyan Conference).

TUESDAY, OCTOBER 2ND.—**PUBLIC MISSIONARY MEETING**, in the Town Hall, at 7 o'clock P.M. Chairman: (under arrangement). Speakers: The Revs. Percy Comber, from the Congo; Romonath Ray Chowdhery, from Allahabad, N.W.P.; J. Jackson Fuller, from the West Coast of Africa; and W. Bowen James, of Dinagepore, Bengal.

Collections will be taken up after each service on behalf of the Baptist Missionary Society.

THURSDAY AFTERNOON, OCTOBER 4TH.—**ZENANA MISSIONARY MEETING**, at 3 o'clock P.M. (Arrangements not yet settled.)

FRIDAY EVENING, OCTOBER 5TH.—**YOUNG PEOPLE'S AND SUNDAY SCHOLARS' MISSIONARY MEETING**, in the Town Hall, at 7 o'clock. Speakers: The Rev. J. Jackson Fuller, from West Coast of Africa; the Rev. Romonath Ray Chowdhery, from Allahabad; Alfred Henry Baynes, Esq., General Secretary Baptist Missionary Society; and Rev. A. E. Scrivener, of the Congo Mission.

Notes of a Sermon.

WHEN Bishop Hannington preached his farewell sermon at Hurst, before departing for Central Africa, his text was 1 Sam. xxx. 24: "As his share is that goeth down to the battle, so shall his share be that tarrieth by the stuff; they shall share alike."

God's plan is—

1. The Gospel preached everywhere as a witness.

2. The disciples going into all the world.

3. Particularly into the byways, hedges, &c.

4. Encouraged by the promise, "Lo I am with you alway," &c.

The proof that God is with us—

1. The providential opening of doors.

2. The gracious transformations of individuals and of society by the Gospel.

3. The exalted character of the consecrated labourers.

We are debtors!

Thrice, thrice are we the debtors of the heathen world. Debtors—for we possess what they have not.

Debtors—for we have kept back for centuries what should have been given them with generous hand.

Debtors—for instead of a loaf we have given a stone; instead of a fish a serpent.

The Bamboo.

THE bamboo looks like a giant grass. It grows in clumps or in scattering stalks. It is one of the most beautiful and useful plants in the East. It is sometimes found more than one hundred and twenty feet high, its long feathery tops bending over and forming with other clumps most graceful Gothic arches. In some places one may travel whole days in forests of bamboos, for this tree soon kills out other small trees and shrubs

to a large extent. Travellers, when obliged to camp in the jungle, delight to do so in forests of bamboo.

The bamboo produces seed according to its kind once in from seven to one hundred years. The seeds look and taste like the oat. The natives often use them for food, especially in time of famine.

This plant is used for almost everything a native needs. He makes his houses, dishes, and furniture with it. In making his house the bamboo

serves for posts, beams, boards, shingles, and nails. He can make a very good knife out of the rind of some kinds. His weapons of warfare and his tools for digging in the earth are made of it. If lost in the jungle, he rubs two pieces together and makes a fire, then cuts a few joints and cooks his dinner in them. He catches his fish, and traps wild animals with it. He climbs tall trees with it, and gathers wild honey into pails made of it; indeed, it would be most difficult to enumerate all its uses.

The Grave of Dr. Carey.

WE have received the following letter from the Rev. William Carey, of Howrah:—

"DEAR MR. BAYNES,—A letter reached me from Sheffield recently, which contains the following anxious inquiry:—

"'Is it quite true (as stated in the public press) that the little sanctuary in which Dr. Carey preached is going fast to decay, and its graveyard and tombs neglected, especially the tomb containing the sacred remains of the late doctor, which is so far in ruins that his coffin can be seen by the passers by?'

"The writer goes on to say that—

"'If such is the case, it is a reproach and disgrace to the native members and teachers—to the local missionaries and the Baptist Missionary Society in particular—which ought to be remedied without further delay.'

"And he closes with this appeal:—

"'I hope it is not all true; but I wish you would make inquiries into the matter, and have it remedied for your name's sake, for the doctor's sake, and for the sake of the missionary work in general.'

"This letter coming from England gave me a shock of surprise. I could not imagine in what way such a report could have gained currency in the public press—still less why it had been suffered to appear without instant challenge, if not denial.

"The statements which have given my correspondent such concern are in mass and in detail quite untrue.

"The cemetery is in good condition and regularly cared for, after the manner of other burial-grounds I have seen in India. To English people, fresh from the home-land, all such places have an air of partial desolation, because the masonry with which they are studded is inevitably more or less blackened and broken by the weeks of fierce heat, succeeded by a long period of deluging rains, which is the characteristic of the climate here. Any cemetery of those I have seen would appear 'neglected' to eyes that have been accustomed to the finely gravelled walks, trimmed bushes, and polished head-stones of an English graveyard, with, may be, its Gothic chapel and ivy-covered lodge.

"But the graveyard at Serampore is not in a state of neglect. It is well kept, and the tombs of special interest—those of Carey, Marshman, and Ward—by their condition, no less than their conspicuous size, bear witness to the loving care which has sought to make them endure.

"This is especially true of Dr. Marshman's grave, which is the finest and best preserved of the three. It has recently been painted afresh, and the relatives of that great man, who are still alive, will be gratified to hear that even the whitewashed brickwork, which marks the place of his rest, has hardly a stain upon it.

"Dr. Carey was buried in the left-hand corner of the cemetery, underneath an oblong tomb of stone, covered by a single slab, about a foot from the ground. This stone box shows not a single trace of dilapidation; it is as solidly cemented together as on the day when the workmen left it, and no 'passer-by' could get a glimpse of the coffin without first dislodging that heavy slab, and then digging down through several feet of earth.

"By the side of the tomb proper is erected a tall, square block of brickwork—domed, plastered, and painted. This monumental block has been slightly damaged by the action of rain and heat. Some of the plaster has fallen off the four sides, and the pillars at each corner are more or less fretted by gaps in the crumbling brick. But these are the only signs of decay or neglect, and it must be remembered that four years ago the block was repaired and whitewashed, so that these falls of plaster have occurred since then. A comparatively small expenditure of money would be sufficient to restore both the monument and the tomb to its original perfect state. I should say that £10—*i.e.*, 100 rupees—would be quite enough. But even that is a sum which the mission treasury cannot easily afford. I should be glad to receive from my correspondent in Sheffield, or from any other friends who may feel a practical interest in the place, such contributions as they may be willing to send; and I can assure them that if the sum I have mentioned should come to hand, it will be my personal care to have the grave, with its enclosure, thoroughly set to rights.

"The 'little sanctuary' still stands, and is regularly preached in on Sunday evenings by the three missionaries at Serampore. The wooden pulpit, which the doctor himself used, is carefully preserved in the library of the college."

The Lord Loveth a Cheerful Giver.

WE gratefully acknowledge the receipt of a pair of gold earrings from the Rev. Daniel Wilshere, of Nassau, who writes from Fakenham, Norfolk (July 5th): "At the close of last Sunday evening's service, a lady placed in my hands a pair of earrings for the Mission with prayers and good wishes." A silver chain from "One who cannot give money, but who feels great pleasure in giving her silver chain for the Congo Mission, a cause which she so much loves for the dear Redeemer's sake, who so willingly shed His precious blood for us, and is not willing that any should perish, but that all should come to His everlasting kingdom." Small articles of jewellery from "One who desires to give these for mission work on the Congo and in China" (Cardigan). A small parcel of jewellery from "L. E.," who wishes she "could give a thousand times as much towards the needs of the Society she loves and prays for." A small silver pencil case, from "A Blind Girl," for the Congo Mission. A small silver chain,

from "An Orphan," for the work in China. A small bracelet, from "A Little Girl at School," for the Congo Mission.

The cordial thanks of the Committee are also given to the undermentioned friends for most timely and much-needed contributions:—R. R., £100; the late Mr. George Sturge (ninth instalment of donation of £1,000), £100; Mr. John Marnham (quarterly subscription), £75; Mrs. Kemp, for Congo, £50; Trustees of the estate of the late Mr. G. Edmonstone, £50; Thankoffering, £30; Mrs. West, Clifton, £20; "My share," £12 10s.; A Friend, £10; the Baroness Solvyns, for Congo, £10; Mr. Joseph Wates, £10.

Recent Intelligence.

WE are glad to report the safe arrival in England of Mrs. W. Holman Bentley and infant son, and the Rev. A. E. Scrivener from the Congo, the Rev. J. and Mrs. Balfour from Calabar College, Kingston, Jamaica, and the Rev. R. E. and Mrs. Gammon from Puerto Plata, San Domingo.

All these friends are in poor health, greatly needing change and rest.

On the 13th of last month the Rev. F. D. Waldock left London by the P. and O. Mail steamer *Oceana*, to resume his Mission work in Ceylon, after a season of refreshment at home.

The Rev. Daniel and Mrs. Wilshere have also left for Nassau; the work in the Bahamas needing their early return.

With feelings of deep and sincere grief we report the sad intelligence of the death, at Port of Spain, Trinidad, of the Rev. William Hamilton Gamble. Only a telegraphic intimation has been received, and no details have as yet come to hand. We desire specially to commend to the earnest prayers and sympathies of our readers the sorrow-stricken widow and bereaved children.

We hope next month to give some particulars of the life and work of Mr. Gamble, together with further information as to the cause and circumstances of his lamented death.

We are glad to report that Arthur Briggs, Esq., J.P., of Bradford and Rawdon, has accepted a seat on the Committee of the Mission.

The following letter has been received from Miss Florence E. Leonard, of Bristol:—

"9, Apsley Road, Clifton, Bristol.

"To the Readers of the MISSIONARY HERALD.

"DEAR FRIENDS,—I desire to plead the claims of India with those who have happy homes and live in luxury, and possess all that heart can desire. If there be no definite home duty claiming you, does not our Lord call you to foreign work, saying, 'Go, sell that thou hast, and give to the poor, and come follow Me'?

"It is among the rich that we see the least of sacrifice; but are there none amongst us now who, 'having lands,' will sell them, and yield themselves and their substance to the Lord?

"We read often of the great self-sacrifice practised by the poor to support our Mission, but how seldom do we read of men, with University education, or with good business prospects, giving up their ambitions, living simply amongst the heathen, with no prospect of a return home to live in comfort in their old age! Would it not be possible for several gentlemen and ladies to go out this year at their own expense, who will give themselves up to the work, willing to live a simple life of self-denial? If the rich would yield themselves, instead of merely a small fraction of their money, we should find that our missionary enterprise would be revivified.

"New times often call for new methods. Let us take an unprejudiced view of what other societies are doing, and see if we may not get valuable hints from them. Are we using all our resources? We have missionaries now with good education, and of long training; but amongst those who cannot have these advantages there are many with our Lord's spirit, who in their way could do grand work for Him.

"Dr. Pierson said, during the recent Missionary Conference, 'We must recognise the need for different kinds of workers, not only Doctors of Divinity and translators of the Bible, but also Christian blacksmiths, carpenters, sempstresses, and such like, as well as representatives of all the learned professions.

"Could we not open a new branch of our Mission for those who are perhaps too old to go through a long course, or who would not be capable of it, but who could make themselves useful in many ways? I find from different sources that unmarried missionaries can live in India for £60 a year, some say for less.

"I am hoping to go to India in the autumn, and shall be glad if any ladies, who feel 'called of God' to the work, will write to me; but I shall be also very glad to hear from any, in whatever station in life. We want consecration from all ranks of life, and if those who offer themselves are really suitable, funds will surely be forthcoming.

"The Lord no doubt is preparing many; may He use this letter to draw us together, that we may have the strength there is in united action, and the power in prayer which comes when we 'agree together'!

"Yours sincerely,

"Florence E. Leonard."

Our readers will be glad to learn that the Report of the great Missionary Conference held in Exeter Hall in June, which is now being carefully edited by the Secretary, will be ready for publication in the early autumn.

Through the liberality of a few friends, the Editor hopes to bring out a full report of all the meetings in a form worthy of the world-wide Conference, and at a price which will bring it within the reach of all who are interested in foreign missions.

Good tidings have been received from Madeira from Mr. Oram and the Misses Butcher, Silvey, and Phillips, and we hope ere long to be in a position to report their safe arrival at the Congo.

Miss Witham has returned home from Madeira in consequence of the receipt of tidings that Mr. R. Carson Graham had left the Congo for England, a somewhat severe attack of dysentery rendering this step needful and wise.

Contributions

To May 31st, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL COLLECTIONS.

Annual Sermon, Bloomsbury Ch.	39	6	8
Public Meeting, Exeter Hall	99	1	6
Do., Juvenile, do	50	0	2
Missionary Soirée, Freemasons' Hall, net proceeds, less expenses	15	11	7
	203	19	11

ANNUAL SUBSCRIPTIONS.

Abraham, Rev H.	0	10	6
Beaumont, Mrs, Edinburgh	1	0	0
Bickham, Miss Mary, for *China*	1	0	0
Brown, Mr Jos., Birmingham	1	1	0
Caldwell, Miss	0	12	6
Dadd, Mrs	1	7	0
Danford, Mr Warren	5	5	0
Daniels, Miss, Luton	2	0	0
Farley, Miss	0	10	0
Fellowes, Rev J. O.	0	10	6
Fountain, Mr W., Odiham	2	2	0
Harris, Mr A.	0	10	0
J., W. A.	10	0	0
Jones, Mr W., Southampton	0	10	6
Klickmann, Mr R.	1	5	0
Masters, Mr Jno.	10	0	0
Mayers, Mr A. J.	1	1	0
Mills, Miss G.	0	10	0
Morgan, Mr Jno.	0	10	0
Pitt, Mr G.	5	0	0
Pontifex, Mr J. H.	5	5	0
Rabbeth, Mr J. E. (2 yrs.)	4	4	0
Ralf, Mr W.	0	10	6
Runcieman, Mr E.	1	0	0
Smith, Mr A. Gurney	10	10	0
Swift, Mr J. H.	0	13	0
Voelcker, Mrs	2	2	0
Do., for *Congo*	1	1	0
Weymouth, Dr R. F., for *Congo*	1	1	0
Wilkins, Mr W., Nantyloo	0	10	0
Wyatt, Mr Jos.	0	10	6
Under 10.	0	17	6
Do., for *Congo*	0	2	0

DONATIONS.

A Friend	1	0	0
Do., for *Congo*	0	10	0
A Friend, M. H., for *Barisal*	200	0	0
A Friend, Pinner	0	10	0
A Friend, per Rev W. C. Upton, for *Debt*	1	0	0
A London Seamstress	1	0	0
A. M.	5	0	0
Do., for *Congo*	2	0	0
A Scottish Friend	100	0	0
Anonymous, for *Congo*	1	0	0
Beaumont, Mrs. Edinburgh, for *Debt*	1	0	0
Beerdon, Miss M. S. (box)	0	10	0
Brugmann, Mr G., for *Congo*	3	18	9
Cadbury, Mr J., Birmingham, for *Congo*	5	0	0
Chapman, Mr Jno.	5	5	0
Chew, Miss E., for *Congo*	0	10	0
Cunnington, Miss E., Oundle	1	1	0
Davidson, Miss M. B., for *Congo*	1	0	0
E. T. M., Thankoffering	1	0	0
Gibson, Rev J. M., D.D.	2	12	6
Glover, Mr J. Howard	5	0	0
Gratitude, G. Y. (box)	1	0	0
Gurney, Mrs	100	0	0
"Help in Need" Society, per Miss Baker, for *support of Congo boy, "Nlembo," under Mr. Lewis*	5	0	0
Hooper, Mr Jno., Kingsbridge	5	0	0
"Hope"	0	15	0
Hughes, Mr R. E., In Memory of Mrs Hughes	1	1	0
In Memoriam, Miss Spearing, for *Congo*	10	0	0
Lang, Rev W. L. & Mrs, for *Debt*	1	1	0
Marnham, Mr F. J., for *Debt*	5	0	0
Matt. vi. 33, for *Congo*	1	1	0
Mathias, Mrs. Amelia, in memory of the late Miss Merricks	67	10	0
M. C.	1	0	0
Do., for *W & O*	1	0	0
M. P.	5	0	0
Do., for *Congo*	5	0	0
Neve, Miss, collected by	12	0	0
Pedder, Mr A., for *Debt*	0	12	6
Per R. S.	2	0	0
Robinson, Mr Alfred, Bristol	100	0	0
"Reyner Trust" fund	10	0	0
Runcieman, Mr E., for *Debt*	10	0	0
Smith, Mr W., Manchester, children's sale of work	5	0	0
Smith, the late Mrs, Chard, per Mr. Thos. Wilson, for *Congo*	10	0	0
Spearing, Mrs, for *Congo*	1	10	0
Thankoffering	100	0	0
"Unknown"	1	0	0
Watson, Mr T., Rochdale, for *Mr Schoburgh, Jamaica*	5	0	0
Webb, Mr C. E., for *Congo*	50	0	0
Williams, Mr Clement	5	0	0
Under 10s.	2	1	0
Do., for *N P*	0	5	0

LONDON AND MIDDLESEX.

Alperton	4	6	6
Do., Sunday-school	4	13	2
Battersea, York-road	5	5	6
Battersea Park	10	13	1
Do., Sunday-school	0	15	0
Brentford, Park Chapel	4	11	6
Do., Sunday-school	19	7	9
Brixton Hill, New Park-road Ch.	8	1	0
Do., Wynne-road	3	3	5
Do., Kenyon Chapel	8	17	10
Do., do., Sunday-sch.	1	4	3
Brondesbury	12	0	0
Bunhill Adult School	2	2	0
Camberwell, Denmark-place	42	17	11
Do., Juv., for *N P, Barisal*	0	10	0
Do., Cottage-green	9	0	0
Do., do., Sunday-sch., per Y.M.M.A., for *Congo*	5	0	0
Do., do., for *Mr. Turner's work, China*	7	10	0
Do., do., Bible-class, for *China*	0	15	0
Do., Mansion House Chapel	0	12	0
Chiswick, Annandale-road	3	0	0
Clapton Downs Ch.	104	4	5
Do., for *W & O*	15	16	3
Do., for *N P*	3	0	6
Do., for *Congo*	30	0	0
Dalston Junction	15	0	0
Deptford, Octavius-st.	12	6	11
Do., Sunday-school	5	15	6
Drummond-road, Bermondsey	5	0	0
Do., for *China Schools*, per Y M.M.A.	5	0	0
Ealing, Y. M. C. A., Shaftesbury Hall, for *Mr Summers' work, Serampore*	0	14	0
Enfield, Totteridge-rd.	2	16	9
Forest Gate, Woodgrange Ch., for *W & O*	3	5	2
Gt. Hunter-st. Sun.-sch.	2	0	0
Grove-road Ch., Victoria Park	9	11	0
Hackney, Mare-street	40	0	0
Do., for *W & O*	3	3	0
Hammersmith, West End Chapel	6	0	0
Do., Avenue-road (moiety)	6	0	0
Hampstead, Heath-st.	230	0	0
Harrow	6	10	7
Harlington	9	3	1
Hawley-road, St. Paul's Chapel	9	16	4
Highbury Hill	11	9	0
Highgate, Southwood-lane	2	12	2
Islington, Cross-street	9	12	1
Do., Salter's Hall Ch.	6	0	0

James-street Chapel ...	5	14	0
Do., Sunday-school ...	0	12	0
Kilburn, Canterbury-rd.	1	17	6
Kingsgate-st. Sun.-sch.	3	6	6
Little Wild-street	3	8	10
Maze Pond Chapel	10	1	2
Metropolitan Tabernacle	186	4	3
New Southgate Sun.-sch.	4	18	3
Notting Hill, Ladbroke-grove	8	2	0
Paddington, St. Peter's Park Sunday-school...	3	2	3
Peckham, Rye-lane	18	6	2
Do., Park-rd. Sunday-school, for *support of N P, Chunder Ghose, Khoolnea* ...	12	0	0
Do., do., for *N P, Agra*	6	0	0
Do., Gordon-road.....	2	0	0
Pinner	3	6	2
Poplar, Cotton-street...	3	1	0
Putney, Union Ch. (moiety)	21	16	2
Regent-street, Lambeth	1	9	4
Roehampton Sun.-sch.	2	1	6
Romney-street, Westminster	1	10	0
Stockwell	10	0	0
Do., Sunday-school, per Y.M.M.A.	12	2	0
Shoreditch Tabernacle	8	0	0
Do., Shap-street Mission-school, per Y.M.M.A.	0	7	0
Stoke Newington, Devonshire-square Ch. ...	17	0	0
Do., Bouverie-road ...	1	0	0
Stratford, Major-road Bible-classes	0	6	3
Teddington Y.M.B.C., for *Congo*	0	10	0
Tottenham	7	10	0
Tower-street Sun.-sch.	2	12	10
Upper Holloway	31	13	1
Do., for *Congo*	0	10	0
Vernon Chapel	6	19	7
Walthamstow, Boundary-road	3	13	0
Walworth-road	11	3	9
Do., Sunday-school...	2	0	0
Do., do., for *N P*.....	10	4	4
Do., do., for *Serampore School*	5	0	0
Do, Horsley-street Sunday-school	0	16	0
Wandsworth, East Hill	6	12	8
Do, Northcote-road	3	10	0
West Green	5	10	0
Wood Green	6	18	1
Do., Green Lanes Sunday-school	1	18	0

BERKSHIRE.

Cholsey	0	10	1

BUCKINGHAMSHIRE.

Amersham	0	2	6
Drayton Parslow	0	12	6
Looseley Row	2	0	6
Princes, Risborough ...	9	18	8
Do., for *Mrs. Kerry's School*	0	2	7

CHESHIRE.

Birkenhead, Grange-lane Sunday-school...	5	2	0
Chester, Grosvenor Park Sunday-school	2	0	0
Egremont	5	0	0

CORNWALL.

St. Austell	2	15	0
Truro Sunday-school ...	3	9	8

DEVONSHIRE.

Exeter, South-street ...	2	1	11
Do., Sunday-school ..	3	12	7
Hooe Sunday-sch., for *Congo*	0	8	9
Plymouth, Devonport, and Modbury, per Y.M.M.A.	8	8	0

DORSETSHIRE.

Weymouth Sun.-sch....	3	15	0

DURHAM.

Wolsingham Sunday-school, for *Congo*.....	0	14	0

ESSEX.

Barking, Queen's-road	1	6	0
Chadwell Heath	2	13	5
Do., for *N P*.....	1	0	7
Leyton	7	9	4
Woodford, Union Ch.	4	4	0

GLOUCESTERSHIRE.

Arlington	0	12	6
Shortwood	0	2	4

HAMPSHIRE.

Southampton, Carlton Ch. Sunday-school	4	0	6
Do., do., for *Congo* ..	5	0	0
Do., do., for *Congo boy under Mr Scrivener*	5	11	0
Do., East-street Sunday-sch., for *N P, Dinapore*.....	2	0	0

HEREFORDSHIRE.

Leominster, for *W & O*	0	8	0
Peterchurch	2	1	4

HERTFORDSHIRE.

Hemel Hempstead	1	11	0
St. Albans Tabernacle	3	18	0
Do., for *W & O*	1	12	9

HUNTINGDONSHIRE.

Godmanchester, for *W & O*.....	0	7	0

KENT.

Ashford Sunday-school	3	8	8
Beckenham	10	17	6
Belvedere	6	1	1
Bexley Heath, Trin. Ch.	6	9	7
Do, for *W & O* ...	2	0	0
Brockley-road Chapel	39	9	6
Bromley	3	6	7
Dartford	3	15	2
Do., Sunday-school...	0	12	0
Forest Hill, Sydenham Church	7	12	5
Gravesend, Windmill-street Sunday-sch. ...	1	10	0
Lee	9	15	0
Do., Juvenile.....	2	0	0
Orpington	6	1	6
Sutton-at-Hone	1	17	0
Woolwich, Queen-st. ...	5	0	0
Do., Parson's-hill.....	9	15	4

LANCASHIRE.

Liverpool, Myrtle-st. ...	70	0	0
Do., for *Miss Dawbarn's work, Japan*	15	0	0
Do., Richmond Ch....	2	10	9
Do., Soho-street	5	0	10
Do., Tue Brook	2	13	6
Do., Carisbrook	2	13	11
Lumb, for *W & O*	2	0	0
Manchester, Rusholme-road Congl. Ch., for *support of Congo boy and girl, under Miss Silvey*	10	0	0

LEICESTERSHIRE.

Leicester, Belvoir-street	4	8	8
Do., Abbey Gate Sunday-school	1	2	0
Do., Victoria-rd. Ch., for *support of N P, "J.G.Greenhough"*	11	1	0

NORFOLK.

Norwich, Surrey-road, for *W & O*	1	9	8

NORTHAMPTONSHIRE.

Clipstone, for *W & O* ...	1	5	0
Do., for *N P*	0	14	6
Gretton	0	14	1
Ringstead	3	17	8
Rushden	29	19	8
Thrapstone	21	0	0

NOTTINGHAMSHIRE.

Collingham	0	10	10

SHROPSHIRE.

Wellington.....	4	3	6

SOMERSETSHIRE.

Bristol Aux., on account	984	13	2
Do., Broadmead, for *W & O*.....	18	19	4
Do., do., *for support of boy in Congo Sch.*	4	5	11
Do., King-st. Sunday-school, for *Mr H. Thomas, Delhi*	5	10	11
Do., do., for *Mr Ewens' Evangelistic Hall, Benares* ...	5	10	11
Do., do., for *Mr Wall*	0	7	0
Do., do., for *support of native girl, Serampore*	1	0	0
Do., Counterslip, for *Congo*	14	12	
Do., do., for *support of Congo boy*	5	0	0
Do., Cotham-grove, for *N P*	4	6	2
Do., do., for *support of boy, Serampore..*	6	0	0
Do., do., for *support of boy, Africa*	5	0	0

Bristol, City-road, for *N P*	3	11	11
Do., Buckingham Ch., for *N P*	2	14	10
Do., Tyndale Ch., for *Congo*	0	10	0
Do., Bedminster, Philip-street, for *W & O*	1	15	0
Do., do., West-street, for *N P*	0	6	2
Do., do., for *W & O* (2 yrs.)	2	1	0
Do., Unity-street, for *Congo*	1	10	0
Paulton, for *W & O*	1	0	6
Clifton, for *Palestine Mission*	2	10	0
Holcombe Rogus	1	2	0
Watchet	1	6	0

STAFFORDSHIRE.

Newcastle-under-Lyme, Sunday-school	0	14	6
Wolverhampton, Waterloo-road Sunday-sch.	4	17	8

SUFFOLK.

Aldeburgh	2	1	0
Bures	6	15	9
Ipswich, Burlington Ch.	0	10	6
Stradbroke	7	0	0
	16	7	3
Less expenses	0	13	6
	15	13	9

SURREY.

Addlestone	5	8	6
Balham, Ramsden-road, Y.M.B.C.	1	5	0
Croydon	21	18	1
Dulwich, Lordship-lane	7	0	9
Lower Tooting, Longley-road Sunday-school	0	5	6
Mitcham	0	8	0
Penge	11	5	9
Do., for *W & O*	6	15	0
Do., Sunday-school	2	10	0
Do., do., for *support of Congo boy*	1	5	0
Sutton	11	6	7
Upper Norwood	6	4	7
West Norwood, Chatsworth-road	15	9	6

WARWICKSHIRE.

Alcester	1	0	0
Birmingham (on account)	29	10	1
Do., Y.M.M.S., for *Bishtopore School*	40	0	0
Umberslade	13	4	6
Do., for *W & O*	0	14	6

WORCESTERSHIRE.

Bewdley, Sunday-sch.	0	10	0
Redditch	6	14	0
Stourbridge, Hanbury Hill	1	12	0
Upton-on-Severn	2	17	7

YORKSHIRE.

Bramley	0	14	0
Keighley	2	0	0
Normanton	0	11	3
Salendine Nook	1	2	0

NORTH WALES.

ANGLESEA.

Holyhead, Hebron	2	15	3

CARNARVONSHIRE.

Llandwrog, Pisgah	1	0	0

DENBIGHSHIRE.

Fron, Carmel	0	13	0
Garth, Noddfa	1	8	6
Do., Ruabon, for *N P*	1	4	0

FLINTSHIRE.

St. Asaph	1	12	10

MERIONETHSHIRE.

Trausfynydd, Salem, Scotch B.C., for *N P*	1	10	0

SOUTH WALES.

BRECKNOCKSHIRE.

Brynmawr, Sion	0	15	0
Llangynidr	8	12	6
Do., for *W & O*	2	12	4

CARDIGANSHIRE.

Aberystwith, Welsh Ch.	0	7	6
Penrhyncoch, Horeb	0	2	6

CARMARTHENSHIRE.

Llanelly, Bethany	0	5	6
Whitland, Nazareth	1	0	0

GLAMORGANSHIRE.

Blackmill, Paran	1	15	8
Cadoxton, for *N P*	2	10	0
Caerphilly, English Ch.	0	11	6
Canton, Hope Ch. Sunday-school	6	10	0
Cardiff, Tredegarville	67	10	0
Corntown	1	13	11
Lantwit Vardre, Salem	0	8	0
Llwynypia, Jerusalem	0	5	0
Methyr, Zion	0	2	6
Penrhiwceiber, Jerusalem	3	7	0
Pentre, Pontypridd, for *N P*	0	4	0
Swansea, Brynhyfryd	8	2	5
Treharris	1	10	1
Treorky, Horeb	0	5	0

MONMOUTHSHIRE.

Nantglo, Bethel	3	7	0
Newport, Commercial-street	83	19	7
Upper Cwmbran, Siloam	3	13	3

PEMBROKESHIRE.

Fishguard Sunday-sch.	0	6	0
Llangwn, for *N P*	1	0	0

SCOTLAND.

Coatbridge Sunday-sch., for *Congo*	0	11	6
Do., for *N P*	0	11	6
Dunfermline	100	0	0
Do., Sunday-school	0	5	0
Elgin, for *Congo*	1	4	9
Forfar	0	15	6
Glasgow, Adelaide-place	10	0	0
Grantown	0	15	0
Keiss	0	10	0
Kelso	2	2	0

IRELAND.

Banbridge	2	2	6
Carrickfergus	0	2	6

FOREIGN.

CHINA.

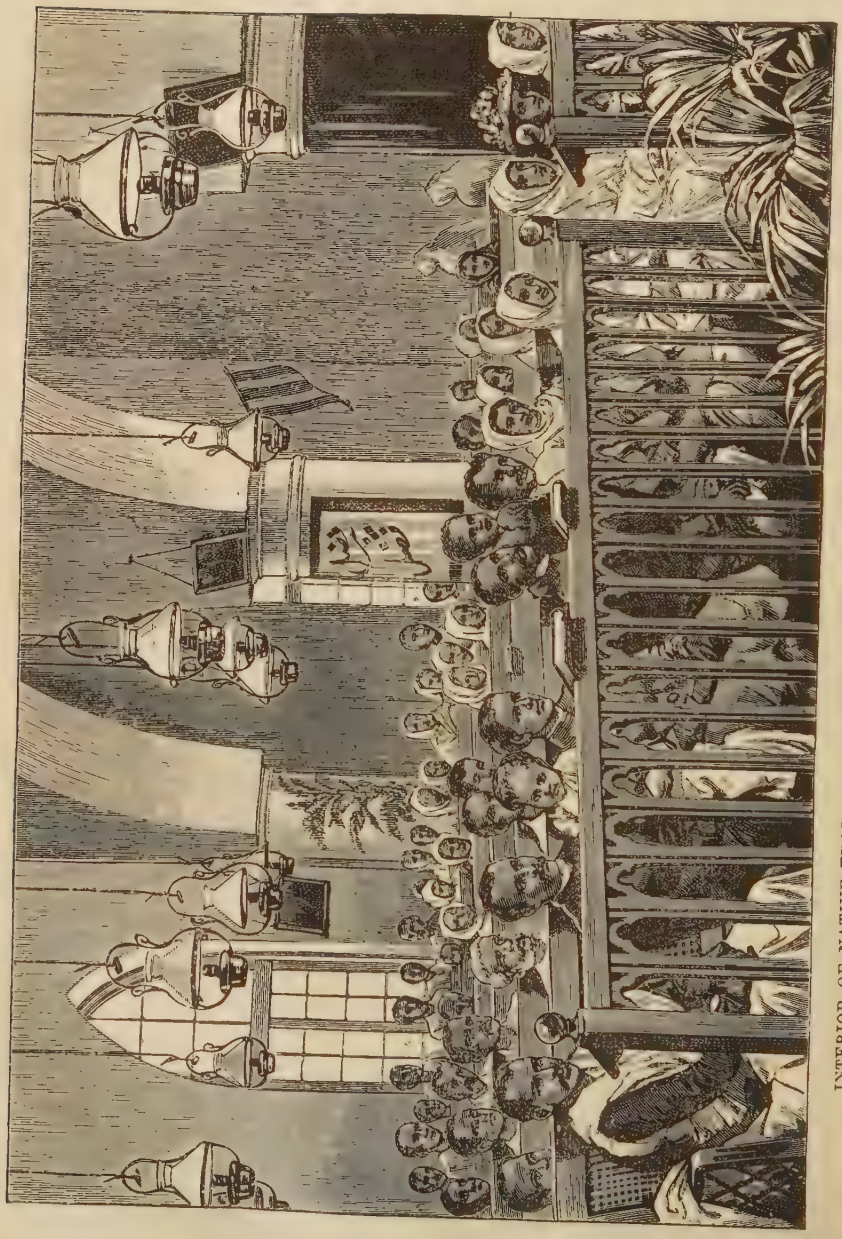
A. G. S.	5	0	0

NORWAY.

Tromsoe, Mr Berthens Larsen, per Mr O. B. Hanssen	54	18	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*



INTERIOR OF NATIVE TRAINING INSTITUTION, DELHI.—*(From a Photograph.)* *See page 343.*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1888.

AUTUMNAL MISSIONARY SERVICES.

WE are now able to give full particulars of the arrangements for the Autumnal Missionary Services to be held at Huddersfield next month. In making this complete announcement we take the opportunity to request the earnest prayers of our readers that the Divine presence and blessing may be very consciously and abundantly realised.

HUDDERSFIELD,

Tuesday, October 2nd, 1888.

A MISSIONARY SERMON TO YOUNG MEN

AT 7 O'CLOCK A.M.,

IN

NEW NORTH ROAD CHAPEL,

BY THE

Rev. James Stuart, of Watford.

AT 10.30 O'CLOCK A.M.,

IN

THE METHODIST CHAPEL, HIGH STREET,

A PUBLIC VALEDICTORY & DESIGNATION SERVICE.

Chairman: John Barran, Esq., M.P.

Statement by the General Secretary.

SHORT ADDRESSES

BY

Revs. GEO. CAMERON and PERCY COMBER, returning to the Congo;
Rev. A. MCKENNA and W. BOWEN JAMES, returning to India;
Rev. J. BALFOUR, M.A., returning to Jamaica;
Rev. FRANCIS H. JAMES, returning to China; and
Rev W. MOIR DUNCAN, M.A., designate to China.

ADDRESS TO DEPARTING MISSIONARIES

BY THE

Rev. JOHN TURLAND BROWN, of Northampton.

The Rev. THOMAS A. WHEELER, of Norwich,
will offer the Valedictory Prayer.

AT THREE O'CLOCK IN THE AFTERNOON

The Rev. CHARLES GARRETT, of Liverpool
(Ex-President of the Wesleyan Conference), will preach

THE AUTUMNAL MISSIONARY SERMON

IN THE

FREE WESLEYAN CHAPEL, BRUNSWICK STREET.

AT 7 O'CLOCK IN THE EVENING,

IN THE

TOWN HALL,

THE PUBLIC MISSIONARY MEETING.

Chairman: Sir RIVERS THOMPSON, K.C.S.I., C.I.E.

Speakers: The Revs. PERCY COMBER, from the Congo; ROMANATH RAY CHOWDHRY, from Allahabad, N.W.P.; J. JACKSON FULLER, from the West Coast of Africa; and W. BOWEN JAMES, of Dinagepore, Bengal.

THURSDAY AFTERNOON, OCTOBER 4TH,

AT 3 O'CLOCK,

ZENANA MISSIONARY MEETING

IN

HIGHFIELD CONGREGATIONAL CHAPEL,

ARTHUR BRIGGS, ESQ., J.P., of Rawdon, in the Chair.

The Rev. ROMANATH RAY CHOWDHRY, with others, will address the Meeting.

FRIDAY EVENING, OCTOBER 5TH,
AT 7 O'CLOCK,
IN THE
TOWN HALL,

YOUNG PEOPLE'S AND SUNDAY SCHOOLS' MISSIONARY MEETING.

Chairman: EDWARD MOUNSEY, Esq., of Liverpool.

Speakers: The Rev. J. JACKSON FULLER, from West Coast of Africa; the Rev. ROBERTS RAY CHOWDHRY, from India; ALFRED HENRY BAYNES, Esq., General Secretary of the Baptist Missionary Society; and Rev. R. CARSON GRAHAM, from the Congo.

Collections on behalf of the Mission will be made at the close of the various services.

IMPORTANT RESOLUTION.

IN connection with the Quarterly Meeting of the Committee, held in July last, a Special Conference was convened to receive a report from the Finance Sub-Committee relative to the financial condition of the Society. It will be well known by our readers that for several years, with one happy exception, the accounts have been closed with an adverse balance. The income of the Society has steadily increased, but not at a sufficient rate to meet expenditure. With the beginning of this current year, on the 1st of May, it was felt that the time had arrived when a very earnest and widespread effort should be made to place the pecuniary condition of the Mission upon a more satisfactory basis.

After due deliberation the Finance Sub-Committee presented the following Report to the General Committee at the above-mentioned Conference, especially held for the purpose:—

REPORT OF FINANCE SUB-COMMITTEE ON THE PROPOSED EFFORT FOR INCREASING THE INCOME OF THE SOCIETY.

"The Finance Sub-Committee, in accordance with their undertaking, herewith submit to the General Committee their draft plan for consideration, and, it is hoped, adoption, at the Conference on Tuesday evening, the 17th instant.

"They are decidedly of the opinion that a visitation of the churches individually, for the special purpose of advocating the financial requirements of the Mission, would be likely to secure the largest results; for the accomplishment of this visitation they respectfully and earnestly invite the co-operation of each member of the Committee, believing, as they do, that the help of their brethren in this matter would, from their knowledge of the churches and the influence they can exert, prove the most effectual.

"They suggest that in this visitation attention should be called to two points especially, viz. :—First, the possibility of obtaining new or enlarged subscriptions; and secondly, the importance of every church being organised with a view to systematic missionary giving, so that the support of each member may be canvassed, not overlooking the possible fact of there being more than one member in a family whose position would permit of a personal contribution.

"To assist the members of the Committee in rendering this service, the Finance Sub-Committee undertake to forward a description of the various methods now in operation in those churches where missionary organisation exists, in the hope that the churches they visit at present unorganised will be induced to adopt one or other of these methods.

"For the practical working of the scheme now proposed, it is intended to divide the country into the areas covered by the Associations, sub-dividing, if needful, these areas into districts; each area to be placed under the superintendence of the member or members of the Committee residing within it. Should brethren feel themselves unable through pressure of other duties to visit all the churches in their division personally, it is suggested they should associate with themselves the Corresponding District Secretaries and other well-known friends of the Mission, whose help could with advantage be procured.

"Should this Report be adopted, schedules will be forwarded to each member of the Committee, previous to the time of the local annual meetings, showing the churches he will be expected to visit, attention being especially called to those churches where the contributions are particularly small, or where they have decreased; and to those, if any, from which no contributions are received.

"It is urged that inquiry should be made as to the efficient organisation of the Sunday-schools for missionary purposes. As a considerable number of Sunday-schools are contributing large sums annually to the Society, it is believed that many others might be stimulated to do the same.

"And, further, it is especially requested that attention be directed to the invaluable custom of holding a missionary prayer-meeting on the first week-day service of each month of the year.

"With a view to preparing the way for the deputation, it is suggested that the pastors of the churches be cordially asked, in announcing on the previous Sunday the forthcoming visit, to commend the claims of the Society to the sympathies of their congregations; to arrange, if possible, a special meeting for prayer at the close of the evening service; and that permission should be sought for the distribution of a leaflet tersely stating the present work of the Mission.

"It only remains to add that any expenses which may be incurred in carrying out this scheme will be readily defrayed; and that every possible help which can be given from the Mission House will be promptly rendered.

"(Signed) J. P. BACON,
"*Chairman.*

"19, FURNIVAL STREET, HOLBORN, E.C.,
"11*th July*, 1888."

This Report having been thoroughly discussed, a large number of the brethren expressing their views, the following resolution was unanimously passed: —

"That the Committee heartily concur in and adopt the Report presented by the Finance Sub-Committee, and individually pledge themselves to do all in their power to carry its proposals into effect."

For the sake of preparing the way for the proposed visitation it will be well to reproduce in these pages a communication which is being sent to the members of the Committee:—

"19, Furnival Street, E.C., *September*, 1888.

"MY DEAR FRIEND,—Allow me to communicate with you relative to the resolution passed at the Conference held on the 17th of July last. As you are aware, it was in the following terms:—(Resolution given above.)

"With a view to the visitation of the churches, as proposed in the Report, I beg to forward you a list of those churches situated in the Associational area allotted to your superintendence, with such particulars as will be found useful.

"I gather from the observations made at the Conference, the *time* when this visitation shall be made must be left for the members of the Committee to determine. The dates of the annual meetings in your district are stated on the Schedule; but whether you choose the occasion of their occurrence, or some other occasion, it is hoped your visits may be made, if possible, *before Christmas, or as soon afterwards as practicable*, so that the Society may reap the results during the current financial year ending on the 31st of March. Should you prefer the arrangements to be made by me, I will put myself in communication with the churches as soon as you inform me upon what dates your kind services may be available.

"The Report directed attention to the importance of obtaining *new or increased subscriptions*. It may here be mentioned that a recent calculation gives 10,000 as the approximate number of subscribers who contribute ten shillings and upwards annually, their subscriptions amounting to some £17,500. As there are, say, 280,000 church members, and a proportion of the subscriptions comes from those who are not in membership, it may reasonably be hoped that a considerable number of new or enlarged subscriptions may be secured. The opinion was expressed at the Conference that an appeal should be made to the *more wealthy* individuals in the denomination for substantial contributions, whilst concurrently with such an effort the churches should be encouraged to adopt some *systematic way of giving* for missionary purposes, so that *every member* may have an opportunity of regularly contributing, even though it be but a small sum. To help in effecting such organisation, I have forwarded a paper describing the various methods now in operation.

"The Report calls attention to the desirability of interesting more widely the *Sunday-schools* in the Mission, it being fully believed that they might prove a source of larger income. In this connection I beg to suggest it might be well worth while at the time of your visit to arrange *Conferences with School*

Officers and Teachers at such centres as might be thought suitable for holding meetings.

"As you may possibly find the district assigned you too extensive to visit personally, I have given on the Schedule the names of brethren living in your locality who are more or less officially connected with the Society, and whose co-operation might doubtless be obtained.

"If you prefer *an interchange* with a member of the Committee in regard to some part of your and his districts respectively, I would suggest that such an interchange be effected.

"As it is proposed to distribute *missionary leaflets* prior to your visits, I shall be much obliged if you will inform me of their dates, so that a parcel may be duly forwarded for distribution.

"It was generally felt by the brethren in Conference that, whilst the Report of the Finance Sub-Committee should be observed on its main lines, its recommendations should be considered with due regard to the peculiar circumstances of districts or individual churches.

"It is only just that I should ask the members of the Committee to keep account of the expenses they incur in carrying out this scheme with a view to their repayment.

"In conclusion, I wish to state that I shall hold myself prepared to help in any way I may be able and my services may be desired.

"May the blessing of the God and Father of our Lord Jesus Christ, whose Gospel we seek to make known throughout the world, crown our efforts with abundant success.

"Yours very sincerely,

"JOHN BROWN MYERS,

"*Association Secretary.*"

It is obvious that very much of the success of this undertaking will necessarily depend upon the sympathetic co-operation of the pastors and officers of our churches. Should the visits of the members of the Committee be encouraged, a hearty welcome be afforded, a ready hearing be given to the statements that may be made, we feel confident the Divine blessing will be bestowed.

Month by month it has been our privilege to record missionary intelligence of the deepest interest, showing how incalculably important is the work in which the Society is engaged. The news from the various parts of the mission-field is most promising. God is pleased to work through human instrumentality. He permits us to honour Him with our substance, and then He graciously uses that substance for the salvation of our fellow-creatures.

We believe the churches are so much in sympathy with the operations of the Society that there would be a widespread regret and sorrow were they to be hampered and hindered for want of means. We trust, therefore, the kind advocacy of the claims of the Mission by the honoured brethren wh

are so familiar with its work will evoke a very hearty response throughout the denomination, and will issue in results beyond our expectation.

It will have been noticed that reference is made in the Report of the Finance Sub-Committee to various methods by which some of the churches are endeavouring to secure more systematic giving to missionary purposes. It may be useful if we produce here the paper forwarded to the members of the Committee :—

"METHODS FOR FREQUENT AND REGULAR GIVING.

"The growing expenditure of the Society occasioned by its extending operations, especially in India, China, and Africa, necessitates a serious consideration of the question how best a corresponding increase in its income may be secured.

"Our present contributions, not taking into account those obtained in the Sunday-schools, are raised almost entirely by means of annual subscriptions and congregational collections. Are not these means capable of development and improvement? The annual subscribers represent but a very small percentage of the church membership, and, of course, a still smaller percentage of the denomination; whilst the annual collections afford, as far as individuals are concerned, a too infrequent and unreliable opportunity for contributing. It is certain that the number are comparatively few upon whom we can depend for subscriptions in one payment of 'ten shillings and sixpence, and upwards.' It is also certain that, taking the aggregate of the churches, a large proportion of individuals are absent, from various causes, when the annual collections are made; and it is further certain that, of those who are present, the great majority could contribute, and most probably are not unwilling to contribute, weekly, or monthly, or quarterly, what they now give annually, were the custom of frequent giving recommended, and some suitable mode devised by which it might become practicable.

"We are encouraged to believe that the disciples of Jesus Christ are becoming more and more sensible of their responsibility to their heathen fellow-creatures, and are, consequently, becoming increasingly concerned to promote their evangelisation. If we are correct in this belief, we think it is likely new methods will be demanded by which the quickened conscience may express its loyalty, and the enlarged heart its Christ-like pity, in a more constant and an ampler generosity. The annual giving, unless in its amount it be felt to cover the claims of the year, will not satisfy the heart of him who is often mourning over the spiritual state of the heathen, who daily prays for the coming of the Kingdom of Christ, and who believes that the last commission of the Saviour of men calls for loyal and loving service.

"We have thought that, in the present financial circumstances of the Society, and with the missionary spirit spreading in the churches, it might be useful if a detailed description were given of certain methods for raising increased funds, which, in some instances, have been put into operation, one or other of which methods we trust local circumstances will admit.

"We first call attention to what may be called, for the sake of distinction,

"THE ENVELOPE SYSTEM,

and describe its working in detail.

"A missionary treasurer and secretary having been appointed, the chapel is divided into sections, more or less according to size. Each section is placed under the superintendence of a collector, chosen, if possible, from those sitting in the section itself. The collectors are provided with books, in which are entered the numbers of the pews, the names and addresses of each seat-holder and of other attendants, according to their respective divisions. These books also contain columns ruled for each month in the year. The contributions are collected by means of small envelopes, varied in colour to denote the particular section to which they belong. Monthly giving being desired, these envelopes are placed in the pews on a certain Sunday in each month. Should there be any individuals who prefer to give less frequently, their envelopes are supplied at the appropriate intervals. The contributors, having enclosed their subscriptions, deposit their envelopes in the offering boxes, or return them to the collector. Once or twice a month, as may be thought well, the secretary meets the collectors at the close of a week-evening service, handing over the envelopes, unopened, for them to enter the sums they contain in their books. The money may be paid in by the collectors monthly or quarterly, their books being initialed whenever payments are made. The treasurer remits to the Mission House four times in the year. In some instances receipts are given month by month to every subscriber, being enclosed in the new envelopes; in others, receipts are given once a quarter, with a reminder of arrears, should there be any; whilst in other cases receipts are deemed unnecessary.

"In adopting this method the distribution of a circular, signed by the pastor and officers, explaining and commending it, has been found of great service. With these circulars slips are issued, upon which subscribers may enter the sum they propose to give, and state how frequently—whether monthly, quarterly, half-yearly, or annually—they would prefer to give it.

"THE DISTRICT METHOD.

"This method divides the congregation, not into sections according to the seats occupied in the chapel, but into districts according to residence. One collector or, as may be preferred, two collectors are appointed to each district. After a circular, signed by the pastor and officers, has been distributed, and a statement has been made from the pulpit, a general canvass is made to secure promises of help; the collectors then call for the contributions monthly, or less frequently, as the subscribers may choose. If thought desirable, the small cash envelopes may be also used in working this plan. At least once in three months the collectors should hand over their money to the secretary, so that as often it may be forwarded to the Mission House. If this scheme, or the one already described, is to prove successful, the smaller sums as well as the larger should be sought. To those who may resolve to attempt this method of securing frequent and regular giving, books will be forwarded on application to the Secretaries of the Society.

"Another plan, to which we direct notice, consists in the general circulation of

"MISSIONARY BOXES.

"The plan adopted by some churches is as follows:—

"1. The boxes are definitely *family* boxes, and not intended to supersede or interfere with any existing annual subscriptions or any public collections at the chapel.

"2. The boxes are numbered consecutively, and have on one side a short address to stimulate missionary zeal, and the suggestion *that the boxes should be placed on the breakfast-table every Lord's-day morning*, to receive the family offerings for the work of God among the heathen (in accordance with 1 Cor. xvi. 2). This is a cardinal feature of the plan.

"3. The boxes are called for *quarterly at the houses* of those who have taken them (unless they prefer to bring them to the chapel) by collectors appointed for that purpose, as soon after each quarter as possible, who give receipts for the amounts received.

"4. The collectors hand in the total amount received from the boxes in their districts to the mission-box secretary, who initials their receipt-book counterfoils, and gives out the names of any new families to be called upon with the view of getting more boxes taken.

"We shall be glad to forward, from the Mission House, any number that may be required for use in Christian families.

"THE PENNY-A-WEEK SYSTEM.

"As the first step in the adoption of this, as of every other method, let the church appoint its own missionary secretary. Then let this officer select as many collectors as may be required to collect the pennies from an aggregate of *eleven—not more than eleven*—subscribers, which sum, with the penny of the collector, will amount to a shilling. These pennies might be obtained at the chapel services or at the home. They should be paid in monthly to the secretary, who should remit quarterly to Furnival Street. This method is equally adapted for the gathering in of larger weekly sums than a penny. The apparatus for putting this plan into operation will be readily supplied from the Mission House.

"As the circumstances of churches vary, it is necessary to be prepared with a variety of methods. We hope that in one or other of the above every church will find a plan of regular and frequent giving, which will be suited to its own particular requirement."

Interior of Native Training Institution, Delhi.

(*See Frontispiece.*)

THE photograph from which the accompanying picture is engraved was taken on Christmas Day. Our gathering on that day is always of great interest, not only to ourselves, but to all the brethren connected with the Mission. They are scattered very widely during the year, and rejoice to come together at the close to greet those who are joined with them in faith and labour. Some come nearly forty miles to join in the day's service

of thanksgiving. The engraving shows a part, somewhat less than a third, of the congregation met on Christmas morning. Among them are some of our most loved and trusted native helpers. Ibraheem, the Independent pastor of the Sabzi Mandi Church, is there, who was a servant of Christ before the Mutiny—more than thirty years ago. Benjamin Ali is there, son of the sainted Wilayat Ali, known to all as the "Martyr of Delhi." Mohun Das also is there, whose faithful ministry came to a close that same evening to begin again in heaven. Others are there who are not so well known, because they are younger men, but who have already greatly helped us, and who will yet, we trust, help us still more devotedly. Saul David, our native doctor and excellent helper, Silas Paul, John of Sabzi Mandi, Yaqúb, Joseph, Paul, and many others.

On the right of the picture are a few women, wives of our native Christians, Bible-women, and girls of the boarding-school. Two of these are now studying medicine in Lahore.

The room in which they are met is the Lower Hall of the Native Training Institution. The training classes are held in the rooms above. This hall is now regularly used as the native chapel, where services are held on Sunday and Friday. On this occasion it was adorned by flags and banners made by the ladies of the Mission. One of the banners is seen on the centre pillar, bearing the text, "Grace for grace." Others which you do not see have the texts: "From strength to strength," "From glory to glory," &c., &c. Around the upper bands of the pillars are painted other texts, and along the line of the arches are painted the 103rd and 24th Psalms. The hall is lighted with hanging lamps, the generous gift of Miss Rooke, who also gave the interesting and helpful diagrams which adorn the walls. Around the room are hung about thirty pictures, three of which are seen in the engraving.

It was a most bright and happy service to us all, filling us with gladness and rejoicing. The evening meeting was not less bright, when we met for a service of song in Hindustani and English.

R. F. GUYTON.

The Bahamas Mission.

DURING the recent visit of the Rev. Daniel Wilshere to this country the Western Sub-Committee had more than one opportunity for conference relative to the present position and future prospects of the Bahamas Mission, and, as the result of these interviews, they drew up and presented a report to the General Committee, extracts from which will be read with interest.

"The Sub-Committee find that during the ten years of Mr. Wilshere's missionary superintendence, the churches in the Bahamas District have made —notwithstanding the greatest privation in consequence of the almost utter failure of local trade—very considerable progress, having during this period built and paid for thirteen new chapels on nine islands, and contributed a sum of £5,874 17s. for these and other missionary purposes."

"At present the churches of the Bahamas district and out-islands number seventy-nine on nineteen islands, with chapel sitting accommodation for 13,020 people."

"Some idea of the great distances Mr. Wilshere has to voyage, in order to visit these numerous and widely-scattered churches situated on the out-islands, may be gathered from the following enumeration of islands and stations, with their distances by sea from the head-station at Nassau:—

Inagua	distance from Nassau	400	miles.
Long Cay	,, ,,	270	,,
Acklins	,, ,,	290	,,
Crooked Island ..	,, ,,	250	,,
Long Island	,, ,,	200	,,
Rum Cay	,, ,,	170	,,
Ragged Island ..	,, ,,	220	,,
Exuma	,, ,,	140	,,
Andros	,, ,,	80	,,
Bimini	,, ,,	130	,,
Bahama	,, ,,	140	,,
Mose Island	,, ,,	120	,,
The Abacos	,, ,,	130	,,
Eleuthera	,, ,,	70	,,

"During the last eight years Mr. Wilshere has actually voyaged in the mission yacht 18,000 miles in visiting these stations.

"There are at present in membership with these various churches, 4,161; with 2,061 boys and 1,966 girls in the Sunday-schools, and 296 teachers."

"The Sub-Committee are strongly convinced that amongst the island stations excellent work has been accomplished during the superintendence of their brother, Mr. Wilshere, and that, taking into account the extreme poverty of the peoples inhabitating the out-islands of the Bahamas Group, they have, of their very straitened means, contributed most generously for mission and church purposes."

"During the past ten years, exclusive of the salary of the European missionary, and the initial cost of the mission yacht, the annual cost to the Society of this very extended district has been only £250, of which nearly

£150 was spent upon the maintenance and repair of the mission boat used by Mr. Wilshere for visiting the out-islands."

"Relative to the future of the Bahamas Mission, the General Committee will doubtless remember that for some time past it has been the desire of the Sub-Committee to take such steps as might, at no distant date, result in the transfer of the entire West Indian Mission to the care and support of the Baptist Missionary Society of Jamaica, thus forming something like a West Indian Baptist Missionary Confederation, and setting free the Missionary Society in England to devote their energies and efforts to other fields as yet unvisited by the Christian missionary."

"As the result of their Conference with Mr. Wilshere on this very important question, he suggests that three or four of the most promising of the Christian young men from the Bahamas churches should be carefully selected, and sent to Calabar College for pastoral training, his undoubted conviction being that, after two or three years of such ministerial study, they would be able to return to the Bahamas, and would be warmly welcomed back by the people there as the future pastors and teachers of the island churches, and that thus the object of the Committee would be most surely and satisfactorily secured, although at the cost of some little necessary loss of time."

"One other important matter was also discussed with Mr. Wilshere. The general superintendence by Mr. Wilshere of the numerous and widely distant out-island churches appears to be, in the judgment of the Sub-Committee, most wise and useful; in order to secure this, however, in the most suitable season, it is needful that Mr. Wilshere should be absent from his chief station in Nassau for many Sundays from November to April, and it is therefore clear that until the proposed training of the young men at Calabar is completed, it will be needful to make some satisfactory arrangements for the continuance of Mr. Wilshere's work in Nassau during his annual voyages to the out-island churches—say from November to April, more or less, as the case may be."

Communication from the Rev. J. G. Brown, of Arthington Station, Stanley Pool.

"MY DEAR MR. BAYNES,—After three months' silence I rejoice to be able to write you a little about our work here.

"When I last wrote, Mr. and Mrs. Grenfell had just arrived, at the end of the long up-country journey from Underhill. In the interval Mr. and Mrs. Bentley have gone down and settled at Wathen, where they seem to have very great hopes of being able

to do continuous and extensive work. Mr. Grenfell, after a busy time of nearly two months in connection with repairing and painting the *Peace*, went up river to Lukolela; and after an absence of a little over three weeks came down again, having made a very successful journey. On the station we have been busy with the regular work, also with building, which is sorely needed, to replace our present grass houses, which are not only a source of danger, but which now require very frequent attention to keep them in a fair state of repair. Mr. Silvey and I have been endeavouring also to devote a portion of our time, with as great regularity as possible, to the study of Kiteke, recognising the fact that, until that is in some measure acquired, we shall be unable to do much real work for the Master here.

"THE ONE GREAT DIFFICULTY

we have in this respect is the lack of Bateke boys. If we could have a number of them about us, and could enforce the speaking of Kiteke on the station, one great inducement to exercise our small vocabulary of Kiteke words would be gained, and doubtless our vocabulary would become daily more extended. The difficulty in respect of boys, however, is not easily overcome. We were hopeful some little time ago that it was removed in a great measure, but find it as difficult as ever. The people want us to pay for them extravagantly, in addition to providing them food, clothing, and teaching. An illustration of this was given me some short time ago when in the town. I found a boy who was anxious to come and live at our station, but who said his parents would not consent to it. Going a little further, I was hailed by a Muteke, who said, 'You want boys, do you?' I replied, I did. He pointed to a small boy of six years of age, and asked what I would give him for that boy. I discovered I was speaking to the father of the boy, he being anxious to come to us, and, as he was standing by, I said: 'This is the sort of boy I desire.' 'Oh' (said the father), 'I cannot give you him (Njila). It is he who gains our bread for us from day to day. If you really want Njila, you must give me a large present now, and give him as much wages as will keep us all.' The boy was about twelve or thirteen years of age. It is needless to say that we did not agree on that matter.

"CRUELTY OF THE PEOPLE.

"Recently we had an evidence of the hard-heartedness and utter cruelty of some of the people in our neighbouring town. Mr. Silvey had succeeded in securing a boy. He was not a bright lad by any means, but we did not wish to seem overfastidious; thinking that if a few boys came to be with us the attraction would be greater, and our numbers would increase. The lad had been with us a few weeks, and had got some good clothing. He had a good knowledge of the language, and became attached us. He was not very well, being troubled with what is known as sleep-sickness. His master visited him often, and one day, under the pretence of giving Ngkuranga (the boy's name) some medicine, he succeeded in obtaining permission to take him away for a day or two. He was careful to take all he had collected during his stay. Imagine our surprise on finding the boy at our station, early next morning, in a very miserable and excited state. He told us that his master, on taking him home, had him stripped of his fine

cloth, and told him that he was not to return; and on his remonstrating and saying he desired to come, his master and another man took him out in a canoe into the Pool, and, desiring to drown him, threw him overboard. He said he clung to the side of the canoe, and that, in order to create no stir, they took him back again, intending to take him out early next morning, to strap him firmly to a board, and make sure work of him then; and that being told of it early he ran off to us. We afterwards ascertained his statement to be correct in every particular. We spoke to them of the sin they were committing in thus seeking to take the boy's life, and they tried to excuse themselves by saying he was sick and an orphan, and a terrible thief. They offered to sell him to us, but to this we refused to consent, and said: "He had come to us for refuge, and we should protect him as long as he cared to avail himself of it." Poor lad, he went off of his own accord some time ago, and we have not heard of him since.

"A SUNDAY SERVICE.

"We held a service recently in front of the chief's house. Dr. Sims having come to spend a Sunday with us, we had the advantage of his knowledge of the native language. Old Neulu (chief) was alone when we arrived, squatted on a large native mat, reclining against one of the poles of his house, and smoking a pipe about four feet long, which was highly ornamented with brass wire. He received us kindly, provided us with two stools, the larger of which was given to the Doctor, the smaller to me, Mr. Silvey having previously seated himself on a stone some few inches high. A number of people soon assembled, and the Doctor began, directing his address, however, particularly to the chief. Neulu, being old, his apprehension being blunted, and he not understanding the purport of the address, did not pay much attention at first. Several young people (one a nice, bright lad, whom we are anxious of getting) interpreted, or rather explained to the chief, and soon his interest was thoroughly awakened. It was a fine sight—such, perhaps, as has never been seen in Kinshassa before—to watch the old chief as he gazed eagerly, first at the Doctor and then to the boys, as the Doctor spoke of the love of the Lord Jesus in coming into the world to save (ransom, redeem) sinners. The voice was strange, the message new, and we do not wonder that with their native modes of thought he should somewhat confuse the temporal with the spiritual and eternal. 'The Lord Jesus (said the chief) and who was He? Come into the world to save (ransom, redeem) sinners? That did not apply to him. He was a free man, and did not need ransoming.' And looking around on his people who were standing around, he said: 'That might apply to the slaves and servants standing by, but surely not to the king?' We saw he was interested. He recognised the position on the Doctor speaking to him, and he put the question in such a way as to indicate that in doing so he thought there must be some mistake. We left the old man seemingly interested, perhaps as never before, in the precious truth spoken. May we not hope that the interest may be deepened, and that the truth may be as seed sown into soil which shall spring up and bear fruit to God's glory?

"TALK WITH THE CHIEF.

"The day following, the Sunda

referred to, I had an interesting visit to the chief. Some few days before we had exchanged presents with him, and we were now anxious to improve upon the semi-friendship thus established, and to gain his influence in relation to the boys. In this also we were encouraged by several lads having the day before signified their desire to come and stay with us. The chief was out walking when I arrived, but returned soon after. As it was getting late, being about 5 p.m., and there being therefore no time to lose, after the usual salutations I called my boy to interpret, and began thus: 'Neulu, you see that the sun is low, and soon darkness will set in. You know that I cannot stay long at this hour. I therefore desire to tell you my errand at once.' This being interpreted, I proceeded: 'You know that we are come to Kinshassa, that we are neighbours, and we are friends. As such we come to ask you if you can give us some of your boys to come and stay with us; or if you can induce others to come? We are not traders, you know. We come to live among you that we may teach you and your children about God, and many other things that are good. Your boys will help us to acquire your language; and we shall seek, by and by, to teach them. We are willing to pay them if they come.' (Of course it is impossible to think of getting them otherwise at present.) This being translated, the chief, on hearing me say, 'We are friends,' extended his hand, grasped mine warmly, and pressed both our hands to his heart. Then giving another grasp he forced them both up to mine, gazing at me intently all the while. That, I presume, was one way of sealing our friendship. He then called his boys together, and a number having assembled, pointing to them, he said: 'There are a number of my children; choose as many as you desire and you shall have them.' The children all seemed hearty, and had I selected at once I presume there would have been no difficulty: unfortunately, however, I inquired for the boys who had expressed a desire to come, and in the delay occasioned, and from the fact of my having called others, the heartiness quickly subsided, and after a little none of them could be induced to come. I had to return as I went.

"I may, however, add that there are a few of the boys who come a good deal about the station, and we are hopeful. We treat them kindly, and wish to foster a spirit of confidence.

"As I write, you are in the heart of the 'Annual Missionary Meetings.' We trust and pray that they may be seasons of great blessing; that they may awaken deep interest in the great work of spreading the knowledge of the Saviour's love in the hearts of many who hitherto have felt but little the claims of the heathen.

"With sincerest regards,
"Believe me, dear Mr. Baynes,
"Yours heartily,
"JOHN G. BROWN.

"A. H. Baynes, Esq, April 21st, 1888."

Parsee Cemetery in Bombay.

THIS picture represents one of the famous "Towers of Silence" in which the Parsees of Bombay dispose of their dead. It is not high—only fourteen feet—but it is very wide, being ninety feet across. It is built of granite. Only the bones of the dead are deposited, their flesh being usually consumed by vultures; those birds of prey being usually regarded as God's messengers to prevent the defiling influence of corruption. In the "Towers of Silence" there rest the bones of all the Parsees who have died in Bombay for the last two hundred years.

Letter from Mrs. Couling, of China.

BY kind permission of the Rev. W. Sutton, of Bradford-on-Avon, we are enabled to publish the following deeply interesting and instructive letter from his daughter, the wife of our missionary, the Rev. S. Couling:—

"Chefoo, April 11th, 1888.

"MY DEAR FRIENDS,—I promised to write and tell you of some work among the women of China, and perhaps I had better confine myself altogether to what I have seen, and what I have tried to do in Tsing Cheu Fu.

"Your missionaries worked some years in Tsing Cheu Fu as bachelors, the first ladies to arrive being Mrs. Jones and Mrs. Kitts.

"The latter had some medical knowledge, and worked chiefly, but not exclusively, in that way. She was a useful and devoted missionary, but a mysterious Providence removed her three years ago to the land where the inhabitants do not say, 'I am sick.'

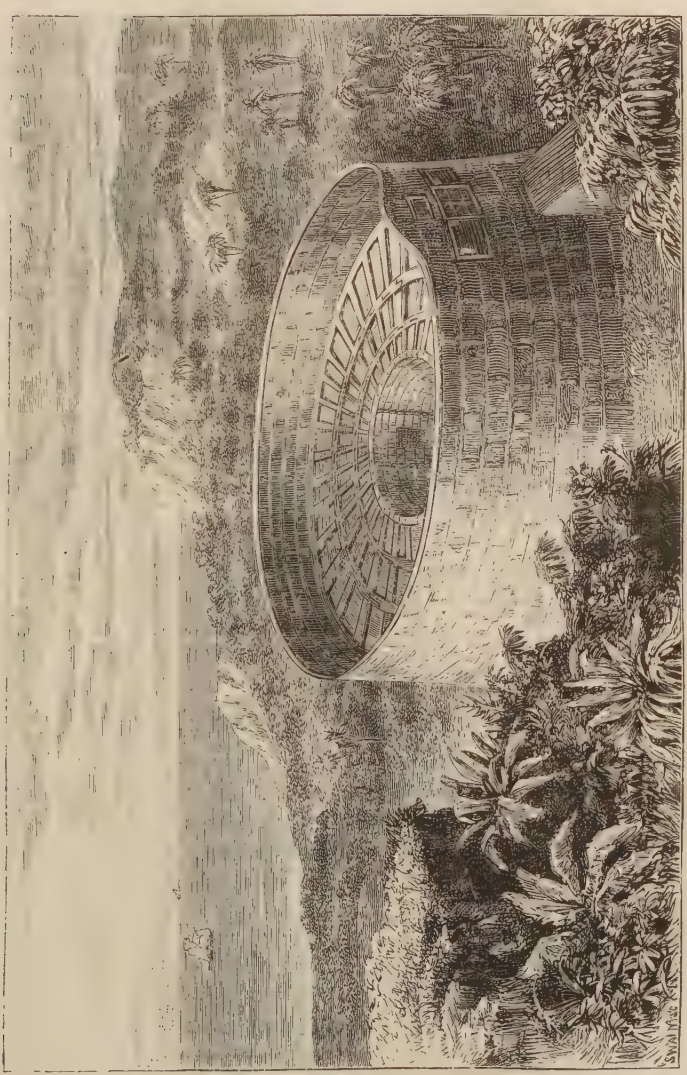
"Mrs. Jones, at present, *chiefly* busies herself with a class on Sunday and Wednesday afternoons, when she meets such church-members and candidates for membership as may come. I think I am right in saying there are not many outsiders. And now, I think, I ought to tell you

"HOW WE INSTRUCT

these poor ignorant women, who cannot read.

"The Chinese school-boy learns the sacred books of China *by heart*, and when he is old enough to understand, the meaning is explained to him by his teacher. That is the way Confucianism is taught; and there are in China a good many so-called heretical sects which are propagated in the same way. The plan has some disadvantages, but it seems well suited to the national mind, and it has therefore been adopted by your Mission in Tsing Cheu Fu.

"There are many ways in which outsiders become interested in Christianity—sometimes by reading a tract, sometimes by hearing a sermon, but much more often by the words and deeds of *their Christian countrymen*. But supposing the interest in Christianity, and a desire to know what its doctrines are, we generally give a catechism and a hymn-book, to be



PARSEE CEMETERY IN BOMBAY.—(*From a Photograph.*)

committed to memory and explained afterwards.

"I expect that this will knock down a good many theories you may have had in your minds as to the kind of work we missionaries have to do in China. You, perhaps, fancy a great deal of street preaching, and so on, whereas the foreigner has not nearly so much influence over a heathen Chinaman as a Christian Chinaman has. If I exhort a heathen woman to repent of her sins she is inclined to think that my religion is very well for me, but that Chinese religion is the thing for her. She listens with much more interest to some other Chinese woman. Should she awake to a sense of her need as a sinner, *then* she would rather come to *me*, because she feels that foreigners understand the doctrine better than her countrywoman. So, though we try to persuade the unwilling, our chief and most successful work is in teaching the willing. Well, you give such a 'willing' person a catechism. Probably she can't read a word of it, but just as probably she has a son, or father, or brother, or husband, who will read it to her, sentence by sentence, till she gradually learns it. Week by week she will go to Mrs. Jones's class, and repeat what she has learnt, and have anything explained she may not understand; and by listening to the prayers and address she will gradually learn the ideas and phrases of Christianity.

"THE CATECHISM.

was, I believe, compiled specially for use in China; but the first question and answer is an attempt to translate that sublime opening of the Shorter Catechism. How I wish that boys and girls in England were made to learn the Shorter Catechism!

"'What is the chief end of man?'

"'To glorify God, and enjoy Him for ever.'

"What do you suppose is the nearest we can get to that in Chinese? Why this:

"'What is the use of man on earth?'

"'To serve God to the utmost, and ever praise His great mercy.'

"This brings me to speak of a great difficulty we have here. In England one sometimes hears of 'the poverty of language'; yet in things religious, the thoughts and talks of a thousand years have stored up an immense vocabulary, so that from such simple words as 'sinner' and 'Saviour,' to such complicated names as 'Joanna-southgottonian,' and such ready-made phrases as 'final perseverance of the saints'—all is at your disposal. Think how much English would have to be blotted out if every phrase and word created by the presence of the Church of Christ in England were to be taken away.

"And then remember that we in China have had to coin new expressions, and to put new meanings into old ones, in order to make the Chinese comprehend the Christian religion; that is why the books need so much explaining.

"'To glorify God, and enjoy Him for ever.' Why do we get no nearer in translating that than 'to serve God to the utmost, and ever praise His great mercy?"

"Because the Chinese have no such *ideas*, and, therefore, have never needed the language to convey such ideas. If the Chinese had such a high sense of duty to glorify God, and such a high sense of pleasure to enjoy Him for ever, things would be much easier for those who try to teach them.

"Perhaps you know that in China

three religions live side by side in peace—a sure sign that they are all in their dotage; but neither Confucianism, which is a practical atheism, nor Taoism, with its deified men, nor Buddhism, with its mysterious Buddhas—not one of these could teach the Chinese such an idea as that man was made to enjoy God and to glorify His name. To enjoy an idol! To glorify an image of clay! The very idea is preposterous.

"Confucianism says, 'Do right; that you may respect yourself and be respected by others.'

"'Do right; that you may grow famous and rich, and have many sons,' says Taoism.

"'Do right; because there's a hell where you will be punished if you don't,' says Buddhism.

"'Do right; that you may glorify your Maker.' This it was reserved for Christianity to say.

"The Catechism goes on to tell how the one true God made heaven, earth, and man; tells of the judgment to come and of the way of life, with the Commandments, the Lord's Prayer, and many other things that I need hardly tell you now.

"It is impossible for those who have not studied the three religions of China to appreciate the deadly blows that are given them by almost every sentence in the Catechism.

"THE HYMN-BOOK

has many of your old favourites in, besides others which are original. We sing, 'O happy day that fixed my choice,' 'There is a happy land,' 'Heaven is my home,' 'Jesus, I my cross have taken,' 'Let us with a ladsome mind,' 'Come, Holy Spirit, come,' and a host of others. And though we don't sing them as sweetly as you do, I think we sing them quite as earnestly.

"There are a great many other books which our Christians read and learn, but the Catechism and hymn-book form the foundation. The hymns do not give much instruction in doctrine, but they cultivate religious feeling, which is alien to the Chinese mind; for the really good heathen Chinese try to live pure lives, without troubling themselves much about the help the various deities may be willing to render; indeed, the spirits are not represented as helping the weak to battle with their sins, but as rewarding those who have no sins, having conquered them.

"In the matter of *private prayer* most of those who have freshly accepted Christianity—the womenkind, at all events—are in great fear. They know the Lord's Prayer, and they can give thanks at their meals, because a form is given in the Catechism; but as to extempore prayer, they say frankly to me, many of them, 'I dare not.' They retain some of the old heathen ideas, and are afraid the Lord will be angry with them if their petition is couched in homely language, if the 'ascription' is too short, or the confession not lengthy enough. Some of the older women have conquered this, and pray very earnestly, intelligently, and eloquently. Indeed, I may say of Chinese prayer as a whole, that it does me more good than some English prayer-meetings have done; and I think it is because these Christians are as simple as little children in religious matters, and therefore their prayers touch one so.

"Indeed, to me, Chinese services are very inspiriting altogether, even if the sermon be a trifle dry, and the singing somewhat flat. It is grand to see 100 or 150 people

assembled in the midst of heathenism to worship the true God; and to see many of the faces brighten as the preacher speaks of Jesus and His love. It is like hearing a distant echo of that song that is to be: 'Hallelujah! for the Lord God omnipotent reigneth.'

"Well, I have strayed away from Mrs. Jones's class, though perhaps some things I have said may illustrate some of *her* difficulties.

"*Mrs. Watson*, our doctor's wife, and herself a doctor, does dispensary work twice a week for women and children, and a great deal of suffering is relieved; and no doubt, too, the more direct mission work will be beneficially affected by it. The uniting of healing work with the preaching of the Gospel is a plan for which we can plead the Highest Example.

"I have spoken of 100 to 150 attending our service in chapel; but the actual number of members in the city, outside our personal servants, &c., is very small. We have altogether more than

"ELEVEN HUNDRED MEMBERS,

the *great* majority of whom live in the villages round. Some of those who live near the city come regularly in to Sunday service. Some of the women walk six or seven miles on their little feet. Think of that, you at home who stop at home from service on the most paltry excuse!

"Those who live further away conduct their own services, the missionaries going as often as possible. In some few villages as many as fifty or sixty meet; at others, of course, twenty, ten, or even five make up the gathering.

"*All* the ladies of the Mission, I believe, except myself, have visited some of these country stations up in the hills. *All* cannot speak the language well enough yet to hold a service with the women; but two often go together—one who can speak Chinese well with one who cannot so well. Those who have visited the country churches in this way always speak with great pleasure of these visits; and as for the native women, they look forward with the greatest eagerness to such times, and talk of one visit right on to the next, even if months roll between.

"I hope, next autumn, to visit some of the stations, but I have had no opportunity hitherto, owing to home ties. I have, however, been able to visit somewhat in the city among the heathen, and perhaps in my next letter may tell you of the Dorcas work we undertook last winter, and of some of my experiences connected with that.

"These are all the attempts *at present* being made in Tsing Cheu Fu to reach the women, but these are early days. We have at present only four ladies who know the language sufficiently to do much; as the others get the language, doubtless there will be more attempted. Mrs. Whitewright and I, however, also do a little teaching; she in her husband's Institute for Native Pastors, and I there and in our own boys' school as well.

"Though not within the scope of my letter, I wonder whether I might tell you two or three things about this boys' school of ours?

"OUR BOYS' SCHOOL.

"My woman has a son about fifteen years of age, very quick, very gentle, and rather delicate. Her husband is an opium-eater, and a hardened wretch in every way; and she is not a church member, though I hope she will be some day. I do not like to press any-

thing of the kind lest she should join the church to please me; but we are continually talking of the 'doctrine.' Our school is for the children of Christians; but this boy was allowed to enter, though his charges are of course not borne by the Mission.

"Two years ago, when I first went to Tsing Cheu Fu, we stayed at Mr. Whitewright's for some days, and my woman and her boy also slept there. After eating evening food, Mrs. Whitewright's woman knelt down to pray, and this tickled the boy so that he perfectly roared with laughter; it was *too* ridiculous to be praying there with no idol to kneel down to.

"After he entered our school he saw things differently, however; and his mother has told me how one evening he would not go to bed, but hung around on some pretence or another, evidently waiting till she was asleep, and, at last, when she did *not* go to sleep, he knelt down with a very red face, and prayed aloud for his wicked father, for his mother, himself, and for those who did not know the doctrine.

"Now, the boys of course attend family prayers morning and evening, but there is no rule that they must 'say prayers,' as the phrase goes, as we are so afraid of making them into sham Christians; but this boy began praying in private, *through the influence of his schoolfellows*, and he has never missed since, his mother says.

"Our two eldest

"BOYS ARE CHURCH-MEMBERS,

and very good boys, and I know one or two more that I believe are genuine Christians; but, besides these, I *know* that the naughtiest boy we have is very different from the ordinary Chinese boy. Even those who have not yet decided for Christ are affected by the precepts of His Word.

"They quarrel somtimes, but not nearly so often as other boys, and they 'make it up' much more quickly. Then, for instance, my woman's boy is very delicate, and they never let him take his turn in the various things they have to do, unless it is something very light.

"They keep their school and class rooms clean, draw the water from the well for bathing and washing purposes, &c.; but there are always two or three ready to help, or take the place of the weaker ones.

"I do earnestly hope that every one of them will be spared to grow up a good man, and to exert an influence for good all around him.

"But this letter is worse than the last as to length, and without making it longer by apologising for its being long, I will say 'Good-night,' and 'God bless you,' to you all.

"I remain,

"Your friend in China,

"LOTTIE COULING."

In Memoriam.

MANY memories of early missionary enterprise are closed by the death, on July 10th, 1888, of Mrs. Killingworth, better known to some friends, from the name of her first husband, as Mrs. James. She was born on the first day of the century, and her parents were warm friends of the Mission, so that her early recollections were of Dr. Ryland, Andrew Fuller, Robert Hall, and their fellow-workers, all of whom were constant visitors at her father's house, as had been Carey, Marshman, Ward, and others, so that the history of

the Serampore Mission was a familiar topic of conversation in her childhood's home. She was the daughter of John and Sarah Cox, of Sherrington and Olney. Mr. and Mrs. Cox delighted to fill their house with ministers and missionaries, and, when "ministers' meetings" were held near, would select the poorest in this world's goods as their guests, and contrive by some delicate gift that they should not go empty away. Besides their daughter, named Louisa Matilda, they had one other child, a son, eighteen years older than his sister, named Francis Augustus. This was the F. A. Cox, M.A., who accompanied Mr. (afterwards Lord) Brougham through the country advocating the creation of a London University. He was later known as the Rev. F. A. Cox, D.D., LL.D., of Hackney, author of the "Life of Melancthon," "Female Scripture Biography," "Biblical Antiquities," and other works.

In 1824 Miss Cox married the Rev. John James, of Arnsby. In her new home Mrs. James had the happiness of being near one of her most attached early friends the eloquent Robert Hall. The two households were naturally much attracted to each other, and the two ministers so constantly interchanged duty that they appeared almost as if co-pastors of affiliated churches. Failing health induced Mr. James to remove to Deanshanger, and afterwards to Olney, in order to be near his wife's parents. At the latter place he ministered to the church over which Sutcliffe formerly presided. Olney had been the scene of the friendship of its zealous vicar, John Newton, and the poet Cowper. At this time the influence of these men was deeply felt, and the educated circle in the town was full of literary activity. In this circle Mr. Cox, the two doctors, Thomas and Charles Aspray, their two cousins Thomas and William Killingworth, the Rev. James Simmons, and Mr. Andrews were leading spirits, and they welcomed Mr. and Mrs. James enthusiastically as most desirable acquisitions to their society. Naturally Dr. Cox became a visitor to his sister as well as to his father. In times of political excitement Brougham came with his friend. He was anxious to secure the eloquence of Mr. James in the House of Commons; but failing health would have forbidden this had no other reason prevented. Mr. James died at Olney in 1839, leaving his widow with seven children. She removed to Deanshanger, to a small estate given her by her father, and after his decease she went to Hackney to be near her brother.

After nine or ten years of widowhood Mrs. James married the Rev. Thomas Killingworth, one of her former husband's most attached Olney friends. He was a most amiable and accomplished man, of very refined taste, and much beloved by the children of the former marriage. He died at Nice in 1871; since which time his widow has resided for the most part with her only surviving son (Dr. Prosser James). A grandson (Dr. F. A. Cox), the son of one of her daughters, who married her cousin, also survives her. Although enfeebled by successive attacks of bronchitis, which kept her to the house the last few winters, Mrs. Killingworth retained her remarkable intelligence to the last. Her memory for recent trivial events was somewhat impaired, but she could vividly picture earlier scenes and persons. A few days before her death she read a letter without her spectacles. Not long before she had remarked that her subscription to the Missionary Society was due, and requested it to be sent, with an addition for Congo, as she did not expect survive to send another.

The Great Bell at the Temple of Daibutsz, Kioto, Japan.

WE give our readers an engraving this month of the great bell at the Temple of Daibutsz, in Kioto, Japan, one of the most remarkable objects in the city, and for size and power one of the wonders of the East.

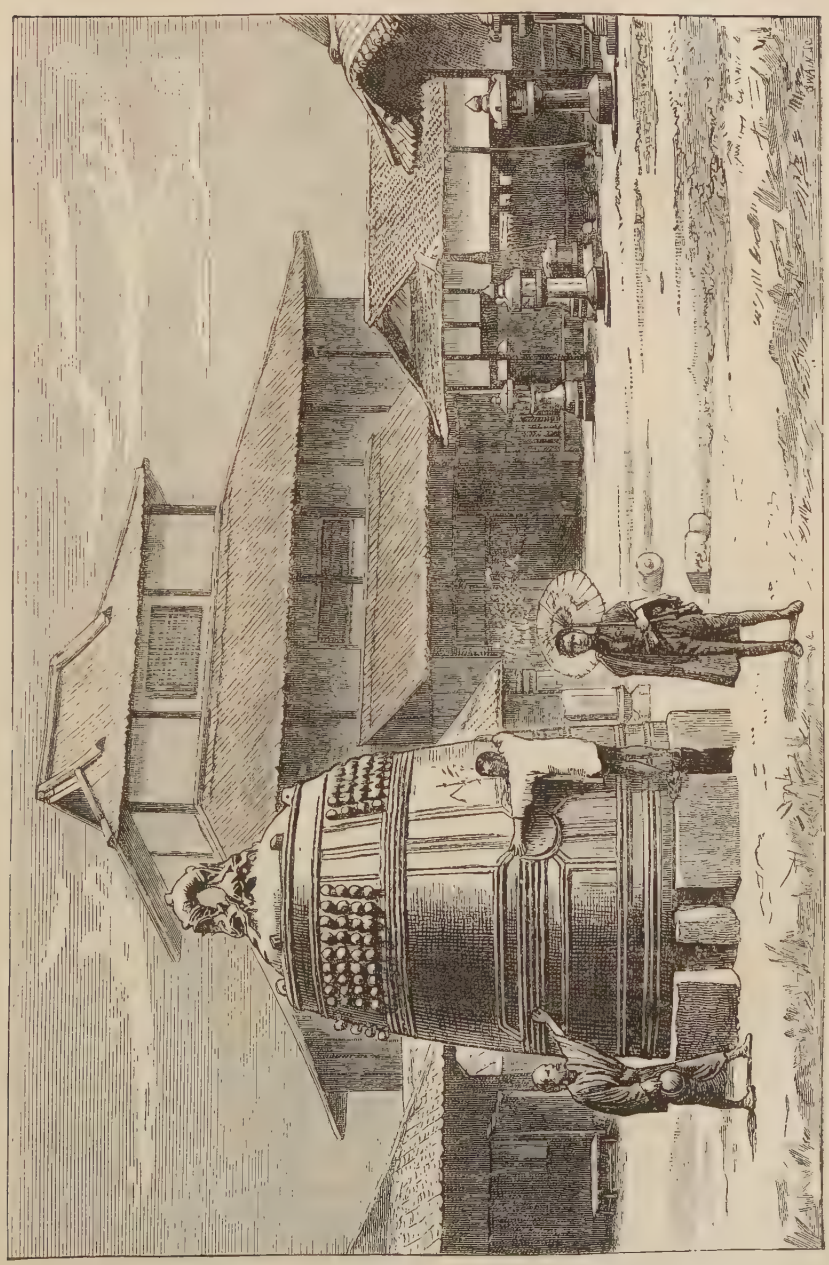
Decease of the Rev. William Carey Upton, of Beverley.

IN pursuance of the resolution passed at the last meeting of the Committee, the following minute was unanimously adopted, and ordered to be recorded on the books of the Mission; a copy being sent to Mrs. Upton:—

"The Committee of the Baptist Missionary Society desire to give expression to their sense of the great loss which has been sustained by the Society in the lamented decease of the Rev. William Carey Upton, who, after a brief illness, died at Beverley, on the 23rd of May, 1888.

"In his father, the Rev. William Upton, of St. Albans, and in his grandfather, the Rev. James Upton, of Blackfriars, London, Mr. Upton had examples and monitors whose eminent piety and large usefulness as ministers of the Gospel in the Baptist denomination were a sacred memory and powerful inspiration. Bearing a name (William Carey) which was a witness to the interest felt in the work of Foreign Missions by those who were the first to influence his character and life—a name which must often have carried back his thoughts to the earliest trials and successes of modern missions—Mr. Upton was a warm friend of the Society throughout his ministerial career, and in many ways showed a practical concern for all that affected its welfare. In the East Riding of Yorkshire, where he laboured for the long period of thirty-four years, the cause of Missions had no more willing advocate, nor would it be easy to estimate the value of an advocacy so earnest, sympathetic, and persuasive.

"Mr. Upton was elected to a seat on the Committee of the Society in 1881, and, although residing at so great a distance from London, he attended the meetings of the Committee with exemplary regularity, and speedily became one of the Society's most trusted advisers. His qualities of mind and heart were of a kind to win universal esteem. His ripe experience and sound judgment, his ready sympathy and unfailing sweetness of disposition, inspired the fullest confidence of his brethren and secured their ever-growing



GREAT BELL AT THE TEMPLE OF DAIBUTSZ.

affection. The India and Ceylon Sub-Committee had the benefit of his counsels for several years, but perhaps it was as a member of the Candidates' Sub-Committee that his powers found their fittest scope; and when on the death of the Rev. J. P. Chown it was necessary to appoint a chairman of that committee, the judgment of his brethren was that in Mr. Upton they had one qualified in an unusual measure for the important and delicate duties of the position. After occupying the chair for twelve months, Mr. Upton had been re-elected, by the cordial vote of his colleagues, but a few days before the beginning of the illness which deprived the Society of a beloved and devoted supporter.

"The Committee beg to tender to the sorrowing widow the assurance of their deep and respectful sympathy, and of their prayer that in this time of trial she may have experience of all Divine consolations.

"And, while feeling that in such a loss as this they have been bereaved indeed, they would gratefully acknowledge the goodness of God which gave them as a fellow-labourer a friend whose presence carried brightness into every gathering, whose spirit was so genial, gentle, and devout, as to make fellowship with him a profit and a delight, whose decease is mourned with sincere grief, and whose memory will be cherished with affectionate regard."

First Fruits at Hsiao Tien Tzu, Shansi.

MY DEAR MR. BAYNES,—You will be glad to have the following brief account of our work in Shansi.

After the epidemic of typhus fever, which visited us in January and February, had passed away, I took my wife and little ones down to our out-station at Hsiao Tien Tzu for a two months' stay, and it was a great privilege we had, while there, to admit eleven men into the church by baptism.

Last Christmas we had some special meetings at Hsiao Tien Tzu, and at that time a good many took a more decided stand for Christ; some, who had been retaining their idols for family reasons, boldly rejecting them. It therefore seemed to me that I might venture to baptize those among the inquirers who had been learning the truth for more than a year, and who also, as far as I could tell, were soundly converted to God. Accordingly I started a baptismal class for some weeks, which was well attended, and at its close examined personally and specially those who were deemed ripe for baptism.

Baptism of Eleven Men.

As a result, I determined on baptizing eleven men. The eldest of them is seventy-three years of age, the youngest thirty-two years of age; the remainder are middle-aged or elderly men. Some of them are small farmers, others day-labourers, while one or two are fairly well-educated men. One man, named Li, habitually brings his little boys to

worship, and has taught his wife she must think of Jesus; he believes in family religion. Another man, named Tien, has been denounced and disowned by both his sons for giving up his idols. His answer to their action was an earnest application to be baptized. A third man, named Hei, an educated man, who is styled teacher, has been notorious for his bad deeds. The Sunday morning after the baptism, at the Lord's Supper, he broke down and wept. With him, "repentance" has indeed meant "a changed life." A day-labourer, named Wang, has attended services regularly for three years. He was so dull I quite despaired of ever teaching him anything; but his "testimony" just before his baptism was far more clear and decided than that of any of the others. Such are the men just baptized.

I decided, for many reasons, that the baptism should be a public one. Accordingly I hired a tent, and had it pitched on a suitable spot on the banks of the Fen River. On the morning of April 21st, we met together in our chapel at Hsiao Tien Tzu, where we had a quiet devout service, and at its close started for the river. What a glorious morning it was! everything just fresh and green, a bright sky above, with just sufficient clouds to keep off the fiercest rays of the sun, and the whole country side beautiful with the white and red blossoms of the peach and apricot trees. The river is only a little way from the town, and we enjoyed the walk, and so apparently did the numbers of people who had come out to see. When we got to the river bank we found a large crowd of several hundreds had assembled, but they were very orderly and well-disposed. I got on to a high bank and explained, to as many as I could make hear, the meaning of the act in which we were engaged, and asked them to be quiet and reverent, as this was a "religious ceremony." At the same time I earnestly pressed them to forsake their sins, and to find in the Lord Jesus pardon and cleansing. I must say nothing could have been more satisfactory than the way the people behaved all through.

After this I entered the tent, and, when we were all ready, we had a few moments' quiet and solemn prayer. With one of our evangelists I then descended into the river, and then, one by one, we baptized the believers into the faith of the Lord Jesus. Right and left the bank of the river was crowded with spectators, and it was a gloriously bold and open confession of the Lord Jesus that these men made before their fellow-countrymen.

FORMATION OF A CHRISTIAN CHURCH.

The next morning, Sunday, we united in the participation of the Lord's Supper, and organised the believers into a Christian church, every man promising to do his utmost amongst the men of his own village, and together accepting the spiritual care of the inquirers as yet unbaptized. This leaves me and my men largely free to evangelise other villages also. In another way we have also been much encouraged at Hsiao Tien Tzu, and that is by a work springing up amongst the women. My wife visited constantly among their homes, and Mrs. Turner, who paid us a short visit, also helped us a good deal. One dear old lady, of eighty-three years of age, a Mrs. Shih, has given up idols of her own accord, and my wife, after a great deal of trouble, succeeded in teaching her a short prayer. How delighted the dear old soul was when

she could repeat, "Heavenly Father, forgive me all my sins," to which she added, of her own accord, "and keep all my people." One Sunday this dear old lady came to worship, bringing with her the poorest woman in Hsiao Tien Tzu, and another woman who is a "witch," and gets a living by exorcising devils.

After that we started a regular Sunday service, that was fairly well attended by the women. These women will not sit on chairs, they like to squat on the brick beds, which are kept warm by a fire underneath. The only way to make them comfortable was to let them meet in one of our rooms, where we have a large brick bed, and here they would stay for two or three hours listening to the Gospel, and learning to sing and pray.

Their dirty clothes, and the crowding of many of them into a small room, made the atmosphere very close and unhealthy; indeed, after they had left, my wife and little ones would be quite feverish and poorly; but, unless one can get into close contact with them, it seems to be absolutely impossible to do them any good. One woman said to me, in answer to a question about her soul, "You do not understand, Teacher; we Chinese don't take any trouble about the soul." And that is perfectly true. So that if these people are to be saved, we shall have to make the first and most strenuous efforts.

Mr. Turner has very kindly been preaching at Hsiao Tien Tzu on Sundays when I could not go, and I have been most glad of his assistance, and also very thankful to get his opinion of the men there, as one is a little bit apt to be over sanguine with regard to one's own work.

You will also be glad to hear tha dear old Mr. Hu, whom Mr. Turner baptized at Hsin Chow, has returned to his own home, rented a shop in a little town near there *at his own expense*, and is working hard to win souls. He is not drawing a penny from the Mission. I hope to send more news about him soon.

And now, in closing, let me ask once more for believing prayer, such prayer that not only asks for, but obtains the blessing. Will our dear friends, who read the HERALD, remember there are *millions of unsaved souls in Shansi*, and pray accordingly?

Believe me, dear Mr. Baynes,

Yours very cordially,

ARTHUR SOWERBY.

A. H. Baynes, Esq.

A Welcome Gift.

DURING the past month we received the welcome and timely gift of **ONE THOUSAND POUNDS** from "A Warm Friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to Missionary Societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich."

This generous donor desires especially to call attention to the fact that a tenth of all legacies is lost to the funds of the Mission owing to legacy duty. "Will not," he writes, "rich men think of the great advantage of giving to the *Society in their lifetime* and NOW?"

The Committee also thank the following friends for their generous contributions: T. T. R., £60; G. W. R., £20 12s. 6d.; A Friend, £20; N. M. Moria, £10; and Mr. J. T. G. Dodd, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to August 15th:—Parcels of magazines, &c., from Mrs. W. Johnson, Southport, and Mr. Thomas Clements, Sleaford; a parcel of books from Mrs. Spurgeon, for Rev. R. Spurgeon, Madaripore; a parcel of clothing from Bristo Place Missionary Working Party, Edinburgh, per Miss Jackson, for Mrs. Lewis, Congo; a parcel containing Garibaldi jackets from a Friend, for India; a case containing clothing and fancy articles from Willmott Street Sunday-school, Manchester, per Miss S. Chidlaw, for Rev. S. Silvey, Congo; a number of coats from Ladies' Missionary Society, Brunswick Road Baptist Church, Gloucester, for Congo boys; a parcel of clothing, from Carey Chapel Sunday-school Sewing-class, Tondu, per Miss R. Jenkins, for Mrs. Grenfell, Congo; a photograph from Brown Street School Bible-class, Salisbury, per Mr. W. H. Noise, for Rev. R. W. Hay, Dacca; a rug and scrap-books, from Mrs. Hunt, Southampton, for Rev. H. K. Moolenaar, Congo; two parcels of books, from Mr. E. W. Stibbs, for the Congo Mission; and a parcel of clothing from the Pembroke Chapel Young Ladies' Missionary Sewing Meeting, for Mrs. Grenfell. Miss Cassie Silvey sends the following list of articles received by her previous to her leaving England, and the Committee join with her in thanking the friends mentioned for their gifts:—From an Unknown Friend in Manchester: "Letters of Gordon," for Stanley Pool Library, pictures for the school at Stanley Pool, also five bundles of leaflets for giving away on the voyage; 120 garments from Miss Hadfield's Bible-class, Rusholme Road, Manchester; 111 garments from Miss Mary Browne's Bible-class, Heaton Mersey; some from the Baptist Sunday-school, Mossley, Yorkshire; and a box of seeds from R. Sutton, Esq., Reading.

Memorials of Joseph Tritton.

THE above volume, "containing Poems and Addresses" by our late beloved Treasurer, "with Introductory Notice and Portrait," may be obtained by application to the Mission House. It is published and sold for the benefit of the Society, the price being two shillings, or by post two shillings and threepence. In our last issue of the HERALD we were able to give an admirable review of these choice "Memorials" from the pen of our venerable friend, Rev. Dr. Trestrail.

Contributions

From June 1st to August 12th, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

A Friend, Reading, for *Congo*	0	10	0
Allen, Mrs, Finchley-road	4	0	0
Archer, Rev W. E.	1	1	0
Booth, Rev S. H., D.D.	5	0	0
Barnaby, Mr J. W. (half-year)	0	10	6
Carlill, Miss	1	1	0
Christian, Miss J., Edgbaston	1	0	0
Dodd, Mr J. T. G., for *Congo*	10	0	0
Evans, Mrs J. L.	1	0	0
Evans, Mrs, Cardiff, for *Congo*	1	0	0
Fergus, Mr R.	5	0	0
Gale, Misses	2	2	0
Hardy, Mr L. C.	0	10	0
Hooper, Mrs T.	2	0	0
"Increased Subscription"	0	10	6
Jarrett, Mr A. J.	0	12	0
Jones, Mr W.	5	0	0
Kemp, Mrs., for *Congo*	50	0	0
Killingworth, Mr.	1	0	0
Do., for *Congo*	1	0	0
Marnham, Mr J. (quarterly), for *support of Congo missionary*	75	0	0
Merricks, Mr G. M.	1	1	0
Do., for *Congo*	0	10	0
Parris, Mrs.	0	10	6
Rough, Mr G., Dundee, for *Congo*	5	0	0
Scott, Mr W., Dundee	2	0	0
Short, Miss E., Minehead	0	10	0
Do., for *Congo*	0	10	0
Slater, Mr W.	0	10	6
Solwyns, Baroness, for *Congo*	10	0	0
Tanswell, Rev G. B., and Friend	0	12	6
Upton, Miss, for *Congo*	0	10	0
Wales, Mr G. E.	1	1	0
Williams, Mrs, Newport, Mon., for *Palestine*	1	0	0
Wright, Mr J. W.	3	0	0
Under 10s.	0	12	6
Do., for *Congo*	0	7	6

For Palestine.

Collected by Mrs. A. Pearce Gould.

Bowser, Mrs	1	1	0
Chick, Mr S.	1	1	0
Davis, Miss	0	10	6
Graham, Miss	0	10	0
Gurney, Mrs J.	1	1	0
Peto, Lady	3	3	0
Rawlings, Mr E.	2	2	0
Waller, Dr. W.	1	1	0

DONATIONS.

A Friend	5	0	0
Do., for *W & O*	5	0	0
A Friend	15	0	0
Do., for *W & O*	5	0	0
Anonymous, for *Congo*	5	0	0
"Anons. Missionary Box"	3	17	6
A Reader of *Word and Work*, for *Mr Potter's work, Agra*	1	0	0
Barber, Mr Arthur, per Rev C. H. Spurgeon	1	1	0
Barber, Mrs M., Rhyl, for *Congo*	0	10	0
Beardon, Miss, Kingsteignton (box)	0	10	0
Bettinson, Mr, Hitchin	7	0	0
Bible Translation Soc., for *T*	300	0	0
"Box 25, N. G."	0	14	0
Butcher, Miss, Blackheath	1	0	0
C. B., Bristol	1	0	0
Children's Medical Missionary Soc., per Miss A. R. Butler, for *Mrs Wall's Medical Mission work, Rome*	5	0	0
Daintree, Miss, for *Miss Butcher's outfit*	1	0	0
Ebenezer	1	1	0
"Ecarg"	1	10	0
Edmonstone, the late Mr G.	50	0	0
"E. H., in loving memory," for *Congo*	25	0	0
E. Y. H.	0	10	0
Fairey, Miss, Norwich, for *Congo*	1	0	0
Gale, Misses	1	1	0
Garside, Mrs, Bournemouth	5	0	0
G. W. R.	20	12	6
"Hope"	0	10	0
Is Jesus King? (Matt. vi. 33) for *Congo*	1	1	0
J. J.	5	0	0
J. W.	1	0	0
Leonard, Mr J. H.	5	0	0
McEwan, Mrs L. B.	0	15	0
M. E., for *China*	2	10	0
Do., for *Congo*	2	10	0
"Myshari"	12	10	0
Neve, Miss, collected by	14	12	6
Nicoll, Mrs W., for *Bibles for India*	1	0	0
One who loves the work, for *Congo*	0	10	0
"Peace," Cheddar, for *Congo*	0	10	6
Pewtress, Miss, for "*In Memoriam Fund*"	27	0	0
Pottenger, Mrs, for *Mr R. Spurgeon's work*	5	0	0
R. K., Glasgow, for *Congo*	1	0	0
R. R.	100	0	0
Sale of Jewellery	7	13	0
S. C., Barrow-in-Furness	0	10	0
Selby, Miss F. B., for *Comillah Buildings*	0	10	0
S. H., 77	5	0	0
Stamps	3	0	0
Stonelake, Mr H., jun.	1	17	0
Sturge, the late Mr G. (ninth half-yearly instalment of donation)	100	0	0
Sunday Mornings, for *Congo*	1	8	6
Thankoffering, Leicester	0	10	0
"T. T. R."	60	0	0
Two Friends	1	15	0
Wates, Mr Jos.	10	0	0
West, Mrs, Clifton	20	0	0
Whittall, Mrs, Painscastle, for *Congo*	0	10	0
Williams, Mr J. E., Bradford, for *Africa*	1	0	0
Wood, Mr H., for *Mr Hay's Sch., Dacca*	5	0	0
Wright, Mrs J. W.	2	0	0
W. W.	10	0	0
Y. M., Moria, Thankoffering	10	0	0
Y. Z. (box), for *Congo*	0	15	0
Under 10s.	1	11	3
Do., for *Congo*	1	8	6

LEGACIES.

Ferris, the late Miss E., of —, for *W & O*, per Messrs Mote & Son	20	0	0
Ivory, the late Mr John, legacy and interest	922	9	6
Smith, the late Mrs Sarah, of Aberdeen, per Mr A. C. Barker	4	15	5
Wilson, the late Mr Jos., Clifford, near Sheffield	3,000	0	0

LONDON AND MIDDLESEX.

Acton	7	2	4
Alperton	1	1	0
Bermondsey, Drummond-road	5	10	0
Do., Haddon Hall, per Y.M.M.A., for *Barisal School*	2	0	0
Do., Banyard-road, per Y. M. M. A., for *China School*	2	10	6
Bloomsbury Chapel	60	5	10
Do., for *Mr. H. Thomas' Chapranti School*	5	0	0
Do., Sunday-school, for *Misses Butcher and Silvey*	5	0	0
Bow	4	12	5
Do., Sunday-school	10	19	2

Brixton Hill, New Park-road Ch.	5	5	10
Do., Kenyon Chapel Sunday-school	7	18	2
Camberwell, Denmark-place Ch.	6	0	1
Do., Juv., for *N P, Barisal*	10	0	0
Do., Cottage-green	4	4	0
Do., Mansion House Chapel	0	12	0
Child's Hill	1	14	2
Chiswick Sunday-sch.	0	17	6
Dalston Junction, Sun.-sch.	10	0	0
Deptford, Midway-place Sunday-school, per Y.M.M.A.	1	2	10
Ealing Dean Sunday-sch., for *China*	5	0	0
Do., for *Congo*	5	0	0
East London Tabernacle.	24	9	7
Enfield	14	14	3
Do., for *support of Congo boy*	1	5	0
Hackney, Mare-street (on account)	30	0	0
Hammersmith, West End Chapel	7	10	11
Hampstead	50	0	0
Do., Juv., for *support of Congo boys at Wathen Station*	8	16	0
Harrow Sunday-school, for *N P, India*	2	17	4
Highgate-road Y.M.B.C., for *Congo*	1	18	8
Do., S.R.U., for *Africa*	0	6	6
Hounslow, Providence Chapel	3	4	4
Islington, Cross street Sunday-school	8	5	1
Do., Salter's Hall Ch. Sun.-sch., for *Central School, Backergunge*	5	0	0
Do., do., for *Congo*	1	1	0
John-street Chapel	8	8	6
Kensington, Hornton-st.	2	11	6
Kilburn, Canterbury-rd. Sun.-sch., for *Congo*	5	1	3
Kingsgate-street	1	16	0
Mansfield-st. Sun.-sch.	3	0	0
Metropolitan Tabernacle Sunday-sch., for *Mr Weeks, Congo*	6	5	0
North Finchley	22	7	4
Peckham, James'-grove Sunday-school	7	14	0
Do., Norfolk-street, Y.M.B.C.	0	14	0
Do., do., Sunday-sch.	2	11	0
Regent-street Sunday-school, Lambeth, for *Barisal School*	3	0	0
South London Tabernacle	3	5	0
Do., Sunday-school	3	4	6
Stoke Newington, Devonshire-square Ch.	2	10	0
Stratford-grove	2	6	7
United Green-lanes Band	0	10	4
Upper Holloway	44	18	0
Do., for *China*	0	4	0
Do., for *Japan*	0	3	0
Do., Y.M.C.M.	0	10	9
Do., do., for *Congo*	7	10	0
Vernon Ch. Sunday-sch.	15	0	0
Walworth-road Chapel.	6	17	8
Wandsworth, East Hill	1	17	4
Westminster, Romney-street Sunday-sch.	1	4	9
Do., for *support of boy at San Salvador*	5	0	0
Wheatsheaf Hall, South Lambeth, Sun.-sch.	0	15	0
Willesden Green Sun.-school	1	1	10
Woodberry Down	6	5	0
Wood Green, for *support of two Congo boys under Mr Lewis, San Salvador*	4	16	3

BEDFORDSHIRE.

Luton, Park-street	10	0	0

BERKSHIRE.

Maidenhead	1	8	8
Do., Boyn Hill	0	10	6

BUCKINGHAMSHIRE.

Amersham, Lower Ch.	9	6	0
Do., Sunday-school	6	14	0
Chesham, for *China*	1	0	0
Do., for *Congo*	1	0	0
High Wycombe	1	0	7
Princes Risborough Free Ch.	5	6	10
Do., for *Intally*	0	9	3
Quainton, for *Congo*	3	0	0
Stony Stratford	15	13	5

CAMBRIDGESHIRE.

Cambridge, St Andrew's-street	5	0	0
Do., Sunday-sch., for "*Cambridge School*" *Agra*	8	10	0
Cambs (on account), per W. G. Foster, treasurer	64	12	3
Waterbeach	2	14	0

CHESHIRE.

Altrincham	1	7	7
Do., for *outfit of Misses Butcher and Silvey*	4	16	7
Birkenhead, Jackson-st.	1	9	2
Bowden, Hale-road Sunday-school	1	7	0
Chester, Grosvenor Park Sunday-school	4	0	0
Do., Welsh Chapel	0	11	9

CORNWALL.

St. Austell	1	6	1

CUMBERLAND.

Maryport	2	11	6

DEVONSHIRE.

Exeter, South-street	1	13	9
Plymouth, George-st.	20	0	
Do., Sunday-school	0	17	

DURHAM.

Consett, for *W & O*	0	10	
Do., for *N P*	0	5	6
Darlington	0	10	0
Monkwearmouth, Enon Ch. Juv.	0	7	0
Stockton-on-Tees, Wellington street	5	0	0
Wolsingham	0	16	0

ESSEX.

Clacton-on-Sea (moiety)	2	10	0
Romford (on account)	16	0	0
Saffron Walden	5	0	0
Theydon Bois	1	3	6
Woodford, George-lane Sunday-school	2	17	6

HAMPSHIRE.

Southampton, East-st. Sunday-sch., for *N P, Dinapore*	3	0	0
Westbourne	4	0	0
Do., for *Congo*	4	0	0

ISLE OF WIGHT.

Newport	9	18	9

HEREFORDSHIRE.

Ross	8	0	0
Do., for *W & O*	1	0	0

HERTFORDSHIRE.

Hemel Hempstead	5	6	6
Rickmansworth	14	6	6
St. Albans, for *support of Congo boy*	2	10	0
Tring, New Mill	5	13	9

KENT.

Beckenham, Elm-road	2	0	0
Bexley Heath Old Bap. Ch. Sunday-school	1	0	0
Canterbury Sun.-sch.	3	3	7
Catford Hill	2	0	0
Do., for *W & O*	3	14	4
Erith	13	6	9
Faversham	6	0	0
Forest Hill, Sydenham Chapel	2	4	6
Lee	0	10	6
Loose	0	5	0
Shooter's Hill-road	3	16	7
Sittingbourne	20	9	1
Do., for *W & O*	2	1	0

LANCASHIRE.

Accrington, Cannon-st.	30	0	0
Blackburn, Montague-street, for *W & O* ...	1	15	6
Briercliffe, Hillklane ...	4	0	0
Doals	2	0	0
Liverpool	0	7	0
Do., Myrtle-street ...	50	0	0
Do., Richmond Ch....	2	5	1
Do., Soho-street	14	1	1
Do., do., Sunday-sch.	4	5	7
Oswaldtwistle, New-lane	4	13	8
Preston, Fishergate-st. Sunday-school	0	10	0
Southport Sunday-sch..	2	14	2
Waterfoot, Bethel	3	2	3

LEICESTERSHIRE.

Leicester, Belvoir-st. ...	4	10	7
Do., Sunday-school, for *Congo*	15	0	0
Do., Aylestone	0	10	6

NORFOLK.

Cossey	2	2	6
Gorleston	3	0	0
Neatishead...	3	5	6
Necton.....	1	15	6
Norwich, moiety, united collections	47	15	11
Stalham	13	5	6
Swaffham	20	0	0
Worstead	26	15	9
Yarmouth, Park Ch. ...	15	3	6
Do., Ormesby	1	6	6
Do., Martham	3	2	0
Do., do., for *W & O*..	0	5	0

NORTHAMPTONSHIRE.

Aldwinkle Sun.-sch. ...	0	14	6
Blisworth	21	2	3
Do., for *China*	0	10	0
Do., for *Congo*	7	10	0
Clipstone.....	23	12	3
Ecton	2	5	0
Do., for *W & O*	0	5	0
Guilsborough	1	6	0
Hackleton	13	2	8
Do., for *W & O*	0	10	0
Harpole	6	4	4
Do., for *W & O*.....	1	0	0
Lower Heyford.....	2	18	8
Milton, for *W & O*	0	14	3
Moulton and Pitsford..	10	9	0
Northampton, College-street	165	17	6
Do., for *W & O*	10	10	0
Do., for *Congo*	3	0	0
Do., Sunday-schools and Branches	52	2	9
Kingsthorpe	6	7	0
Roade	2	6	6
Stanwick	1	4	4
West Haddon	5	0	2
	338	12	2
Less district expenses	3	15	2
	334	17	0

NORTHUMBERLAND.

Newcastle, Rye Hill ...	1	11	7
Do., Sunday-school ..	1	15	11
Do., Scotswood-road	1	6	7

NOTTINGHAMSHIRE.

Carlton-le-Moorland ...	1	0	0
Collingham	0	10	10
Nottingham, Derby-rd., Juvenile	7	12	4
Do., Bentinck-road, Juvenile	2	3	6

OXFORDSHIRE.

Chadlington	0	6	0
Hook Norton.....	0	17	9

SHROPSHIRE.

Lords Hill	1	0	0
Shrewsbury, Claremont Chapel	6	8	3
Snailbeach, Sunday-sch.	0	10	0

STAFFORDSHIRE.

Bilston, Wood-street ...	5	8	1
Hanley, New-street, for *W & O*	0	15	0
Stoke-on-Trent, for *support of boy under Mr Grenfell*	5	0	0

SUFFOLK.

Beccles	3	12	4
Sudbourne	1	19	5

SURREY.

Balham, Ramsden-road	10	1	3
Esher	3	13	3
New Malden	3	0	6
Do., Sunday-school ...	7	0	0
Norwood, Gipsy-road .	8	14	6
Penge, Sunday-school	3	1	0
Do., for *support of Congo boy*	1	5	0
Redhill	7	14	6
South Norwood	35	0	0
Sutton, Sunday-school, for *N P, Delhi* ...	1	0	11
Thornton Heath, Beulah Sunday-school	6	3	6
West Norwood, Chatsworth-road Sun.-sch.	6	13	11

SUSSEX.

Brighton, Bond-street..	3	0	0

WARWICKSHIRE.

Birmingham, Y.M.B.M.S., per Mr Cauldwell, for *Bishtopore Sch*	38	0	0
Do., do., for *support of youths at Serampore*	24	0	0
Rugby, Sunday-school..	1	0	0

WILTSHIRE.

Bratton	11	17	9

WORCESTERSHIRE.

Evesham Sunday-school	2	3	5
Worcester, for *Congo*...	0	12	0

YORKSHIRE.

Harrowgate, Juv., for *Congo*	3	12	10
Leeds, East Parade	22	10	8
Lindley Oakes	3	3	11
Do., Sunday-school...	1	4	0
Middlesborough, Newport-road Sun.-sch ...	4	2	1
Rawdon College	1	10	0
Rawdon Sunday-sch. ...	1	10	0
Salterforth.....	0	14	0

NORTH WALES.

DENBIGHSHIRE.

Brymbo	1	10	0
Glynceiriog, for *N P* ...	0	18	10
Llanerchrugog, Welsh Ch.....	1	0	0

CARMARTHENSHIRE.

Ammanford, Ebenezer.	1	13	9

GLAMORGANSHIRE.

Cardiff, Long Cross.....	12	2	6
Do., Canton, Hope Ch. Sunday-sch.....	5	9	1
Dowlais, Hebron	4	3	2
Glais Sunday-sch.....	0	6	0
Merthyr, Morlais Ch. Sch.	2	15	0

MONMOUTHSHIRE.

Abercarn, United Coll.	1	14	7
Abergavenny, Priory Gospel Hall, for *Congo*	0	3	0
Abertillery united Colls.	1	2	10
Chepstow	0	10	6

Llantrisant	0	5	0
Llanvihangel, Crucorney	0	6	0
Newbridge, Eng. Ch.	5	6	10
Do., for *Congo*	5	5	0

RADNORSHIRE.

Cascob	1	15	6
Gladestry	2	14	6

SCOTLAND.

Cambuslang Sun.-sch.	1	16	0
Crieff, for *India*	1	0	0
Edinburgh, Bristo-place, for *Congo*	0	16	0
Glasgow, Adelaide-place	24	0	0
Do., John-street	7	0	0
Do., Queen's Park Sunday-sch.	7	18	9
Kirkcaldy, Whytes' Causeway	1	17	2
Do., for *support of Congo boy*	1	5	0

Leith	0	17	0
Lochee	4	5	

IRELAND.

Dublin, Harcourt-st.	12	6	6
Grange Corner	2	17	11
Do., for *N P*	3	3	10
Randalstown, for *China*	0	8	0

CHANNEL ISLANDS.

Guernsey, St. Martin	0	4	0

FOREIGN.

FRANCE.

Croix pres Roubaix, Sunday-school	3	0	0

TASMANIA.

Launceston.

Mr Davis Kerr, for *India*	0	19	0
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0

WEST INDIES.

Jamaica B.M.S., for *Africa*	100	0	0
Trinidad, Port of Spain Sun.-sch., for *Congo*	10	0	0

CORRECTION.

AUGUST HERALD—DONATION.

"Mathias, Mrs. Amelia, in memory of the late Miss Merricks" £67 10 0

Should be "The late Miss Merrick, per Mrs. D. Mathias."

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

BANANA—MOUTH OF THE CONGO.—(*From a Photograph.*)—*See page* 380.

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Our Present Financial Position.

WE desire to call the special attention of our readers to the following figures, comparing the financial position of the Mission for the four months of the current year, ending the 31st of August, with that of the corresponding four months of 1887.

From this comparison it will be seen that while the gross receipts of the Mission exhibit an increase of **£1,042**, the expenditure has increased by **£1,710**, showing that the increase of expenditure has been **£668** in excess of the increase in receipts.

This fact becomes the more grave when it is remembered that the expenditure of last year was more than **£5,000** in excess of the ordinary income, and that, therefore, to establish an equilibrium between expenditure and receipts for the current year upon the basis of last year's expenditure only, an increase in receipts of at least **£5,000** per annum is absolutely necessary.

Comparison of Four Months ending 31st August, 1888, with Same Period of 1887.

Gross Receipts.		*Gross Expenditure.*	
1888	£10,310 0 0	1888	£28,611 0 0
1887	9,268 0 0	1887	26,901 0 0
Increase.....	£1,042 0 0	Increase.....	£1,710 0 0

The Congo Mission.

DEATH OF THE REV. MICHAEL RICHARDS, OF LUKOLELA, UPPER CONGO RIVER.

WITH feelings of deepest sorrow we report the receipt of a telegram, dated Saint Paul Loanda, August 28th, conveying the sad intelligence of the death of Mr. Michael Richards, of Lukolela, on the Upper Congo River.

In a letter addressed to the Secretary, and dated "Lukolela, May 19th," Mr. Richards wrote:—

"'My health has always been good, and I much like Africa, fevers being unknown to me lately; eighteen months having gone by, and I had no fever; still it may be unwise to stay in Congo too long for one's first term.'

"Writing in the same month, Mr. Grenfell reported that, after visiting Lukolela, he had arrived at the conviction that Mr. Richards should take his first furlough to England at once; and, under date of June 21st from Stanley Pool, Mr. Grenfell further writes:—'We can indeed but ill spare Brother Richards just now, but in the face of indications I had I could not but make arrangements for his relief. I have arranged with Mr. Silvey to take his place, and set free Mr. Richards at once.' On the 26th June, Mr. Grenfell reports the arrival of Mr. Richards at Stanley Pool on his way down river for embarkation for England; and on a postcard from Mr. Richards himself to Mr. Bailey, a friend at Forest Gate, dated Stanley Pool, June 26th, he writes:—'I have arrived here from Lukolela *en route* for home. Expect me about September.'"

The information that has reached us is, as yet, very imperfect, and we await further details with anxiety. It is, however, perfectly clear that Mr. Richards reached Underhill Station, on his journey to the coast for embarkation to England, *in good health*, for Miss Silvey, writing from Underhill Station, under date of August 12th, says:—

"We left Boma on the 31st of July, about half-past seven o'clock in the morning, and reached Underhill about one o'clock. Mr. Bentley, Mr. Michael Richards, and Mr. Pinnock were waiting on the shore to welcome us.

"All our friends at Underhill were well, and we heard that the health of all our missionaries was good.

"For the last ten days Mr. Michael Richards has very kindly been giving us lessons in the language of the Upper Congo; he has copied out for us quite a large number of words which, he thinks, will be useful to us, so we hope to make good use of our waiting time here, learning something of the language of the up-river people before we settle at our new station."

Soon after this Mr. Richards went down to Banana, at the mouth of the Congo, in company with Mr. R. H. Carson Graham, and Mr. and Mrs. Moolenaar; Mr. Graham, and Mrs. Moolenaar and infant, intending to voyage to England in company with Mr. Richards.

It appears that it was after his arrival at Banana that Mr. Richards was attacked with fever.

Writing from the "Congo Hotel, Banana," under date of "August 16th," Mr. Moolenaar says to Mr. Baynes:—

"I am here at Banana for the purpose of seeing my wife and little son off to England by the Portuguese mail, which leaves Banana to-morrow.

* * * * *

"I am very sorry to say that Mr. Michael Richards is now in bed, where he has been for two days past with bad hæmaturic fever. He is being constantly attended by the doctor connected with the Dutch Trading House. This morning he is very bad.

"The doctor does not think it wise to remove him in his present condition, so he will have to remain here and go home by the *Afrikan* (the steamer of the Dutch House) instead of the Portuguese mail leaving to-morrow."

The only further tidings are conveyed by the sad telegram announcing his death.

So, in the mysterious Providence of God, has been taken away from us one of the most devoted, trustful, and hopeful of our Congo brethren, just as he had reached the shores of Africa on his homeward journey.

Beloved and trusted by all his brethren and colleagues on the field, his brave self-sacrificing life and labours at Lukolela have laid abiding foundations in the hearts and affections of the savage peoples and tribes of that far-distant district, foundations which will render all future work more easy and successful, and prepare the way for greatly enlarged and wider efforts.

We are well assured that all our readers and friends will deeply sympathise with the grief-stricken parents and bereaved family. We most affectionately commend them to the tender comfort and grace of the compassionate Saviour, and to the prayers and sympathy of the churches.

APPEAL FOR IMMEDIATE REINFORCEMENTS.

Four New Missionaries are immediately needed to fill up present Vacancies in the Congo Mission Staff.

At the last meeting of the Mission Committee it was resolved that, in view of the great urgency of this need, an immediate appeal for reinforcements should be made through the pages of the Missionary Herald for the current month.

The Rev. George Grenfell, writing by the last Congo mail from Stanley Pool, says:—

"If the Society has decided to call the flag back instead of bringing the men up to the flag, then the sooner you sound the recall and begin to reorganise the better. We cannot continue as we are; it is either *advance or retreat*; but if it is retreat, you must not count upon me. Let me speak out clearly; *I will be no party to it*, and you will have to reckon without me.

"I might plead with the churches at home that, for the sake of our Great Head, for the sake of the terribly sin-stricken and sore 'heart of Africa,' that out of love for and regard to the memory of our dear Comber who died so heroically just a year ago, that by the sacred memories of our brethren gone home, that for each and all of these reasons, they should keep their pledges. But my heart is hot within me, and I feel I cannot plead more. If love and duty, hallowed memories, and sacred promises are nothing, nothing that I can ever write or say will avail to move."

In a further letter Mr. Grenfell writes:—

"The news that Mr. Oram is on his way out is a real relief. I felt better as soon as I heard it, for it was proof practical that friends at home did really appreciate the urgent need of speedy reinforcement. Our prospects were never so bright as now; but, alas! our force is so reduced. I pray you, my dear Mr. Baynes, appeal to young men at home to come out and take a part in this glorious enterprise. What is needed is a 'CONGO CAMPAIGN' amongst the churches, to remind them of the vast privileges of their present position, and also of the solemn responsibilities that rest upon them for the fulfilment of the deliberate pledges given to establish up-river stations at the earliest practicable date, so that the glorious Gospel of the blessed God may be preached to the dark and degraded millions of the interior of Africa."

In a recent letter from the late Mr. Michael Richards, he wrote to Mr. Baynes:—

"The Congo Mission is, indeed, a grand enterprise. I feel day by day increasingly grateful to my Heavenly Father for permitting me the high privilege of working in it. My great surprise is that hundreds of Christian young men at home don't long to engage in it. Could they only realise my joy in the work for a single day, I am confident there would be no lack of volunteers for this Mission. Your only difficulty would be how to get the means to send out and support them.

"What are worldly position, wealth, ambition, compared with the joy of taking the lamp of life into regions of utter darkness and death? Oh, that suitable young men at home would fully realise this!"

The Committee make this appeal for four brethren for the Congo in the confident conviction that the Master Himself will touch the hearts and lead the footsteps of devoted, earnest, well-equipped, and God-sent labourers. "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth labourers into His harvest."

CHEERING TIDINGS.

The Rev. Thomas Lewis sends the following cheering report from San Salvador:—

"My dear Mr. Baynes,—I am happy to be able to send you again by this mail a cheering account of our work at this station. The Lord has, indeed, been with us, and has filled our hearts with gladness and encouragement. It was our privilege last week to baptize five more converts on the profession of their faith in the Son of God. Four of them are wives of the King of San Salvador, and the other is a young lad (Matata by name) in our school. There are many more eagerly inquiring after the way of salvation, and we are not without hope that several of them are really following Jesus; but we make it our rule not to admit any into fellowship with us before satisfying ourselves as to their sincerity and manner of life.

"The little church—now numbering seventeen members—is progressing very satisfactorily. Now that the rainy season is over, the male members are able to visit the neighbouring towns on Sunday mornings, and to tell their fellow-countrymen of the love of God and the way of salvation in Christ Jesus. They are very well received, and the people listen gladly to them. I am fully convinced that Africa will never be won for Christ before we can succeed in getting her own children to take an *active* interest in the work, and do mission work on their own account.

"You will be glad to know that the church has also chosen one of its members to do evangelistic work in the towns. I told you a few months ago that a collection is taken at the services on every Lord's-day. When the question arose as to what should be done with the money, we suggested that they should choose one of their number and support him as an evangelist. To this they unanimously agreed, and pledged themselves to support him by their freewill offerings. They afterwards elected Kivitidi to this post, and he has accepted the appointment. He has been trained in our Mission, and well known to many friends of the Mission as Mr. Hartland's personal boy. He is now about nineteen or twenty years of age, and very well qualified for the work he has undertaken. Last week I made a tour with him through the most important towns south and east of San Salvador, and made arrangements with the chiefs for Kivitidi to visit them every week, and tell the people more about the Good News. We had a very hearty welcome everywhere, and they all expressed themselves very pleased with our proposals. I was away from here four days, and returned greatly refreshed and encouraged. This week we hope to meet for special prayer, and send him away as a 'messenger of the church.' May I ask you and all the friends of our Congo Mission to pray for a special blessing on the work of this our native evangelist, and that he may realise much of the Master's presence in his labours?

"Our health continues to be very good at this station. My health has never been better, and my wife also has splendid health."

Mr. Arthur D. Slade, writing from Wathen (Ngombe) Station, says:—

"I am glad to say I am enjoying splendid health again, and have felt fit for anything the last month. This is a great blessing, for, from my experience at Tunduwa, the question of health was not a reassuring one. But upon this breezy

plateau, with a glorious range of vision for nearly twenty miles in every direction, a man can breathe, and feel as if there were some vitality in nature as well as in himself. If you but take precautions against the keen cold winds that usually prevail at the return of each day and last for a few hours only, I think you may be as well here as at home. You would scarcely think it possible, perhaps, that in a latitude only 5° south of the Equator, the thermometer would not register more than 75° in the shade at any time of the day. Yet such has been the case during the whole of the six weeks I have been at this station. There are many hopeful signs around us that the influence of the preached Gospel is making itself felt in the lives of the people. Nor have the brethren whose untimely deaths we mourned last year, and do mourn still, spent their lives for nought. We at Wathen are only beginning to realise the great, almost irreparable, loss we sustained by the loss of Thomas Comber. His genial hearty manner with the natives, always making himself at home with them in their houses or by their camp-fires, gave him a hold upon them which it is not easy for every man to acquire. I frequently hear him spoken of with true affection, and it will be a long time before his memory dies in the hearts of those who loved him but little less than we ourselves. That God should call home such men as he, when the realisation of their long-cherished hopes and constant prayers were so near, is to me incomprehensible. It is for us, however, not to question His decrees, but to accept them in the spirit of true resignation, and to say, with a complete surrender of our own will, 'God knoweth best.'

"We are doing what we can to carry on the good work begun here, but are much hampered and hindered by station work. I go to Kimbanda every Sunday morning, and to Kindinga or elsewhere in the afternoon, Mr. Davies taking some other direction, though in the afternoon we frequently go together. My speaking is conducted through Malevo, who is the best interpreter I have met with. I am glad to say my work in this direction is becoming increasingly interesting. At Kimbanda I am giving them a 'course' of sermons, if you can call them such, on the Pentateuch, from the story of the creation onwards, and they give a very attentive ear to what is said. My plan has been to get Malevo to come to my room the previous evening, and in half-an-hour or so to go over with him what you wish to say; he thus gets a thorough knowledge of the points you wish to lay especial emphasis upon, and next day you have only to remind him of the heads of the discourse, and much time is saved. I have found him to enter into the theme with far greater zest in consequence of this preparation; and one Sunday his description of the destruction of Pharaoh's army in the Red Sea was evidently so realistic that I could not help smiling to notice the intense interest the speaker commanded, and the unconscious movement of the hands of some of his hearers as they imitated the return of the overwhelming waters upon the struggling host.

"Yesterday, too, we had a good service—subject, the Ten Commandments; the chief, who is always present, and shows an intelligent appreciation of the services, saying at the close: 'Your words are good and true, and I will make my men hear them when you are gone.' The last remark was made because he himself had gone round the town upon our arrival to get a congregation together, and only some thirty came. But the interest displayed is exceedingly encouraging to me."

We are thankful to report the safe arrival in England of Mrs. Moolenaar and infant, and Mr. R. H. Carson Graham, the former from Underhill Station, and the latter from San Salvador.

Mr. Graham is somewhat improved in health by the voyage home, but by medical order he will have to take a season of absolute and entire rest, with a view to his complete restoration.

Mr. F. R. Oram will be associated with Mr. Holman Bentley at Ngombe Station. He writes:—

"We (self and the Misses Butcher, Silvey, and Phillips) landed at Banana on Saturday afternoon, June 28th, and were exceedingly delighted to be met by Mr. Graham.

"The Congo State steamer, *Prince Baudoin*, started up river at 7 a.m. next day We accordingly joined her, and spent our first Sunday on the water of this wonderful Congo River.

"I was thankful, indeed, to see my dear friend Mr. Bentley at Underhill. This was a most unexpected pleasure. I start off with him for Wathen Station on Tuesday next, August 7th. I expect the Misses Edith Butcher and Cassie Silvey will follow us up country a little later on."

Mr. Harrison has left Ngombe for Lukolela, and will for the present be associated there with Mr. Darby, Mr. Silvey returning to Stanley Pool.

Mr. Philip Davies, B.A., of Ngombe, is probably on his voyage to England. He writes (July 28th):—

"I am only waiting for the return of Mr. Bentley (who has been down river to San Salvador) to start away for home. I am run down in point of strength and energy, otherwise well; but I have evidently got into that state when a man ought to go home for a change."

We are thankful to report the completion and publication of the "Congo Hymn Book," copies having been received by the last Congo mail.

The Last Letter written by Mr. Michael Richards from Lukolela.

"Lukolela Station,

"June 10th, 1888.

"MY DEAR MR. BAYNES, — Enclosed please find a photograph of Ndombi, a good friend to us, who is now going through the ceremony of being made chief of Mokandayeka division.

"On Sunday, the 3rd, I went into the town, hoping to speak to the many people who had gathered together to witness the ceremony. But I could only sit and watch the proceedings, it being feast day, and the people preparing for the morning's dance.

"On a mat were three guitars, bundles of native iron (cymbals), and

a drum; near by stood a drum nearly 10 ft. high; this was reached by a ladder.

"Ndombi was sitting, clothed in his dress of leaves, and painted in many colours; in one hand an elephant's tail, in the other the sceptre — a stick with a parrot's feather on the end. The chief was surrounded with

fetishes; one special one in a large pot his wife was careful I did not upset. Several lads dressed in skins were manœuvring about, evidently to keep off evil spirits.

"'Wo! Wo!! Wo!!!' shouts Ndombi, and the musicians began, the grey-headed chief turning and twisting in such a way as, I am sure, would put many a European acrobat to shame. I had not been in the town long when a man came with a dog tied securely. This the chief gave to his musicians as their portion. From behind a house came the sound of not a light blow, followed by a moan, and doggy was dead. The Bo-Bangi are fond of dog's flesh.

"Ndombi has been shut up in his house for ten days, and is now no elder, but a chief.

"The photograph was taken by Mr. Darby, and, thinking you might like a copy for the HERALD, I send you this.

"All well here, and the work prospering.

"Yours very sincerely,

"MICHAEL RICHARDS.

Tidings from San Salvador.

BY the kindness of the Rev. W. Brock, of Hampstead, we are able to print the following letters, received from San Salvador, in acknowledgment of the gift of a communion service from friends at Heath Street Chapel for the use of the San Salvador Church :—

"San Salvador,
"Congo River,
"July 6th, 1888.

"Rev. W. Brock,
"Hampstead, London.

"My dear Brother,—I am sorry that I have been so long before acknowledging the receipt of the very valuable and beautiful communion service for the use of the newly-formed church at this place. As you know, we are about a hundred miles inland from our base station (Underhill), and the last rainy season has been more severe than usual. For this reason the box had to remain at Underhill for a few weeks. Last Sunday week we called the little church together to receive the gift, and read to them the letter of the church and congregation at Heath Street, Hampstead. (It was translated into Kixi Kongo.) I wish I could describe to you the intense delight of these few disciples as they saw the gift, and heard your loving words of cheer and greeting. One of them (our village blacksmith) made a short reply, in his own native way, while the others joined in at the close of each sentence with a chorus of approbation. I can assure you that the gift and the message are highly valued. Enclosed, please find a letter written by two of our boys (who are members) on behalf of the church. They have written it in Kixi Kongo; but I give you a free translation with it. We thought it best to let them write to thank you for the gift. The letter is entirely their own production. On behalf of my colleagues and myself, may I ask you, and the church and congregation at Hampstead, to accept our sincerest thanks for your serviceable gift and practical sympathy with us in our work among the people of San Salvador? It is a great help to us to feel that we have the sympathy and prayers of friends and churches in the home land, and that we are all one in Christ Jesus.

"The work of the Lord is steadily prospering among us, and though we have nothing of special interest to report, we have many reasons for rejoicing in the success that has followed the labours of our missionaries in this place. We devoutly thank God for what we have seen among us during the past months; and we are full of faith and hope, waiting for better things to come.

"Mrs. Lewis desires her very kind regards to Mrs. Brock and yourself.

"With very kind wishes and Christian regards,
"I am,
"Yours very faithfully,
"Thomas Lewis."

[*Translation.*]

"Ekongo dia Ngunga,
"July 5th, 1888.

"To the Members of the Heath Street
"Baptist Church, Hampstead.

"Our dear Brethren, — We thank you very much for your kindness to us, and that you have sent us a present of good things to eat out of at the feast of our Lord.

"With very great joy we received them—all of us in the church. We are also thankful to you for carefully helping us in your prayers. If we also do not cease praying, the strength of our Lord God is following us, and the Holy Spirit helping us, that we may do His work well, and do all we can in this work.

"Now we want to tell you a little news of the work (which is) being done here. Ever since you heard of the news of those who were baptized in the deep (water), God is continually causing the church here to prosper. All of us together we are fourteen; six are king's wives. Now, we have sat in conference among ourselves, and we have sent one man to go and preach the good news of Jesus Christ in the towns that are near us; from the church he goes out. Others also go out into the towns on the Lord's-day; they go to tell them of this news of Jesus, and His great love to us. We wish all the people in our country to know our Saviour who came to die for us. We have a hope that before this year is ended many people will come and join themselves to our church by the help of God.

"Our king gives us great trouble. He is worrying us because we do not go to the services of the Catholic padres, and to pray to their images. This is the cause of his troubling us.

"He wants all of us to leave our Saviour Jesus, and go to pray continually to those images; but we, when remembering always the suffering Jesus came to see for our sake, gave our refusal, that we would not go to the padres, and we did not want to pray to their images. One day the king (Ntotela) tried us, thinking that we should see fear, turn round, and go to the padres. He spoke, saying, 'All people who wish (love) Christ must build another town, and betake themselves from this town.' We, when we heard it, spoke, saying, 'We cannot separate ourselves to another town, because you are our king. The Lord God this He says, Honour the king and love one another.' Truly the work here is making progress; there are many things, we drink them in sorrow, but we know that God listens to our prayer, and is very near to us always, therefore we cannot see fear.

"Now, our brethren, we pray you to remember us in your prayers. We also shall not forget you, and shall be praying for you. If here on earth we shall not see one another, there is no matter; we shall see one another in another country, where (dwelleth) our Lord Jesus Christ, when we shall not be separated again.

"Now we have finished. Our kind compliments to you all.

"In the name of the church,

"A. KIVITIDI.

"N. NLEKAI."

Banana, Congo River.

(*See Frontispiece.*)

THE Port of Banana, where our missionaries disembark, presents a very striking picture. As we steam southwards along the coast from Cabinda, long before we see the broad mouth of the Congo River itself, we notice a change in the colour of the water. The clear blue sea is mixed with the mud-brown waters of the Congo, and occasionally we see great tufts of grass, looking like small islands, floating away in the broad Atlantic. They

have floated along the shores of the Congo from the far interior, and have travelled hundreds, and perhaps a thousand, miles. The steamer enters the river and casts anchor in the creek—Banana Creek, as it is called—and here we see the long low houses of the traders, of the Portuguese Government, and of the Congo Free State. A number of vessels are in port here, perhaps a gunboat or two, English, German, Portuguese, Dutch, and French steamers, and quite a fleet of smaller craft. The largest establishment here is that of the Nieuwe Afrikaansche Handels Venootschap (the Dutch Trading Company). All our goods are transhipped by this company and forwarded in their own boats up the Congo River as far as Underhill. There is an hotel at Banana under the management of this company; and, as we generally have to wait a day or two before an opportunity occurs for going up to Underhill, we are very glad to get into these comfortable quarters.

Banana is a place of very great importance, occupying a position, as it does, at the mouth of this great Congo waterway; and there is an amount of business activity at this place which creates much wonderment in the minds of those whose happy lot it is to come from the interior to the coast.

Percy Comber.

Statistics from Bengal.

THE Rev. T. H. Barnett, of Dacca, supplies the following very suggestive facts:—

"My dear Mr. Baynes,—Some time before leaving India I made a careful study of the Bengal Census Report for 1881. From an abstract I made at that time I cull the following figures relating to 'population,' and to 'population according to religions,' which may be of interest to the readers of the Missionary Herald.

"The Population of Bengal.

"When the census of 1872 was taken, the area of Bengal was estimated to be 248,231 square miles. Since then the area of the Lieut.-Governorship has been reduced by 61,009 square miles, and now stands at 187,222 square miles, exclusive of the areas of the large rivers, and of 5,976 square miles included within the Sunderbunds (the unsurveyed and half-submerged forest which forms the surface of a large part of the delta of the Ganges). The population then inhabiting the area of 187,222 square miles, including the Native States of Cooch Behar and Hill Tipperah, and the Feudatory States attached to the Orissa and Chota Nagpore Divisions, was 62,705,718. At the census taken February 17th, 1881, the numbers were 69,536,861. The increase during the nine years was 6,831,143, or 10·89 per cent. Excluding the Feudatory States, and taking into consideration only those territories which are under the immediate control of the Lieut.-Governor of Bengal, the population of Bengal is now 66,691,456, as against 60,483,775 in 1872. These figures yield an increase of 6,207,681. Taking the lowest figures, we find that the

total of inhabitants in the Lieut.-Governorship of Bengal exceed in number the population of any European nation, except Russia, and that they do not fall short of the total population of France and the United Kingdom added together.

"THE VILLAGE POPULATION OF BENGAL.

"Few countries with so dense a population are so entirely rural as Bengal. The total village population, including the Feudatory States, amounts to 65,558,430, or 94·27 of the whole population; and these figures yield an average density among the villages of 352·37 to the square mile. In Bengal there are only thirty-three towns which have more than 20,000 inhabitants, and only eleven cities which have more than 50,000. In the Dacca and Chittagong Divisions there are respectively 28,003 villages to 19 towns, and 11,108 villages to 5 towns.

"POPULATION ACCORDING TO RELIGIONS.

"*Hindus.*—Out of the whole population of Bengal (69,536,861), the Hindus number 45,452,806, or 65·36 per cent. Hindus form more than 90 per cent. of the population of the Orissa Division, more than 80 per cent. in the Patna, Burdwan, and Bhagulpore Divisions, and more than 70 per cent. in Chota Nagpore and the Tributary States. Of the total population of the town and suburbs of Calcutta (684,658), 428,692, or 62 6 per cent. are Hindus. Out of the total population of the Dacca Division (8,700,939), 3,122,634, or 35 88 per cent., are Hindus. In the Chittagong Division, where Hindus are least numerous, out of the total population (3,574,048), 1,017,963, or 28·48 per cent., are Hindus.

"It has been said, even by those whose learning and research entitle their opinions to the greatest respect, that Hinduism is not a proselytising religion; that its zenith has been reached; and that it is incapable of further expansion, save by the slow process of human reproduction. In the sense that Hinduism, unlike Christianity or Mohammedanism, is not a *missionary* religion, this statement is doubtless true; but the author of 'Asiatic Studies' has long since shown that Hinduism is still capable of very large accretions, and the figures of the last census fully bear out his conclusion. The apparent increase in the number of Hindus, from 1872 to 1881, was 5,456,231, or 13·64 per cent. on the figures of 1872. This increase cannot be due simply to the excessive fecundity of this branch of the population, for the number of children under ten years of age, among the Hindus, is not abnormally large. Moreover, the increase is so extremely local, that the theory of natural progress fails to explain it. The Districts in which the difference is greatest are those of Julpigori, the Chittagong Hill Tracts, Cooch Behar, Singbhoom, the Tributary States of Chota Nagpore and Orissa, the Sonthal Pergunnahs, and Manbhoom. A glance at the map will show that these are all outlying tracts — the fringe of Hinduism, and notoriously either containing in themselves a considerable aboriginal element, or else abutting on territories which are the home of aboriginal and non-Aryan races. The figures of the last census show that, wherever aboriginal tribes are brought into friendly contact with Hinduism, they are gradually Hinduised. If the gross native worship of their sylvan deities is not altogether abandoned, the complacent Brahmans

find them a place in the spacious heaven of the Hindu pantheon. The figures of the last census also show a decrease of 2,339,541 in the number of those who, in the census of 1872, did not profess any religion, and were, without doubt, aborigines; and a part of the remarkable increase in the number of Hindus has, no doubt, been caused by the entry of many of these aborigines as Hindus.

"*Mohammedans.*—Out of the whole population of Bengal (69,536,861), the Mohammedans number 21,704,724, or 31·21 per cent. Of this number, nearly 18,000,000 are found in Bengal proper, and 3,250,000, or almost the whole of the remainder, in Behar. In Orissa, Mohammedans are almost unrepresented; and neither in the Feudatory States nor in the Chota Nagpore Division do their number rise much above 200,000. They are most numerous in the Chittagong, Dacca, and Rajshahye Divisions, in each of which they are more than 60 per cent. of the whole population. The Patna and Bhagulpore Divisions together contain only one-seventh of the total number of Mohammedans. Of the total population of the town and suburbs of Calcutta (684,658), 221,013, or 32 2 per cent., are Mohammedans; of the total population of the Dacca Division (8,700,939), 5,531,869, or 63·57 per cent., are Mohammedans; of the total population of the Chittagong Division (3,574,048), 2,425,610, or 67·30 per cent., are Mohammedans.

"The reasons why in Lower Bengal, and especially in the Dacca, Chittagong, and Rajshahye Divisions, Mohammedans constitute so large a proportion of the population, are briefly these:—(1) Islamism, like Hinduism, gradually absorbs aboriginal tribes; (2) in Bogra, Rajshahye, and Pubna there was, at a time within historical memory, a wholesale conversion to Mohammedanism of the aboriginal or semi-Hinduised inhabitants of the country, suggested by the zeal, and supported by the influence, of the Mohammedan Court at Gour, in the adjoining district of Maldah. Noakhally and Chittagong were long occupied by Mohammedan garrisons, as outposts against the ravages of the piratical Mughs and Arakanese. Backergunge, and the other districts of the Dacca Division, owe their large Mohammedan population partly to the Mohammedan troops which long guarded their southern boundaries against the pirates of the Sunderbunds, partly to the neighbourhood of the Mohammedan Viceroy at Dacca, and partly to some such wholesale conversion of the lower classes as took place in Bogra and Pubna.

"In every 10,000 of the whole population there were, in 1881, only two more Mohammedans than there were in 1872. Their absolute increase was 2,145,472, which gives a rate of advance of 10·96 per cent. in the nine years. As the percentage of advance of the whole population during the same time was 10·89, and the advance among the non-Mohammedan population was 10·80, it is evident that no large body of converts can have been added to the Church of Islam since 1872. The census of 1881 shows that this remark is true of the figures of each district of the whole province, almost without exception. In the Dacca Division the increase of Mohammedans between 1872 and 1881 was as follows:—Dacca, 200,556; Furreedpore, 105,869; Backergunge, 7,545; Mymensing, 519,095: total increase, 833,064. It should be stated that the returns from Mymensing are believed to be fallacious. Mr. N. S. Alexander, magistrate of Mymensing, at the time

the census of 1872 was taken, reported to Government that it was 'notorious that the census of 1872 was anything but correctly taken [in Mymensing], especially in the outlying portions of the district.'

"*Buddhists.* — The Buddhists in Bengal number 155,809.

"*Brahmos.*—The Brahmos in Bengal number 788. Two-thirds of this number are to be found in Calcutta. In the Dacca Division there are 131, thus: in Dacca, 43; Furreedpore, 5; Backergunge, 83: total, 131. In thirty-six districts—the Mymensing and Tipperah districts included—none at all have been returned.

"*Christians.*—One of the most interesting facts brought out by the census of 1881 was the progress made in the spread of Christianity since 1872. In 1872, the number of persons returned as Christians was 91,063; while, by 1881, this number had increased to 128,153, showing an advance of 37,072, or 40·71 per cent. Roughly estimated, the Christians of Bengal may be classified thus:—Church of England, 36,000; Lutherans, 30,000; Church of Rome, 29,000; Baptists, 17,000; other Protestant Christians, 16,000. Of the total population of the town and suburbs of Calcutta (684,658), 30,478, or 4·4 per cent., are Christians. In the Dacca Division, out of the total population (8,700,939), there are 15,408 Christians. In the Chittagong Division, out of the total population (3,574,048), there are 1,891 Christians.

"*Native Christians.*—According to the Census Report of 1881, there were in Bengal 86,306 native Christians, appropriated almost entirely by four sections of the Christian Church. The Lutherans claim 23,199; the Baptists, 15,214; the Anglican Church, about the same number; the Roman Church, 13,000. According to one official estimate, the total number of native Christians in 1872 must have been 52,063; and, as there were 86,306 Christians ('natives of India') in 1881, there would be an increase in this class of 32,343. According to another official estimate, which does not include Assam, there has been an increase among the native Christians of 38,176.

"To sum up the foregoing:—Out of the whole population of Bengal (69,536,861), the Hindus number 45,452,806, or 65·36 per cent.; the Mohammedans, 21,704,724, or 31 21 per cent.; the Buddhists, 155,809, or 0·22 per cent.; Christians, 128,153, or 0·18 per cent.; while all other religions are professed by 2,095,369 followers, who are, for the most part, of aboriginal faiths, and compose the remaining 3·01 per cent. of the whole —*i.e.*, of every 1,000 persons of all religions in these provinces, 966 are either Hindus or Mohammedans, the former being in the proportion of rather more than two to each one of the latter; and among the remaining 34, there are 2 Buddhists, 1 Christian, and 29 of the different aboriginal religions, the unit not accounted for being composed of the followers of other religions. There are now (1881), in every 100 of the whole population, nearly two more Hindus than there were in 1872; the proportion of Mohammedans is greater by two in 10,000; of Buddhists, by one in 1,000; of Christians, by four in 10,000.

"I have not room to pen the thoughts that crowd my mind as I review the foregoing figures. I will only add—and I am sure your readers will confess to a like feeling—that I am more than ever impressed with the lamentably small force employed by

the Christian Church in the evangelisation of Bengal; that, inasmuch as the population of Bengal is largely a village population, I am persuaded that there must be more itinerating work, at whatever cost, and that, in view of what has been already accomplished, I can thank God and be of good courage.

"I am,

"Affectionately yours,

"T. Harry Barnett.

"Frome, August 1st, 1888."

Appeal on Behalf of the Congo.

Miss E. Pewtress, of 41, Penn Road, Holloway, London, reports that, in reference to her appeal in the October Herald, for funds for passage and outfit expenses of missionaries to be sent out to the Congo Mission, she has received the following, which she acknowledges with grateful thanks:—A. C., 2s.; Miss Charlotte Poole, 2s. 6d.; Mrs. A., Brechurch Road, 2s. 6d.; from Miss Silvey, £1; A Friend, 1s. 6d.; per Miss M. Barlow, Clifton, £2 1s.; Miss M. Fuchs, 5s.; A Friend, Keynsham, 1s.; J. and E. Crisp, Brighton, silver watch and chain; Miss Hadfield, Manchester, £2; A Thankoffering from B., £1; Miss Nellie Rees, Haverfordwest, £1 5s.; Miss Louie Cox, Berkshire, 1s. 6d.; C. L. K., 1s; A. and E. T., £1 10s.; X. Y. Z., Edinburgh, £2; M. Gregory, Aylesbury, 2s. 6d.; A Friend, Stoke-on-Trent, 5s.; A Lover of Mission Work, silver bracelet; Collected by Miss L. M. N., Hitchin, £2 4s. 6d.; Dr. Browne, Manchester, per Miss Silvey, £5; X. X., gold brooch; E. Williams, Newport, £1; Galatians vi. 9, £1; Miss Poole, Hornsey Rise, 2s. 6d.; Mr. E. W. Buckingham, a cushion; Quicksilver, 2s.; From Friends in Stroud, per Mrs. Ricketts, 12s. 6d.; Mrs. Walter Burroughs, St. John's College Park, 10s.; Miss Dorothy Stephens, 10s.; By Sale of Jewellery, £5 5s.

An Appeal for Zenana Missionaries.

Dear Mr. Baynes,—Will you enable me through the Herald to speak to Christian women on behalf of India?

Dear Sisters,—If you could see how sorely India needs your help you would hasten there with me this autumn. Ladies of forty or more, with a private income, are wanted for English work among the railway employés and their families. Young ladies are wanted to teach the heathen; for Hindus and Mohammedans have awoke to the fact that we possess something they do not, and are anxious to share it with us. Every letter from Delhi speaks of severe overstrain in the endeavour to respond to the demands made upon the little party there. When a monthly visit is paid to an outside village, women and children gather joyfully to hear, and there are hundreds of villages, quite within a day's ride, to which we have never gone. Oh! dear friends, this ought not to be. Heathen India ought not to stretch out her hands to Christian England and be refused. That great country is given us in charge to win for our Lord. Statesmen vex themselves in vain and spend blood and

money over a scientific frontier. The real safety of India depends upon the Church of God and her faithful obedience to her Lord's command.

Do not, I beg of you, put this matter aside, until you have in earnest prayer sought to know your duty in regard to it. I am sure many of you would come out if you knew He desired it. Will you not read His command again, and ask Him if it is intended for you? I shall be glad to answer any questions about the English work.—Yours very truly,

Mission House, 19, Furnival-street, London, E.C. BERTHA THORN, B.Z.M.

Furreedpore Mission House and Chapel.

BY the kindness of the Rev. Robert Spurgeon, of Madripore, we are able to present our readers with the accompanying pictures of the Furreedpore Mission House and Chapel, Eastern Bengal.

FURREEDPORE CHAPEL.—(*From a Photograph.*)

Our young friends will doubtless remember that the work at Furreedpore is entirely supported by contributions of the South Australian and Tasmanian churches.

During the past year eighteen converts have been baptized, and the Furreedpore church now numbers fifty-one members, under the care of a most devoted native labourer, Panchanon Biswas Babu.

Mr. Spurgeon, writing of a recent visit to Furreedpore, says:—

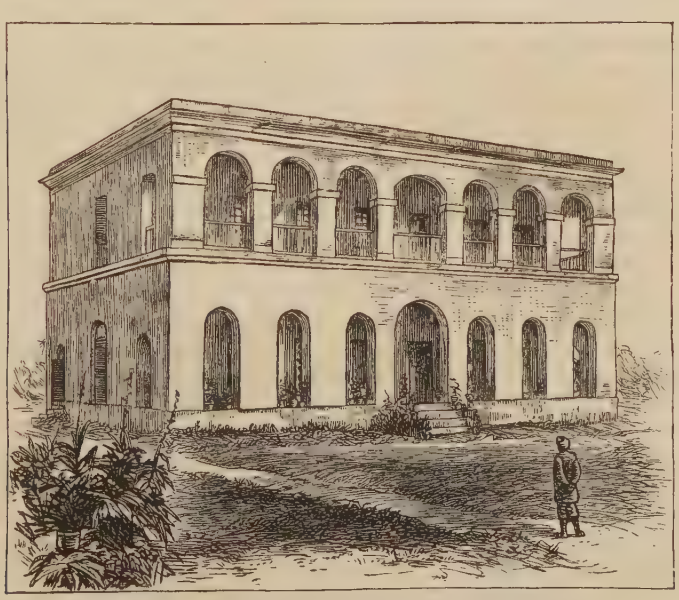
"I found six Zenana missionaries living in the mission-house at Furreedpore,

all full of enthusiasm and faith, and God is certainly greatly blessing their labours.

"Miss Gilbert is the pioneer of this Colonial mission; and, by her great self-denial and almost unparalleled energy, is doing vastly more than others have imagined possible.

"Having a splendid constitution, she is able to endure what would prostrate in fever many a weaker frame. Women of all classes, at all times of the day, are favoured with her visits, and her medical skill has benefited many. She despises none, not even the outcasts, and, by song and word, they learn the most precious lessons from her lips.

"Sundays are busy days at the mission-house. In addition to the services held in the native chapel, there are classes in English for the students of the large Government school. Text cards and pictures are given to the smaller



FURREEDPORE MISSION HOUSE.—(*From a Photograph.*)

boys. Verses and hymns are learnt by heart by many of them. Best of all, some of them are trusting our Saviour, and promise to live a life of service for Him. On the Sunday night the large room was more than crowded with native gentlemen to hear English addresses from Mr. Summers and myself. Sankey's hymns were sung, and great attention was paid. We trust much good will result for many, and earnest were the prayers offered for the audience."

We hope all our readers will pray that an increasing blessing may rest upon this deeply interesting mission of the Australian churches.

"Isu Charitra."

A FEW weeks since a large mela was held at Allahabad. Of this you have had accounts before now, and will have again probably from brethren who were there on the last occasion. I do not, therefore, intend to say anything about the people, the filthy devotees, and the preaching at this place, but simply to call attention to "Isu Charitra." What is "Isu Charitra"? It means the life of Jesus. "Isu Charitra" is a tract printed and circulated by thousands at the last Magh Mela at Allahabad.

Its author is a Hindu. It consists of fifteen pages. Its object is to counteract the efforts of the Christians. The frontispiece is disfigured with a shocking caricature of Christ on the cross, and in the body of the tract there is to be found indecency, abuse, gross misrepresentation, grotesque descriptions of Christian facts, doctrines, and men, and hideous mistakes as to many things of our holy religion.

In the preface to this book the author says: "Who is there that does not know that every year myriads (lakhs) upon myriads of helpless and ignorant Hindus are made Christians through the preaching of the missionaries at Benares, Mathura, Allahabad, and other places? These missionaries abuse our gods, deceive the people, and confound their minds. It is to censure the folly of these fools that we write; and we sincerely hope that some of those native gentlemen, who are so ready to squander large sums of money in giving sumptuous banquets to Europeans, will come forward and sustain us in our work of printing and distributing gratuitously our tracts amongst our Hindu people." This is the substance of the preface.

The tract then begins with what is called a *doho*—a kind of poetic metre. The doho runs thus:—"How can Jesus be God? The ignorant Christians say this, and affirm, also, that He took the sins of all men upon Him and gave His life a ransom." Further on there are references to the Gospels. Chapter and verse are given, and there are feeble denials of some of the miracles, and attempts to find parallels to others from the traditions of their gods.

At the end of the tract there is what is called a "gazal" (a kind of Persian poetic metre), which is a Parthian shot at the Christians. In this "gazal" the Christians are accused of being hypocrites. "They go to church to worship Jesus! Rubbish! They go to look at the ladies!" "The Padres are always changing the Bible." "If you ask them a question they give you no answer." "They eat the flesh and bones of Isu."

There is much that is sad and shocking in this tract, and some things are said that should be taken note of; but the fact of such a phenomenon ought to give us glad encouragement, for—

1. The whole thing is an imitation of our own methods. This proves that our methods are telling.

2. These, our *enemies*, declare that thousands upon thousands of the people (lakhs of lakhs) have become Christians. Let this statement be put alongside of the utterances of a few godless Englishmen, who know more about champagne parties and hunting than anything else in India, and who oracularly declare that the missionaries are doing nothing.

3. The writer of this tract clearly understands and knows (although he

hates the doctrines) that we declare Christ to be the true Incarnation, the Divine Son of God, the sinner's substitute and sacrifice.

4. It is equally certain, from this tract, that our Scriptures are read in India.

Now let us sum up the encouragements we may gather from the tract. Our methods are so effective that the Hindus are adopting them. They understand that we preach Christ and Him crucified. So our speech and our books are understanded of the people. According to this tract Christ and Him crucified are the very pith and marrow of our preaching. Thank God, then, we are on the apostolic lines, whether men call them up-grade or down-grade. And according to this Hindu writer we are making "lakhs and lakhs of Christians." The oldest and most foolishly sanguine brother amongst us never ventured such a statement as that.

CHARLES JORDAN.

Calcutta.

Ponta da Lenha, Congo River.

PONTA DA LENHA is a trading depôt on the shores of one of the larger islands of the Lower Congo; and, after leaving Banana and steaming some thirty miles up the river, it is quite refreshing to see the

PONTA DA LENHA, CONGO RIVER.—(*From a Photograph.*)

well-built and tidily-kept stations of the English and Dutch traders at this place.

Natives come in their canoes from all the country round about, bringing the produce of the land—chiefly palm-kernels, oil, and rubber—for barter.

PERCY COMBER.

Prem Chand.

BY THE REV. ANGUS M'KENNA, OF SOORY.

IN the MISSIONARY HERALD of July appeared an interesting paper from the pen of our young missionary brother, Mr. Denham Robinson, of Dinagepore. The paper is designated, "Baptisms at Raygunge, Bengal." But the paragraph to which attention is now invited is that headed "Prem Chand," at page 272. Mr. Robinson, whilst giving the facts respecting Prem Chand so far as they were known to him, writes, confessedly and of necessity, at considerable disadvantage, seeing that the circumstances to which he refers occurred rather more than quarter of a century ago. But, as Prem Chand and his history, so far as they are known, fall within the period of my missionary incumbency of Dinagepore (1857-1862), and as the subject is interesting, if only from the light which it serves to throw on missionary modes and methods, it will be pardoned if some attempt is made to supplement Mr. Robinson's paper. This I shall try to do in the form of a continuous, though fragmentary and imperfect, narrative of my own. But in order to understand what follows it will be necessary to refer to Mr. Robinson's paper, if only for the economy of space.

My acquaintance with Prem Chand began in the year 1860, at the well-known Nek Mard mela, held in North Dinagepore in the month of April, perhaps a little earlier. He and his two young wives were baptized by me at Burra, or Burroho—the village referred to by Mr. Robinson—shortly before I was driven from Dinagepore by jungle fever in 1862. Prem Chand's village was a considerable distance from the *station* of Dinagepore (of the same name as the district), it was by no means easy of access, and was taken by me on the two occasions of my visits to it, at Prem Chand's invitation, on the way back from the mela. Perhaps some three weeks in all were spent with our good brother. It was on the latter of these occasions that Prem Chand and his wives were baptized. One Christian only was present at the baptism, Kabil, since deceased, who accompanied me that year to the mela. The heat, always intense in April, was, I remember, terrific, as we had with us only a small *pal*, or single-roofed inferior tent, about seven feet long, usually assigned to the solitary servant, with a small opening at either end.

It is quite possible that our *late* excellent missionary brother, Mr. Hugh Smylie, who laboured with a devotedness rarely equalled in missionary history for many years in Dinagepore, may have known Prem Chand. But if so it must have been, I think, at the Nek Mard mela, for I do not believe that Prem Chand ever visited the *station* of Dinagepore. But on this point information is wanting. I had not the pleasure of Mr. Smylie's personal acquaintance, he having entered into rest some four years before I succeeded him as missionary at Dinagepore. But I was intimately acquainted with his *late* widow—one of the excellent of the earth—and from her, or from Paul Rutton, the native evangelist contemporary both with Mr. Smylie and myself, I think that I must have heard something about Prem Chand, unless indeed I have forgotten all about it. Mr. Smylie died in Mr. Trafford's house at Serampore, whilst attending the missionary conference there, in about 1853. It should also be stated

that Mr. Smylie might have been acquainted with Prem Chand without the native Christians of the station of Dinagepore being any the wiser. Missionaries, on their preaching tours, often become intimately acquainted with numbers of Hindus and other natives, whom native Christians, confined by their vocations to the chief or *sudder* station, never have opportunity of knowing. And as Dinagepore, in my time, had only *one* native agent, it is not unlikely that many of Mr. Smylie's preaching journeys, like some of my own, were made unassisted.

But the fact remains that Prem Chand was not baptized till nine years after Mr. Smylie's death. Likely enough, as so often happens, his baptism may have been the culmination of a series of events and influences which cannot now be traced, if indeed they ever could be. But the matter is of very small consequence. The great point, however they originated, is, that the influences were *these*. My own impression is that Prem Chand's conversion was immediately owing to a tract—"The True Refuge"—given him by an old Brahmin at the Nek Mard. The Brahmin, whose spiritual circumstances were probably very different from those of Prem Chand's, handed the tract to him. Of this there is clear recollection. But respecting times and seasons, whether then or at any other time, memory fails. Anyhow, the tract must have emanated from the Dinagepore Mission. For at that period, in the north-east districts of Bengal, including Dinagepore, Purneah, Rungpore, Bogra, and Malda, aggregating a population of some eight millions, there was but one source of Gospel light—feeble and wretchedly inadequate in the circumstances—at Dinagepore. This, of course, meant that the merest fractional minority of the people ever heard the Gospel at all. And I am not sure that things are very much better even now. For three or four years Rungpore was occupied by the Wesleyans. But Dinagepore at the present time, to the best of my belief, still remains in possession of the entire field. When it is remembered that the district of Dinagepore alone comprises a population of two and a half millions, it will be readily understood what this means. Since then the work in the Dinagepore district has very largely extended, if not in any very remarkable increase of the agency, at least in manifest tokens of the Divine blessing. But this subject, however interesting in itself, falls without the immediate scope of this paper.

The story of the objurgatory letter, it may be mentioned, was given by me many years ago in the *Star of the East*. But it appeared long years before that in the *Oriental Baptist*, from the pen of our esteemed brother, Mr. C. B. Lewis, who probably had it direct from Mr. Smylie. For aught that is known to the contrary it may have had reference to Prem Chand. But the association somehow does not exist in my mind, or it may possibly have been forgotten. Papers which might have cast some light upon this subject are not at present available. But the matter is of little consequence.

Prem Chand, then about thirty-five years of age, when I knew him, was a man of fine character, inclining to the ascetic type, of remarkable self-denial, and of great zeal and reverence for Christ. I find it difficult to believe that he has ever ceased to preach Christ, nor is there any tangible proof to this effect. Possibly accretion and even error may have crept into his

religious views; for his opportunities of religious instruction were circumscribed. Still he had the New Testament in his hand, which is all that the most differing Christian sects have, and, what is better, made good use of it. In the midst of the apparent haze surrounding this good brother the following statements and inferences may not be out of place.

1. From the time of Prem Chand's baptism, and possibly even before, he was a preacher of the crucified Christ. How much of faith in God, of courage and patience on his part, this demanded, only those who knew his circumstances and surroundings could at all estimate. For twenty-six years this man has stood his ground entirely alone, depending only upon God. Missionary countenance or help of any sort he could not have, as no missionary succeeded me at Dinagepore for twenty years. Had our brother become associated with the Dinagepore Church, it is not improbable that his individuality, on which the success of his work probably hinged, would have been squelched out of him. Certainly it would have been absorbed in the dependent circumstances of that church; reared amid the difficulties of early days, by the godly and generous Fernandez. This opens up the seriously important question of the future pastorate of Indian native churches, which after a long and varied experience can as a whole, in my humble opinion, be fully solved only on the Scottish Baptist, or *honorary*, system of pastorates. Increasing facilities of education renders this far easier now than it used to be formerly; whilst it gives to every church member his work to do, and gets rid of the almost insuperable difficulty of getting in the pastor's salary—when he happens to have one. Indeed, the salaried system of pastorate is as little adapted to the general circumstances of our native churches as it is to common native religious idea and usage.

2. In the time referred to and since, Prem Chand, his work steadily progressing the meanwhile, has become the recognised spiritual leader of an extensive religious community. This was only the outcome of his own labour, self-denial, and success when he had once achieved it. Supposing then that his communications, if ever they existed with the Dinagepore Christian community, came to an end, what then? Of what use had that church, save through the Society's missionary or missionaries, ever been to him? But I doubt exceedingly whether there is a single native Christian of Dinagepore who ever saw Prem Chand, those, now deceased, excepted, one or two only in all, who may have accompanied Mr. Smylie or myself, as the case may be, on our visits to the Nek Mard mela. From the outset Prem Chand's work has subsisted on a foundation of healthy independence. He has been sustained by his own followers after their own wont and way. Baptized converts of his have been repeatedly met with in the district of Dinagepore; this shows that he baptizes. And on one occasion a large community, connected with him, was suddenly discovered celebrating the Lord's Supper under a *top* or grove of mango-trees. But apart from other considerations, Prem Chand may have had good and sound reasons, known only to himself, for keeping his work separate from any *local* Christian community.

3. But admitting the possible alloy

that may have entered into this good brother's work (and very blessed indeed the Christian church or community, if it ever existed, that has not had some alloy), the fact remains that the work is that of a native of Bengal, single-handed. This surely is very significant and suggestive in the light of our past missionary experience in Bengal. Not a single sixpence of English money has ever crossed Prem Chand's palm. Yet his converts have by all accounts multiplied at a rate that has left all other converts in the districts, much as they also have increased, a long way behind. This does not for a moment depreciate excellent and genuine work done in other directions. But it makes one long, in view of the religious needs of the sixty-five millions of Bengal, that a little more might be done in this direction.

4. All that is contended for is that efforts of this kind demand our deepest sympathy, and should be taken at their proper value even if characterised on the supposition by weakness and imperfection. Better by far that the Gospel ship should steer a series of traverse courses, "tack for tack," buffeted if needs be by adverse winds and waves, in the direction of her required haven, than that she should remain respectably and listlessly at anchor in the port from which she ought long to have started. But this means independence of thought, and even aberration and eccentricity of action on the part of individuals, characteristic of all transition periods; in other words, the large modification of Western sectarianism and ecclesiasticism, themselves so serious a hindrance to Gospel progress in India, and a fresh departure indigenously adapted to the very different circumstances and requirements of Oriental life and Christianity. This in the future is sure to come, just in the measure of the vitality of the work, whether we wish for it or not. There are no Christians anywhere, so far as I know, however they may be designated denominationally, who believe less in *isms* than the Christians of Bengal. In face of the serried ranks of heathenism, it could hardly otherwise be wished for. But they do most heartily believe in the God-Man of the Gospels—in the incarnate, the redeeming, the crucified, the risen, and the ever-living Son of God.

I conclude with the words of an eminent divine, recently uttered, and intended to apply to the promotion and consolidation of undefiled religion in this country, but still more applicable, in my opinion, to the work of Christ abroad:—"'What Christ required was that men should follow Him.' He did not require them to accept a number of propositions about Him, but to prove their belief in Him by accepting Him as the true ruler of their lives. We have no right to ask more. We have no right to put bars in the door of His fold which He never put. Never was His own liberal rule more in need of application: 'He that is not against us is on our part.' Even though a man does not see his way to follow with us, yet if he shows that to him Christ is the highest authority, his one guide in all moral and spiritual matters, that man is a Christian; and whatever increase in his knowledge may be desirable, that increase will be reached as he follows Christ in his life."

A. McKenna.

Two Months in the Himalayas beyond Simla.

[BY THE REV. JAS. G. POTTER, OF AGRA, N.W.P.

IT being necessary, on account of my late illness, that I should escape the intense heat of the plains during May and June, I decided to visit Simla, and go on from there to the interior. I had often heard of the Church Missionary Society and American Presbyterian Mission stations, but until this year had found no opportunity of visiting them.

EVANGELICAL ALLIANCE.

I ascertained that the Church Missionary Society's missionary would be passing through Simla to his station at the end of April, so I decided to accept his kind invitation to join him there, and afterwards go on tour with him in the interior. Together we spent a very happy three weeks. In five days we had reached his station, travelling on foot along a beautiful road, cut in the mountain side at an elevation of about 6,000 feet. The scenery was very fine, much grander than I had previously seen. My health soon began to improve, as the result of daily exercise and change of air and scene. My friend had with him a magic lantern, which he exhibited at the staging bungalows where we stopped to spend the night and change carriers. At one place, though the villages were few and far between, we had at least a hundred people assemble. They stayed till midnight, without tiring either of the pictures or the Gospel story which was given by way of explanation. The Scripture scenes were very appropriate. They began with the sacrifice of Abel, and led on to that of Christ on the cross. Among the hill people sacrifices are frequently offered, so that they are well able to understand the doctrines of the sacrifice of the innocent for the guilty, and that "without shedding of blood is no remission of sins." My friend was glad of my help in showing and explaining the pictures. I soon found also, to my delight, that the hill people could understand me very well when I spoke in Hindu.

MY FRIEND'S HOME.

Arrived at my friend's station, I was introduced to a cosy house covered with vines and honeysuckle, and situated in a pleasant, well-stocked garden on the hill-side. The arrangements within told of the touch of a woman's hand. Yet its very neatness brought up sad memories, for it was the house of mourning; the light of the home was gone, and, without a mother's care, the little ones had been removed, some to Simla and others to England. My friend was there alone; fifty miles from Christian friends at Simla. He felt his position keenly, and I felt for him as perhaps only those can who have passed through the like sorrow before.

My friend found relief from his sorrow in active Christian work. After a night's rest we walked twenty-two miles, to a large town on the River Sutlej, where a mela was being held. Though we started early in the day it was dark long before we reached our destination. Tired and weary, I was stumbling along over the rocky road, when I felt a strong hand grasp my arm, and soon realised that a hill-man, who knew the road well, had seen my difficulty, and had volunteered to help

me over the rough places. I felt deeply grateful for his help, which was rendered freely. I also thought that in spiritual matters I could see in his action a parable. Was I not there to do for the poor hill people what this hill-man was doing for me, as they stumbled on in their darkness of sin and ignorance?

RAMPORE.

At Rampore we had good work. The next morning after our arrival (Sunday morning) we entered the market-place, where business was in full swing. People from a great distance were there buying and selling on the Lord's-day, for, of course, they knew not of the Fourth Commandment. Many of the people there did not seem to possess money, or value it. They had wool, however, and with this bartered for flour, turmeric, and other necessaries of life. Scales of the ost primitive kind were used, and the articles exchanged were weighed one against the other. Taking our stand in a shady spot, we were soon surrounded by a crowd of people, who listened with great attention to the parables of the Prodigal Son and the Lost Sheep. The latter parable seemed to me to be especially appropriate, as most of our hearers were keepers of sheep, who lived a wandering life upon the mountains, and knew well what it meant to go after a lost sheep from their flock. They knew also what it meant to face the bear and the leopard in defence of their sheep.

The magic lantern was exhibited each evening we were there, and attracted good audiences. On one occasion I estimated that 500 people were present to see the pictures and hear them explained. Many of the people could never have heard the Gospel before, as they came from distant places, some even from far-off Thibet. Thus we trust that the good news will penetrate in places where as yet the missionary cannot go. After leaving the mela we crossed the River Sutlej on inflated buffalo's skins, each of which was capable of carrying three men. On the other side we found a flight of steps leading to the top of the hill, which was very old, yet in a fair state of repair. I wondered why so much had been spent on a bare hillside till I reached the top, where I saw some fine temples, one of which is said to be very wealthy and to have been built 2,000 years ago. In this conservative land I suppose that the appearance of things was much the same as it must have been when our Saviour was walking the streets of Jerusalem. The residents were nearly all bigoted priests; still we had some good preaching in the place.

THE KULU VALLEY.

After spending in all three weeks with my friend of the Church Mission I joined a missionary of the American Presbyterian Mission on a month's tour in the Kulu Valley. Everywhere we went the people came out to see us and ask for medicine. I soon found out that, as a medical missionary, my friend had obtained a wide reputation. He was also known as an old friend, having travelled through the valley, as a boy, twenty years before, with his father. All the people who came—men, women, and children—were ready to converse with us. I had, therefore, at every place opportunities of speaking for Jesus. The spirit of hearing was often marked, and I often wished that I could stay and talk with them day by day till they should understand fully the plan of salvation. We met with several planters, who were gaining a livelihood by growing tea and fruit, yet there was not one of them to speak a word for Christ.

Most of them were living unchristian, if not anti-Christian, lives. With a splendid climate, fresh mountain-air to breath, and beautiful scenery everywhere, it does seem strange that men and women, with a little capital, do not start farming in India among the hills, where, whilst supporting themselves, they could do an immense deal of good missionary work. I found among the travellers in the valley a young man, who had left his wife and children at home, and had voluntarily come to India for five years to collect beetles and butterflies. Surely, for Christ's sake and the Gospel's, we might be prepared to endure hardship in the matter of isolation, which residence in the hills would imply. Yet, though I was glad to mark the earnest attention to the Gospel message, let it not be supposed that the heathen of the valley could be described either as poor or virtuous. They lived in sin and loved sin. Polygamy and polyandry were both found among them. Drunkenness and licentiousness were almost everywhere seen.

The villages, though small, had in them large idol temples, and the people were fast bound in the fetters of caste. I never met with people in India more dirty or degraded, though they lived amongst the finest scenery, where God's handiwork is so manifest. Yet, if the greatest need should have the strongest claim, surely this very degradation should prove a strong call to us for help. As I gazed upon this people I thought of the regions beyond, where, as yet, the messengers of peace have never gone.

THE ROTARY PASS.

At the head of the valley stands the Rotary Pass, 13,000 feet high. I crossed this pass into Lahoul, where at night I found myself in a snowstorm, although it was the middle of the hottest month in India. In this inhospitable country, shut off from all civilised society for six months in the year, the Moravian brethren are at work. All honour to the men who for thirty-one years have waited knocking at the still closed door of Thibet.

Returning from Lahoul I met my friend again, and we travelled together to a famous place of Hindu pilgrimage, where there are several hot springs, whose waters are said to cure the sickness of both body and soul. At one place I saw the curious sight of a group of native women, sitting by a pool of the hot water, in which they had placed their rice to cook. In every place we found people to talk to who could understand our language. I felt so glad, whilst away for my health's sake in the hills, to be able still to continue my work.

In the glorious Himalaya mountains there is no reason why good mission work should not be done in a climate which might compare favourably with that of England. After two months spent in the interior, I returned to Simla at the beginning of July, feeling strong and well. After a few days spent there with our veteran missionary, Mr. James Smith, I was glad to have a telegram announcing that rain had fallen in Agra, and thus to be able to return and resume my accustomed work in the plains, after my journey of 500 miles in the hills.

JAMES G. POTTER.

A. H. Baynes, Esq.

Santo Domingo Mission.

PUERTO PLATA CHAPEL.

THE accompanying engraving will convey to the readers some idea of our Puerto Plata Chapel. It is 69 by 45 feet, and has two small vestries at the back, one of which has been used, until now, for our day school, Mr. Donaldson, of Calabar, being the teacher. The chapel will accommodate about four hundred persons, and has a baptistery under the platform; also near to it a nice American organ, the gift of H. J. Manecke, Esq.

The Island of Santo Domingo is one of the largest of the West Indies, being only second in size to Cuba. It boasts, too, of having the highest

SANTO DOMINGO MISSION—PUERTO PLATA CHAPEL.—(*From a Photograph.*)

mountain in the Antilles—viz., "Monte Tina" (10,302 ft.). The famous Humboldt gave Mount "Pico Turquino," on the South Coast of Cuba, as the highest, whereas Dr. Meriño points out that it is 2,316 ft. *less* than Monte Tina. The three mountain ranges, with their valleys, combine to make Santo Domingo one of the most prominent of the West Indies in picturesque beauty, fertility, and variety of temperature.

Puerto Plata, on the North Coast, is situated at the foot of one of the smaller mountains (Isabela) and has a population of about 6,000. This town has been the centre of our Mission in the Republic since February, 1877, during the latter part of which year the above chapel was erected,

and it was opened for public worship in January, 1878. Although numerical progress has been slow, still every year (except one, I believe) has witnessed some additions to our church membership in the town. Thus, notwithstanding many difficulties and vicissitudes, there have also been many tokens of the Master's presence and blessing.

Last December seven candidates were accepted, and I baptized them; in March one more, and in May five others, making a total of twelve within a few months. R. E. GAMMON.

The late Rev. William Hamilton Gamble, of Port of Spain, Trinidad.

BY E. B. UNDERHILL, ESQ., LL.D.

MR. GAMBLE was of European parentage, though born in Trinidad. He received his early education in London. He was about eighteen years of age when he returned to Trinidad and entered into business. Ere long he married, and was baptized with his wife by the Rev. John Law. Having personal means of support, he again came to England, and attended the classes at the Stepney Academical Institution, in preparation for the ministry of the Gospel. On the completion of his studies, he offered himself for mission work in his native home, and, under the auspices of the Baptist Missionary Society, he entered on his labours in the month of October, 1856, arriving in Trinidad on the 18th of that month, after a pleasant and quiet voyage of thirty-six days. He at once proceeded to the field, left destitute by the decease of the lamented Cowen. The locality was known as "The Mission," and owed its origin to the Jesuits, who many years before had planted a settlement there for the benefit of the aboriginal Indian inhabitants, who are now entirely extinct. Mr. Gamble's labours were, however, directed to the Christian culture of a large number of American negroes who lived in several villages around "The Mission," and who occupied grants of land from the British Government. A large proportion of them were professed Christians, but their habits and modes of worship were rude, and in many cases marked by a wild enthusiasm unsustained by a true spiritual life. The labours of Mr. Cowen and subsequently of Mr. Gamble were most successful in reducing their little churches into order, and now for many years they have sustained with praiseworthy liberality the ordinances of the Gospel in their midst. The sparseness of the population around "The Mission" induced the Committee, in 1861, to remove Mr. Gamble to the large and flourishing town of San Fernando, situated on the gulf, and within easy reach of the stations that had been formed in the interior. The wood-built mission-house was removed to a good position in San Fernando, and on the 20th September, 1863, a well-built chapel was also opened for divine worship. Mr. Gamble's knowledge of carpentry contributed both to its good construction and cheapness. Here Mr. Gamble continued diligently to labour, till, on the decease of the Rev. John Law, in March, 1870, he removed, at the request of the Committee, to Port of

Spain, the capital of the island. The churches under his superintendence in and around San Fernando then numbered upwards of 300 persons. On reaching Port of Spain, for some time the supervision of the entire Mission fell into the hands of Mr. Gamble, during which period his labours were widespread and indefatigable; several new stations were formed, and a large number of converts were added to the churches. Of this severe labour he was in some measure relieved by the arrival of the Rev. W. Williams in November, 1874, as missionary at San Fernando; and in June, 1875, he found a welcome and well-earned rest in a visit to his friends in England. His stay here was brief. He returned to his beloved labour in November of the same year, glad to find that the work had not stayed during his absence, but continued to present the most encouraging aspects. Another short visit was paid to this country in the summer months of 1881, which greatly improved his health. In 1882 the increase of his congregations in Port of Spain constrained an enlargement of the chapel, to the cost of which they liberally contributed, while the work, both in town and country, exhibited many gratifying tokens of the Divine blessing on the ministry of the Word. The chapel was reopened on the 24th September, and on the following week he had the pleasure of baptizing twenty-four persons. The varied character of his congregation may be understood from the fact that while the majority of the candidates were Creoles, there were among them two Germans, two Portuguese, and two Spaniards. Towards the end of 1886 his health gave way to such an extent as seriously to alarm his friends, and he sought its improvement by another and, as it has proved, a final visit to England. He returned to Trinidad in November, 1887. The result, on the whole, was beneficial, but not permanent. Severe dysentery set in, which baffled the best medical skill that Trinidad could give; and on the 8th July, 1888, his ministry of thirty-two years was closed in death. His last words, as he heard the congregation singing in the chapel hard by, "Preach the Gospel," were the guiding-star of his useful life. Amidst very unusual manifestations of love and respect, his remains were laid to rest, all classes of the community, from the Governor downwards, uniting in their expression of grief and esteem. It was felt that Trinidad had lost a faithful minister of Christ, a true patriot, and an energetic and disinterested labourer in every good work calculated to raise the people among whom he toiled. "His name," says a local newspaper, "for years to come will live in the hearts and recollections of hundreds who found in him a loving and generous helper, the unflinching support of the weak and the oppressed, a guide, counsellor, and friend." He died at the comparatively early age of fifty-seven; "but the memory of the just is blessed."

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to September 15th:—Parcels of books for Rev. A. West, Barisal, and Rev. F. Harrison, Congo, from Mrs. C. Stanford, Denmark Hill; a parcel, containing presents for Congo boys under Rev. T. Lewis, from the Baptist Sunday-school, Wood Green, per Mr. A. Hutt; a parcel containing rug, &c., for Rev. G. Cameron, from Mrs. Hunt, Southampton; a parcel containing dress, &c., from Mildred, Louisa, and Alice.

The Lord Loveth a Cheerful Giver.

THE cordial thanks of the Committee are given to "T. and R. W.," for two small gold rings for the Congo Mission; A Friend, per Mr. W. Olney, for a gold chain; A Widow, Leeds, for a small parcel of jewellery, per Mr. W. R. Bilbrough; A Servant of Jesus, Aberdeen, for jewellery, who writes: "These articles are from one who was deeply stirred by the addresses of Drs. Gordon and Pierson, and who feels that she cannot keep these whilst the claims of the heathen are so urgent. One of the rings was the gift of my dear mother, now in Glory, on my nineteenth birthday, but it gives me great joy to part with it for the dear Saviour's sake, and I feel sure that were she still upon earth she would approve my action. That the Lord may richly bless the Society, and strengthen His missionary servants, is the earnest prayer of the sender"; Mr. John Rees, of Carnarvon, for a gold brooch and pair of earrings for the Congo Mission, "in memory of my dear wife who greatly loved the Congo enterprise"; A Widow, for a small silver pencil case for the Congo Mission; A Blind Girl, for a pair of silver earrings for mission work in China; and A Sailor, for a small knife for the Congo work.

The very grateful thanks of the Committee are also given to the undermentioned donors for most welcome and timely help—viz., to "Mercy," for *Congo*, £100; "Matt. vi. 1—4," for *Congo*, £60; Mr. R. H. Radcliffe, for *Congo*, £20; "1, 2, 3," £20; A Grateful Son, £10; "E. R.," for *Congo*, £10.

Illustrated Lectures for Winter Evenings.

WE desire to call special attention to the new "Missionary Lectures" of our Young Men's Association in aid of the Baptist Missionary Society, on "India," "China," and "The Congo." While being thoroughly entertaining to a general audience, we value them chiefly from an *educational* point of view, because of their great helpfulness to our Society in giving correct and particular information, in a popular style, of the work of our own missionaries in various parts of the world. In the London district the lectures are delivered, as far as possible, by the Secretary of the Young Men's Missionary Association, and the views, about sixty finely painted slides to each subject, are exhibited with the limelight by a skilled operator, the charges being £1 11s. 6d. and £2 2s.

For our COUNTRY churches and schools, who can provide their own lanterns, the full manuscript of either of the lectures, with a complete set of views, wil be sent for 10s. 6d. per evening, or less when three or more consecutive evenings can be arranged.

Applications should, however, be made *early* in the season, and a choice of dates should be sent. All communications to be addressed—

The Secretary, Y. M. M. A.,

19, Furnival Street, London.

Recent Intelligence.

TIDINGS have been received by a recent mail of the death of Mrs. Williams, wife of the Rev. W. Williams, of San Fernando, Trinidad, from a severe attack of dysentery, on Saturday, August the 4th. Mr. Williams writes:—

"My dear wife was taken from me after an illness of fourteen days, and it was when she was recovering and was pronounced out of danger that, to the surprise of the doctors and my own consternation and bitter grief, the call came for her.

"In marked contrast to myself, while watching the struggle, she was most calm and passed most peacefully away.

"The disease was the same as that which caused the death of my colleague Brother Gamble. May the Lord sustain me! Do, I beseech you, dear Mr. Baynes, pray for me."

Very earnestly we commend our grief-stricken brother to the prayers and sympathy of our readers.

At the last meeting of the Committee cordial thanks were presented to William Walker, Esq., of Glasgow and Ceylon, for the gift of 250 copies of his paper, read before the recent General Missionary Conference, entitled "Christianised Commerce and Consecrated Wealth."

We very cordially commend this paper to the perusal of all our readers, especially to men of business. It is written by one who for many years past has devoted himself with rare earnestness to almost every form of good work, and who has put into actual and constant practice in a large way of business the principles he pleads for so powerfully in his pamphlet.

Mr. Walker assumes Christianised commerce and consecrated wealth to be convertible terms, because the Christianisation of commerce implies that the business engaged in is right, that it can be so conducted as to bring no dishonour to the Christian profession, and that the product of it is to be held as a trust from God, not for personal aggrandisement, but for the advancement of His kingdom in the world. These several conditions are examined and discussed.

The pamphlet is published by Messrs. Harris & Co., of Bishopsgate Street, London, and Aird & Coghill, Glasgow.

We desire to call the special attention of our friends to the forthcoming Report of the recent General Missionary Conference, to be published in two large volumes of about 600 pages each for the small sum of five shillings, provided orders are sent in to the Secretary of the Conference, the Rev. James Johnston, Exeter Hall, on or before the close of the current month.

We trust many of our readers will avail themselves of the tempting offer. No expense or labour have been spared in the accurate reporting and editing of the papers and speeches. That the whole should be offered to the churches for

so small a sum is a real benefit conferred on the cause of Missions, and it is a marvel of cheapness.

We have much pleasure in informing our readers that the Camden Road Sunday-school Missionary Association have arranged to hold their Annual Congo Mission Sale on Wednesday and Thursday, the 28th and 29th November next. In this work they are largely assisted by the ladies of the congregation, but will, as on previous occasions, be very glad of any help from friends at a distance. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; the Secretary of the Ladies' Working Party, Mrs. C. Tidmarsh, of Mayfield, Anson Road, N.; or by Miss E. Ball, of 122, Elthorne Road, Hornsey Rise, on behalf of the Sunday-school.

The Rev. Isaac Allen, M.A., formerly of Dacca, accompanied by Mrs. Allen, proposes to return to India during the current month, with a view to resume such mission work as his health may permit.

We are confident that both Mr. and Mrs. Allen have the cordial sympathy and best wishes of all our readers.

After making up the personal accounts of the late Miss Spearing, of Stanley Pool, it was found that there was a sum of £41 7s. 8d. to the credit of the estate. This sum Mrs. Spearing desires should be devoted to the funds of the Congo Mission, feeling well assured "that her daughter, now in the presence of the Master, would wish to have it so."

The Committee deeply appreciate this generous expression of practical sympathy with the work Miss Spearing loved so well, and served so faithfully and self-sacrificingly.

Many of our readers will be glad to know that Mr George Dunnett, of Coseley, Bilston, Staffordshire, has recently taken some excellent photographs of Mr. Romonath Ray Chowdhery. Mr. Dunnett writes:—

"During the visit of our friend Mr. Chowdhery, as our deputation, as he had not had his portrait taken in England and had been asked for it, I have taken some for friends in our churches here. But it occurred to me that some in other parts might like one; if so, they can have the cabinets at 1s. and the carte de visites at 6d. each, and all the profit shall go to the Missionary Society."

The Committee have received intelligence of the death at Gya, on Saturday, June 23rd, of the venerable Mr. Greiff, the immediate cause of death being heat apoplexy.

Mr. Greiff was a most devoted and faithful missionary, greatly beloved by all with whom he came into contact, and specially endeared to the natives by his sweet unobtrusive disposition and his deep personal interest in their welfare and progress. Mr. Greiff has left an aged wife and several children to mourn his loss. We specially commend them to the sympathy and prayers of our readers.

We are glad to report the safe return to Nassau, Bahamas, of the Rev. David Wilshire. He writes:—

"My recent and brief visit to England has been a great refreshment to me, and I feel sure good results to the work out here will follow."

On the 18th of last month, by the P. and O. steamship *Ravenna*, Miss Mary Kirby, of Oxendon, left England for China, to be married to Mr. Nickalls, of Tsing Chu Fu. Miss Thorne, of the Zenana Mission, left also in the same ship on her return to Delhi.

The Rev. Leonard Tucker, M.A., formerly of India, has safely reached Kingston, Jamaica.

Mr. Tucker has very kindly undertaken the classical work of Calabar College during the absence of the Rev. J. Balfour, M.A., in England, on sick leave. Under date of August 12th Mr. East, the Principal of the College, writes:—

"Nothing could be more opportune than the arrival of Mr. Tucker. To-morrow the students will have the pleasure of meeting Mr. Tucker, and I am quite sure they will most highly appreciate him."

Just as we go to press we receive the following sad news:—"At Allahabad, North-West Provinces, died, after much suffering, on August 31st, George Wallis, the beloved child of Rev. G. J. Dann, of the Baptist Missionary Society, aged 10 months 13 days." The Rev. George Grenfell, under date of Stanley Pool, July 26th, writes: "The little daughter, born to us six weeks ago, was buried yesterday; she was a fine healthy child, and died quite suddenly."

Contributions

From August 13th to September 12th, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Ashbridge, Mr S. P.	1	1	0
Bannister, Miss R.	1	1	0
Brook, Mr	0	10	6
Halford, Mr J.	1	1	0
Harold, Mr J	0	10	0
Hunt, Mr G. T.	1	1	0
Irish, Mr F.	1	1	0
Little, Mr F.	0	10	0
Jackson, Mr J., Edinburgh	5	0	0
Millar, Major-Gen.	1	1	0
Milne, Mr J. F.	0	10	0
Matthew vi. 1—4, for *support of Congo Missionary*	60	0	0
Poole, Miss	1	1	0
Stanton, Miss M. B.	0	12	0
Stones, Miss M. F.	0	10	6
Young, Miss J., for *Congo*	1	0	0
Under 10s.	0	15	0

DONATIONS.

"A Warm Friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to Missionary Societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich"	1000	0	0
A. C. M., for *Congo*	0	10	0
A Friend	0	10	0
Anonymous	1	12	0
A Widow's Mite, for *Congo*	1	0	0
1, 2, 3	20	0	0
E. R., for *Congo*	10	0	0
Ellwood, Mrs, for *Congo*	3	0	0
Gurney, Mrs, for *Mrs Watson's dispensary work, China*	5	0	0
Hawkes, Mr J.	1	7	6
Hope	0	10	0
Hinton, Miss, for *Dr Carey's grave*	1	0	0
"Is Jesus King?" for *Congo*	1	1	0
Lang, the late Miss, for *Africa*	1	0	0
Mackinnon, Mr C, for *Dr Carey's grave*	0	10	0
Muntz, Mr G. F.	0	16	0
Radcliffe, Mr R. H., for *Congo*	20	0	0
St. Paul's Missionary Society	9	13	0
Scrivener, Mr J. C., Thankoffering, for *Congo*	1	6	0
Smith, Miss, for *Congo*	0	10	0
Thomas, Mr W., Llanelly	1	1	0
Under 10s.	0	15	3

LONDON AND MIDDLESEX.

Acton	1	10	4
Amhurst Park, Bible-class	3	13	6
Battersea, York-road Sunday-school, for *Congo*	5	0	0
Do., do., for *Mr Shorrock, China*	5	0	0
Bloomsbury	41	17	6
Child's Hill	1	2	9
Gunnersbury	3	0	0
Highgate-road	44	8	8
Do., for *China*	1	12	6
Do., for *Congo*	9	1	6
Do., do., for *support of J. Showers*	18	0	0
Metropolitan Tabernacle Sunday-school, for *Mr Weeks, Congo*	6	5	0
Notting Hill, Ladbrokegrove Sunday-school	19	11	0
Peckham Rye, Barry-road Sunday-school	1	0	0
Stockwell, Sunday-sch.	9	9	0
Teddington	8	10	0
Do., Y.M.B.C., for *Congo*	1	0	0
Upton Chapel, for *do*	0	7	6
Vauxhall, Sunday-sch.	5	8	3
Walworth-road	4	2	3
Walworth, Ebenezer Sunday-school	3	13	0
Wealdstone, Sun.-sch.	1	17	6

BERKSHIRE.

Reading, King's-road	17	3	3
Do., Grovelands	4	9	0

BUCKINGHAMSHIRE.

Speen	1	8	0

CHESHIRE.

Birkenhead, Grange-lane	20	0	0
Do., Sunday-school	5	10	0
Chester, Grosvenor Park	4	0	0
Egremont, for *N P*	0	12	3

DEVONSHIRE.

Plymouth, George-st.	10	0	0

DORSETSHIRE.

Weymouth	6	0	0

ESSEX.

Hornchurch, Sun.-sch.	1	10	0

HAMPSHIRE.

Portsmouth, District Aux.	213	15	10
Southampton, East-st. Sunday-school, for *N P, Dinapore*	1	0	0

HERTFORDSHIRE.

Boxmoor	22	10	3
Hitchin	8	13	6

KENT.

Birchington, for *Congo*	1	10	9
Canterbury	5	7	8
Plumstead, Park-road	1	4	0

LANCASHIRE.

Barrow-in-Furness	2	10	6
Briercliffe, Hill-lane	4	0	0
Oswaldtwistle	2	11	2
Waterfoot, Bethel	1	11	11

NORFOLK.

Yarmouth, Park Ch.	44	9	1

NORTHAMPTONSHIRE.

Long Buckby	14	17	4

OXFORDSHIRE.

Oxford, Friends' Mission Hall	0	5	0

SOMERSETSHIRE.

Wells	1	0	0

STAFFORDSHIRE.

Bilston, Salem	5	13	0
Brierley Hill	4	12	0

SURREY.

Cheam	13	11	2
Lordship-lane Sun.-sch.	10	0	0
Wallington	8	1	4
West Croydon Ladies Association, per Mrs. Henson	4	8	3

WARWICKSHIRE.

Birmingham, Y.M.M.S., for *education of Delhi youths*	36	0	0
Do., do., for *education of Congo youths*	5	0	0

WILTSHIRE.

Devizes	2	7	
Westbury, West End	0	13	4

YORKSHIRE.

Bradford, Trinity Ch.	0	2	6
Leeds, South Parade	16	8	8
Middlesboro', Newport-road Sunday-school	3	6	6
Milnsbridge	0	9	6
Sheffield	19	8	8

SOUTH WALES.

CARMARTHENSHIRE.

St. Clears, Sion	12	12	0

GLAMORGANSHIRE.

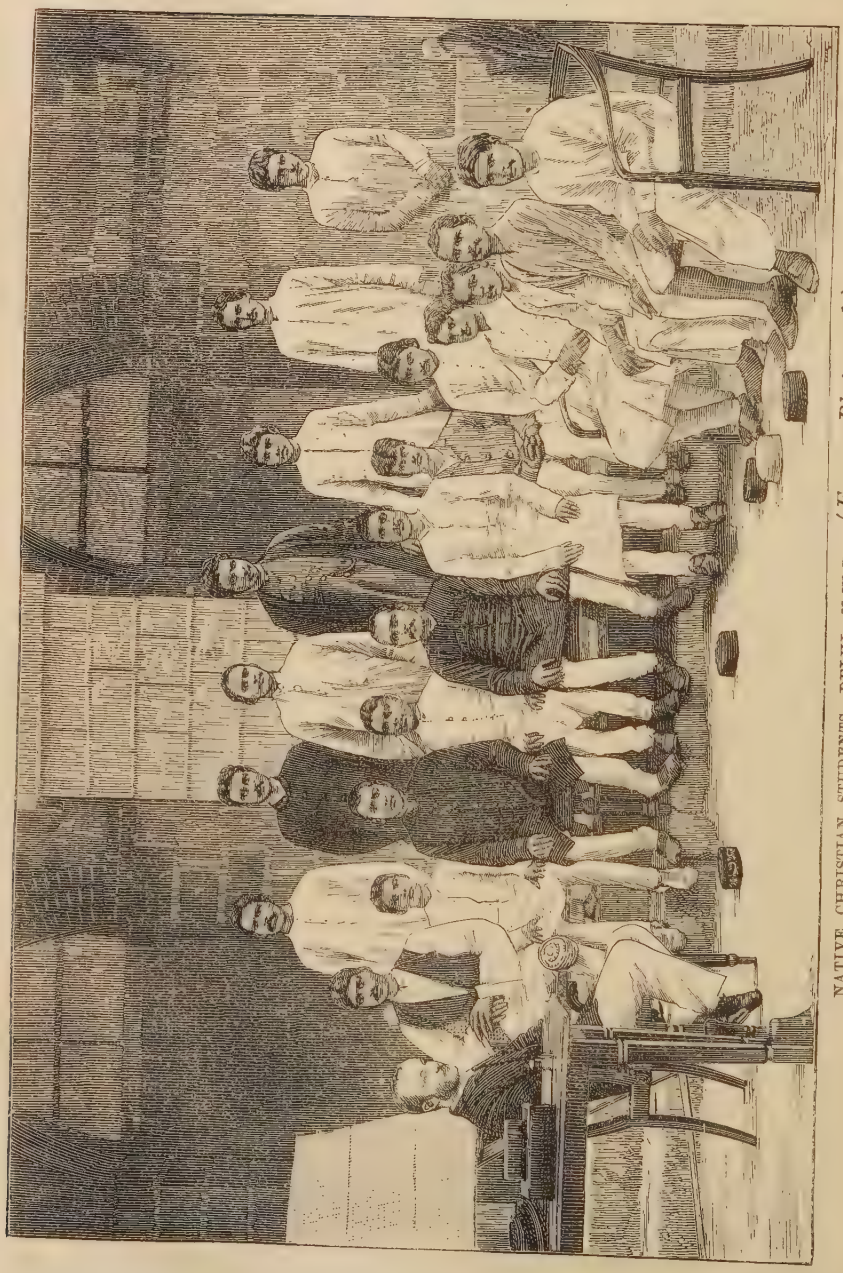
Cardiff, Tredegarville	1	11	5

SCOTLAND.

Edinburgh, Bristo-place	24	16	3
Elgin, for *Congo*	0	11	0
Glasgow, Adelaide-place	20	0	0
Hawick	1	17	10
Kirkcaldy	2	0	0
Kirkintilloch	5	1	8
Lochee	2	6	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*



NATIVE CHRISTIAN STUDENTS, DELHI, N.W.P.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

The 1888 Huddersfield Autumnal Missionary Services.

As our recent autumnal missionary meetings, held in Huddersfield on October the 2nd and 5th, have been already so fully reported, doubtless most of our readers have become well acquainted with the proceedings; we therefore content ourselves with expressing our grateful thanks to the numerous friends taking part in them, and especially to the officers and members of the Huddersfield Local Committee for generous kindness and consideration, and to friends in Huddersfield connected with many sections of the Christian Church for warm-hearted hospitality and truly Yorkshire welcome.

To the chairman of the Local Committee, his Worship the Mayor of Huddersfield; the treasurer, E. Crowther, Esq., and the local secretaries, the Revs. F. J. Benskin and J. Porteous, special acknowledgements are due.

We are glad to be in a position to reproduce in this issue of the Herald the closing address delivered at the valedictory and designation service by the Rev. J. Turland Brown, of Northampton, and we desire to record also our grateful thanks to the Rev. James Stuart, of Watford, and the Rev. Charles Garrett, of Liverpool, for the powerful sermons they delivered, which, assuredly, will long live in the hearts and memories of those who were privileged to listen to them.

We are also greatly indebted to John Barran, Esq., M.P., of Leeds, and to John James Smith, Esq., of Watford, for presiding at the morning and evening meetings respectively.

The young people's meeting on the Friday evening—a new departure—was, we are thankful to report, a decided success. The chairman, Edward Mounsey, Esq, of Liverpool, and the succeeding speakers, delivered bright and stirring addresses, the young people listening with rapt

attention. This meeting will now take its place among the fixed arrangements for future autumnal missionary services, and next year we hope to utilise the morning of the Friday for a missionary breakfast conference of officers and teachers of Sunday-schools and officers and committees of juvenile missionary associations.

Looking back upon the Huddersfield gatherings, we feel we have abundant reason to thank God and take courage; they have been full of Divine power and holy impulse, the fruits of which, we confidently believe, will appear in more thorough personal consecration to the service of Christ, and in a more intelligent and willing surrender of person and substance for the world-wide spread of the blessed Gospel of the Grace of God.

Missionary Designation and Valedictory Service at Huddersfield.

ADDRESS BY THE REV. J. T. BROWN TO THE DEPARTING MISSIONARIES.

From short-hand notes by the Rev. E. S. LADBROOK, B.A.

MR. CHAIRMAN,—I wish to thank you for the kindly words you have spoken respecting myself. I did not expect a little while ago that I should be able to be here to-day to do what our much-respected Secretary asked me to do. However, I am here, and let me say that it is my intention just to say a few words, not so much to the general assembly here as to our brethren who are present before me, and to whose voices you have listened this morning. And addressing myself more directly to you, my brethren, dearly beloved brethren, I may say that while the voice is mine, there are behind me a multitude of sympathetic hearts; and in the words that I utter I feel confident that generally I shall carry those hearts with me in expressing our affection for you, and our great desire on your behalf. To us, as well as to you, this is an occasion which touches various chords in our hearts. Many thoughts and feelings, wonder, desire, hope, rise up within us, as you stand on a kind of border ground between the shores you are about to leave and the countries to which you are bound. We do not regret your going. We rather rejoice that you are going. On your part, as we have been reminded by the words you have spoken this morning, it is your right good will to go and the fulfilment of a cherished desire. On our part, it is a matter of holy delight that there are men, whether from Wales or Scotland or England, to be found among us who have been made willing in the day of His power to enter upon such a service for the sake of the Lord Jesus. At the same

time, if I may interpret the feelings of others by my own, there is just a touch of pensiveness in our joy. Nor can we part with you without being conscious of that minor note which always sounds in the word "Farewell." But our gladness is greatest, and our hope prevails over our anxiety, as we think of you withdrawing from us and settling down in your chosen and remote homes. For a while you will be out of our sight, but, brethren, not out of our hearts. Our thoughts will travel, our prayers will go with you in your going, and they will follow you when you are gone, and our musing love will invisibly hover about you in your strange habitations and your arduous toils. There are very many reasons, personal and other, to give you a very deep hold—do feel that—a very deep hold upon our remembering affection and sympathy. You are sacred! When I think of some of your names, and look into some of your faces, you are sacred on your own account. You have won our esteem, and we feel you are worthy of it. You are leaving us not simply as fellow-servants, but as friends and brethren, dearly beloved. Most of you, as we have been reminded by yourselves, and by our Chairman and Mr. Baynes, are tried and proved, and you are going back to resume your work after temporary absence, as the deliberate choice of riper years and after previous experience. Only one is fresh to the work; but you, Mr. Duncan, share our confidence and our regard, too, as you sit there this morning, perhaps with some wonder—it may be a little trepidation—mingling with the ardour of your young heart as you start with your brethren to face the unknown. Then there are the countries to which you are going. Now you are together on this platform; shortly you will be scattered. One, Mr. Balfour—you touched me this morning—one to famous, inspiring Jamaica. Two to the mysterious and semi-romantic Congo, and two to vasty India, and these other two to the land of Sinim. And when we think of you and of the countries whither you are going, and much more—when we think of the nature of your mission, of what you are giving up—home, friends, endearments of our pleasant England—in order to pursue that work in the lands to which you are going, with all the perils that are there, some of which we have been reminded of—your relation to us, messengers of our compassion and mercy to China and Africa, and to the other lands to which you may go, and your relation to your Lord and ours, priests of the Lord and ministers of our God; and when we further think of the possibilities of every kind—or, at least, of many kinds—attendant upon your mission, how can we do other than be greatly drawn to you, and follow you, as we will, with tenderest interest, both on your own account and for the work's sake? It is not necessary—it would not be in keeping, perhaps—for me to remind

you of the work or of its difficulties. You apprehend it, as we have heard, and the difficulties you know better than I can tell you, though I do know some of the difficulties, perhaps, more than some of my brethren who may be round about me. I cannot help saying—and you will pardon me in what I am now saying—you cannot think too much or too highly of that work. It is beyond your loftiest conceptions. Most honourable, most responsible, invested with a grandeur and an importance at once to inspire and to awe the soul. For what are you going to do, and what is your life's business, brethren? It is, oh! the most wondrous thing that man can do. It is to carry the light which is life to people that are sitting in darkness and in the shadow of death; to preach the good tidings of the Gospel of peace to troubled peoples and troubled nations; to tell them of a God who loves them, of a Christ who died for them, a Kingdom of Heaven free for them to enter. It is on your tongues to repeat in the ears that have never heard the precious words first spoken by the Lord Himself, and so full of healing virtue, sweetness, music for weary, sick, and joyless hearts. But that is not all, brethren. You are more, and your work is greater. Like your Master, you have not only to preach, but you have to live among the people. You have not only to be heard, but you have to be seen; representatives of the unseen, loving Christ, to be for that Lord—in your measure at least—what He was to the Father, so that every man may see Him because they see you; and that you may reflect something of the purity, some of the wondrous, tender pity for sinners, of the yearning heart, or of the all-attractive beauty, of the lowly, gentle love of your Lord. That is your high calling, and, pardon me if I say it, that it is while the divinest, the most arduous part of your work, and that more will depend on what you are—on your spirit, character, life—than on what you say, and your words more powerful to win souls for Christ when they come from your men whose faces shine with the glory, the gentleness, the sweetness of our Jesus. You have to exercise this ministry under hard conditions, almost alone, in an atmosphere without the brightness and glow reflected by such assemblies as these; almost alone, and yet with sights and spectacles before you tending to depress energy and make you faint by their very enormity, or else, which is still worse, tending by familiarity to deaden your keen sense of their evil and awfulness. With such prospects is it any wonder, or will it be, that in such scenes you sometimes feel very lonely; in a desert with so little of verdure to refresh the eye, and so little companionship to cheer the heart; if at times you fall into despondency, and like the great prophet throw yourselves down under the juniper tree, o'er mastered by the depression and toil, wish, yes, wish that it were over? With all that before

you, all that within yourselves, that you know best, and all without to dishearten, how can we bear to see you go, how dare *you* go, if it were not for the confidence that He who sends you pledges Himself to be with you? And that in that one fact you have everything you need to relieve pressure, to lift you up, to make you strong, courageous, victorious, in your work? Aye, in Him alone you have a greatness of resource that no necessities can transcend; you have a companionship that will make the most solitary places glad, and Patmos like heaven; you have an infinite fulness of grace and love which no draughts upon it can possibly exhaust. *We* shall think of you; *we* shall pray for you, but what of that? Incomparable, chiefest of all, the one thing sufficient by itself is, "I shall b with you." Who is He that says I? "*I* shall be with you." In the most intimate sense He will be with you, and with you always. Saddened by what you witness, disheartened by your own conscious infirmities, in your low moods and in your difficulties, look up! Looking to that face energy will come with freshness. Your own faces will grow bright, and the heathen will see it. And by communion with Him your hearts will be kept pure and strong, hopeful and glad. When the apostles were with their Master their spirits were high, they walked in sunshine, they found relief for every doubt and every fear; and when afterwards they realised that in another form He was with them still, their faith in His interest in them, in His personal love, in His unlimited power, made them strong out of weakness, courageous and cheerful and victorious in all their work. You have Him; you have all they had. You have all that has sufficed for the martyrs, the heroes, the noble workers, our missionaries, our fathers, through all the past ages. You have everything with the Saviour; you for Him and He for you—this is all in all. And in parting with you can I do anything better than as, if I shook you by the hand—as I hope to do—one by one, just to say, and I could not better express our feelings, in the words of Paul to Timothy, "The Lord Jesus be with thy spirit." It may be that after a little while you will return and tell us of the sheaves you have gathered, and we shall rejoice together with you. It *may* be—it may be that, like others—you will fall on the field; and what then? You will be precious—precious to your own Lord; your memory a power that will continue to help the cause to which you have devoted your lives—and you? How with you? Why, you shall be in closer, happier fellowship with Him and in higher service; and we, brethren, if not on earth then in heaven, shall look to meet you again. With our whole heart we commend you to God. You are dearer to the Lord than you can possibly be to us, and we leave you in the care of His infinite love. May

the grace of the Lord Jesus Christ, the love of God, our Heavenly Father, the communion and fellowship of the Holy Ghost, be with you now, henceforth, and for evermore. Amen.

The Congo Mission.

WORK AFIELD.

THE Rev. Thomas Lewis sends the following account of a recent tour in the San Salvador district:—

"San Salvador,

"Congo River,

"Sept. 4th, 1888.

"MY DEAR MR. BAYNES.—In my letter last month I wrote about our intended visit to Madimba—a large district to the south and south-east of San Salvador. For a long time past the brethren have been considering the advisability of 'working up' this district, as it is the stronghold of witchcraft and almost everything that is bad. Here, at San Salvador, the natives are too much afraid of the 'white man' to practise any of their horrible 'Ngombo' rites, and they find it very convenient to spend a few weeks somewhere in the Madimba district, where they can do as they please. We have felt this keenly on many occasions when some of our people go away for a month or so, and on their return we are pained to the heart to find that much of the good they had received from us has been undone. You will, therefore, understand how very anxious we are to do something to improve this very important district.

"THE START.

"With this in view, Mrs. Lewis and I started on a nine days' journey, and were accompanied by Matoko, one of our most faithful members, Kivitidi (native evangelist), Mrs. Lewis's three girls, and my personal boy Elembe. Of course, we travelled in hammocks, as it is out of the question for ladies to walk on an African 'road.' It is now nearly the end of the dry season, and the grass nearly all burnt, so the roads on the whole are not very bad.

"On the first day, 16th of August, we made a five hours' march over hills and valleys. The scenery in some of the ravines was most refreshing to eyes accustomed to look on barren hills and grass, for there is hardly anything else to be seen at San Salvador. We passed through several towns, but the people were not at all friendly, and would hardly respond to the customary salutations. About two o'clock we came to a place called Lombo, where we had considerable difficulty in getting a house to sleep in, the people at first refusing to talk about it. We, however, soon found a house suitable, and were allowed to take possession of it for the night. After having some refreshments and rest, my wife and I, in the cool of the evening, took a stroll through the town, but could only induce one or two people to speak to us. The chief did not appear until next morning, and he came then only in the hope of receiving a present, which, however, he did not get.

"KIAMALA.

"At the next place we stayed at it was very different. This was Kiamala, a town about three hours' march from Lombo, and the chief is Futila, who is the most important dignitary in the

whole district of Madimba. He is a nephew of the King of Kongo, and is the one likely to be the next king. He has received a little education from the padres, and was taken to St. Paul de Loanda for that purpose when he was a boy. For some reason or other he is not on good terms with the padres, and he absolutely refuses to have them in his town, though they have built a station not far away, and a padre is there in charge. Futila gave us a very hearty welcome, gave up his own house for our use, and made us a present of a goat. I ought to have said that he is always inclined to be friendly with us, always pays me a visit when he comes to San Salvador, and he has often invited us to come to his town. So we now met, not as strangers, but friends. In the evening I had a nice talk with him. I showed him a copy of Mark's Gospel, and read to him several passages out of it. He was very much interested, and asked me to tell these things to his people. Then he called his people together in front of our house, and we had a nice little service on this beautifully clear moonlight night. As we knelt in prayer before going to rest that evening, we could not help thanking God for giving us this proof that He was with us, and that the people were so glad to listen to our message. On leaving next morning Futila pressed hard on us to come again any time we could find to spare.

"We then made a few hours' march over two or three hills, and came to Lovo, the native town of my personal boy, Elembe. Here again we were gladly welcomed, and a perfect model of an African house placed at our disposal. There are three towns joining one another here, and a splendid place for mission work as far as people is concerned; but, owing to position of the towns, and the big swamps about, it is not advisable for a white man to stay any length of time there. We had intended at first to spend four or five days at this place, but for the above reason we thought it best to go farther on, and be content to remain from Saturday to Monday.

"OPEN-AIR SERVICE.

"On Sunday morning the people assembled in a spacious dancing-ground near the chief's house. The chief and some of the head men asked me the previous night if they might come and hear about God. We first of all sang a Kongo hymn, and by the time we had finished there were present about 200 people. I then endeavoured to tell the Gospel message in a plain way, and read to them portions of Scripture about the crucifixion and resurrection of our Lord. They listened very attentively for over an hour, and seemed much impressed; but I am afraid that, to many of them, hearing a white man reading in the language of the people out of a printed book was much more wonderful than the death and resurrection of Christ. But still we trust that many of them will remember what they heard, and that they will receive everlasting benefit from it.

"Mrs. Lewis invited the women to come and hear more about it from her, and the invitation was gladly accepted. In the course of the evening she had the pleasure of speaking to several batches of women. In the meantime I paid a visit to Kinsanga, about an hour's march from Lovo, and they were all pleased when they heard that I came to talk to them about God. When I returned to Lovo I found several men waiting for me, as they wanted me to tell them more about Jesus Christ. So we had a

busy day among willing and seemingly really anxious people.

"Next morning we took leave of the chief and his people, and went across the hills to Nsoni, a town situated in a beautiful deep valley, but the whole place was miserably dirty. Our boys remarked that the name 'Nsoni' (Kixi-Kongo for 'shame') was very suitable. We halted here for about three hours for food and rest, and had a long talk with the chief and the people about God. They were very unwilling to let us go away that day, but I told them we had to go farther on that day.

"KIUNGA.

"We then marched across the country towards the east, and passed several towns before we came to Kiunga, the principal town in the district, called Kukimbubuji. We had heard a great deal about this place, and were anxious to visit it. There is hardly any communication between this district and San Salvador, and the natives were very much afraid of us. They said they had never seen a white man before. When we arrived at Kiunga most of the men were out fighting, or rather helping a neighbouring town against a people further inland. The chief would not move from his house, and a messenger was sent for his fighting men to come at once. We had not long to wait, however, before we saw them coming, and then, with his men well armed, Kiangala (the chief) ventured to show himself. He stood at a little distance from us, evidently doubting the wisdom of getting nearer; and when I got up and offered my hand, he started back in great confusion, and wondered what would happen next. I then spoke a few words, asking him to come nearer, that we had no 'palaver' with him. He was rather surprised to find that a white man could talk in his language, and he soon ventured to take my hand. I invited him to sit in a folding chair which we had, but he declined, saying that he did not know what it was, and would not trust us. At last he squatted down on a native mat and became a little more sociable, but still very suspicious. After making a few favourable remarks about his town, I told him where we had come from, and what was our object in visiting him. I told him that I had brought my wife with me, and we had no guns, and he could see that we did not want to quarrel with him. It just dawned upon him that there were such beings as white women in the world. Then Mrs. Lewis became the centre of attraction, but the women were very slow to make her acquaintance. I asked the chief and the people to come later on in the evening; that I should like to tell them some good news about God. Kiangala volunteered an answer, saying that 'his people were too much afraid of the white man to come after dark,' but these words came from his own heart. They would come when the moon had risen. They were faithful to their promise, but they took the precaution of being armed for an emergency. They were evidently pleased with what I said, and the chief acknowledged it was a much better 'palaver' than the 'Ngombo.' As he put it, 'the witch doctor on his arrival in a town demanded payment, and we must give him everything he asks for; but the white man's "palaver" about God is very different.' Then he asked if the women, too, might come to my wife and hear this 'palaver.' So now we were on a

friendly footing, and the women listened to Mrs. Lewis gladly. Very early next morning Kiangala came to me to say that he was very glad we did not have 'palavers' in the night, and my carriers 'slept well,' too. He was now begging us to remain another day. But as we were in a hurry to go on, he had to content himself with a promise that we would come again to see him and his people. Then he made us a present of three fowls, and we left for Lunda. We had a great deal of difficulty in finding the road, as none of our carriers had been this way before.

LUNDA.

"The Lunda is a very dirty town, situated in a very narrow valley, and the people were in perfect harmony with all the surrounding dirt. Our appearance put the whole place in great commotion, and the chief was so frightened that he ordered the people to get their guns in case the white man was going to do something bad. The chief made this confession before we left next day. At my request a number of the people came to hear what we had to say, but I am afraid it made little impression. Most of them were rather the worse for palm wine, which could be obtained in abundance. As far as our own comfort was concerned, we were glad when next day dawned and to be on the road again. We were now coming back by another route to Madimba district again, and about noon we arrived at Etoto.

ETOTO.

We were welcomed by the chief, who put at our disposal a respectable-looking plank house. This was the first house of its kind I had seen in Africa, built entirely of native material and by untrained workmen. Etoto is situated on a hill, nearly all covered by trees. The vegetation around is decidedly luxurious. The town itself is built on two elevations and covers a good piece of ground. There are about ninety houses, and, perhaps, about 400 inhabitants. I soon came to the conclusion that this was just the place we were seeking for. Matoko and Kivitidi were of the same opinion. The next thing was to ascertain the feelings of the chief and people on the matter. It took the chief some time to believe that I was in earnest. It was too good for him to believe it, he said. In the evening he spoke to his people about it, and next morning they came to say how delighted they were to hear that we would start a station in their town. I took good care to explain that they were not to expect us to give them any cloth or beads; that we only came for the sake of teaching them about God. I am very anxious to make them understand this from the beginning, for I do not believe in giving away presents for the sake of making friends, much less for being allowed to come among the people to build a station. The natives ought to be taught that it is for their benefit alone we come to them, and not to bring presents. This having been properly explained, we came to the question of a site for our sub-station. There was no difficulty about this. The whole of the hill at one end of the town was free for us. We could appropriate as much as we wished for houses and farms. We then went over the ground and fixed a place to build a house. This little station ought to be very healthy. There are no swamps near, and it will be impossible for the drainage to be very

bad. We have a splendid view across the country to the Arthington Falls. Its position as a mission station is, I think, very good, Etoto being within an easy walking distance to many other towns. This is one of the most important things to be considered in starting a station, for we are anxious to spread our influence over as many towns as possible.

"OUR PLANS.

"Now as to our plans. In about a months's time I hope to take with me our native evangelist, Kivitidi, who has a good knowledge of carpentry, and start building a house of native wood and grass roof, having one of the rooms large enough to be used for services and school. Kivitidi will be left there to complete the house, and spending about two hours a day in mission work, and perhaps give lessons to a few boys and girls who would like to learn. By that time he will be married and his wife will be able to help him. Then, when the house is completed, Kivitidi will return to work up his usual district, and one of the church members will go for a few weeks with one of our most forward school-boys to help him with school work. I want the church at San Salvador to take an interest in this station, hoping that very soon they will work it altogether. I think it a mistake to spend European funds on these sub-stations; and the sooner the better for the natives to bear the whole expense.

"At present, however, they are not in a position to do more than supporting Kivitidi; but the expenses of building one native house will be very little, and I feel sure the Committee will consider it money well spent.

"One of us will run over as often as we can and stay a week or a fortnight, visiting the neighbouring towns as well. If things will go on satisfactorily for a year or so, we may find it worth while to appoint a regular native teacher who will be able to do the work alone.

"These plans are as yet vague and will have to develop according to circumstances; the above will give you an idea of what we intead doing. I am sure you will remember us and our work in your prayers daily. Pray for this our little sub-station that it may be the means of salvation to many souls, and be a 'light in the darkness' to many a weary traveller.

"Two days' march brought us back to San Salvador, and we were glad to find Mr. Phillips and all the friends well.

"My wife and I enjoyed our trip immensely, and I think we both feel all the better for a little change.

"I hope this letter will not be a burden to you. It is simply the fruit of my desire to comply with your request to write as often as I can about our work.

"With very kind regards and best wishes,

"I am,

"My dear Mr. Baynes,

"Yours very faithfully,

"THOMAS LEWIS.

"A. H. Baynes, Esq."

The late Mr. Michael Richards.

THE following letter has just been received relative to the lamented decease of Mr. Michael Richards:—

"Boma, Dutch Factory, S.W. Africa,
"August 23rd, 1888.

"MY DEAR MR. BAYNES,—I am very, very sorry to have to send you the sad tidings that our dear brother Richards fell asleep in Jesus, at Banana Hotel, on Sunday evening, 19th instant, at eleven o'clock, after six days' illness.

"Our brother accompanied my wife and Mr. Graham to the coast to catch the Portuguese mail, which was due to leave on the 18th instant. After two days at the hotel he complained of feeling unwell, and immediately afterwards went to bed. Shortly after his temperature rose to 106° (a very unusual thing in his case), and next day hæmaturia set in of a very severe nature. We sent for the doctor at once, who did all in his power to stay the disease, but to no purpose. He grew weaker and weaker, so much so, that he was unable to be removed to the Portuguese mail, when she came in to Banana. The doctor strongly advised us not to attempt to remove him in his then condition. And so our dear brother had to say good-bye to my wife and Mr. Graham, with whom he had hoped to have journeyed home. From this time he became so feeble that his power of speech entirely left him. When I spoke to him he would simply stare me in the face. Unconsciousness soon after set in, and on Sunday evening he breathed his last, and so entered into the presence of the Lord and Master whom he so delighted to serve.

"It was most heartrending to see his poor boy, Mansende (who was by his side all the time), pacing up and down the passage of the hotel, crying most bitterly, and saying, 'Oh! my master; oh! my master, is he dead?'

"Dear Mr. Baynes, another messenger of the churches has laid down his armour while in the thickest of the fight. Another comrade has fallen by our side, while we were so much in need of his help. That we shall miss him you can well understand. He was doing so well at our Lukolela Station. The language was becoming familiar to him. The Gospel of Mark was partly translated in that language, it being his intention to finish it while home on furlough; and in the midst of all his earnest labours for the welfare of poor, dark Africa he was called away. May our Heavenly Father enable us all to humbly bow to His gracious will under this heavy and unexpected affliction, and may his dear parents at home be graciously sustained and upheld in their great sorrow! Our brother's remains were interred at Banana Cemetery on Monday afternoon, when several gentlemen representing the factories were present at the service.

"I must now close this painful letter, praying for you and the Committee at this trying time.

"Believe me to remain,
"Yours very sincerely,
"H. K. MOOLENAAR.

"A. H. Baynes, Esq."

With regard to the immediate cause of death of Mr. Richards, it appears to have been caused by a clot of blood, obstructing one of the vital channels; the judgment of the Banana doctors being that "under such circumstances no medical or surgical skill could have prevented a fatal result."

Recent Congo Mission Tidings.

THE Rev. H. R. Phillips, writing from San Salvador by the last mail, says:—

"It has been my joy to baptize five more candidates on a public profession of the faith in Christ, and I am glad to add there are three or four more we hope to baptize very shortly.

"We are now arranging for every male member of our little church here to visit regularly all the villages in the district on Sundays, and preach to them the good news of salvation. I beseech you, dear Mr. Baynes, to still pray for us, that much grace may be given us in dealing with the native church here and the young converts. Pray for us, I beseech you."

The Rev. Samuel Silvey, writing from Stanley Pool, says:—

"Here at Arthington, our hearts have been greatly cheered by getting a number of Kateke boys to come to our school.

"Mrs. Grenfell has quite a large number of native girls and women waiting for our new missionaries, Miss Butcher and my sisters.

"We are all most anxiously and longingly looking for speedy reinforcements.

"Surely there are some devoted, young, well-equipped brethren at home prepared to come out here for Christ. Must we plead in vain and unheeded? Our alone refuge is in Him who says, 'Lo, I am with you always.'"

REINFORCEMENTS.

With regard to reinforcements for the Congo Mission, we are devoutly thankful to report that since the issue of the appeal for immediate helpers in last month's MISSIONARY HERALD we have received a large number of offers of service from earnest young men in different parts of the country.

Many of these offers indicate a deep and self-sacrificing zeal, and a burning desire to urge forward the work of the Congo Mission.

The prayers of our brethren in the field are being manifestly answered in a very remarkable manner, and the Lord of the harvest is, we confidently believe, Himself thrusting forth more labourers into His harvest.

We ask the special prayers of our readers that at this important juncture the Committee may be divinely guided in their selection of reinforcements, so that the great work may be advanced, and the Redeemer's name glorified.

Delhi Native Christian Students.

(*See Frontispiece.*)

THE Rev. Stephen S. Thomas, of Delhi, sends the following interesting letter:—

"Delhi, 4th August, 1888.

"MY DEAR MR. BAYNES,—It is very difficult to give a description of a group of men whom one sees so constantly and so closely as I do these

brethren. The photograph, on the whole, is good, though not sufficiently accurate to enable one to read the character of each man with much success. Some are better than they look; others look better than they are. Some cause me considerable anxiety as to what they will be fit for; others give promise of useful service. I will not attempt to describe each man, but I would like to single out the three whom the Conference will be asked to accept this year as evangelists, and also our mission doctor.

"Saul David, the doctor, stands in the centre of the back row. Despite his ferocious countenance, he is a good fellow, doing a good work. He was brought up in our school, afterwards studied at the Agra Medical School, and since then, in addition to his dispensary work, has read in the training classes with a view to becoming a more efficient preacher. He is an active deacon of the church.

"On his right, to the left of the picture, are (1) Silas, (2) Lál Mahammad, (3) Masíh Charan.

"Silas, a deacon's son, was a school teacher, but was rightly thought by Mr. Guyton to be capable of undertaking evangelistic work. One of his illustrations at a Basti meeting—to which he went with Mr. Smith and myself—is, I think, worth recording. We had been speaking on 'He that believeth shall not perish, but have everlasting life'; to which a Chamár objected that Christians die as do others, and that, in the end, it is all one—a line of reasoning surely not confined to Indian shoemakers. Silas replied as follows: 'Brother, in that you are greatly mistaken. It is perfectly true that all die, but that does not prove that there is no difference in the condition of those who die. Take an example: imagine a fort with but one gate. (The minds of the people would readily turn to the Delhi Fort, with its magnificent walls and royal palace, and some could remember when the coming out of the king was a matter of daily occurrence.) Through that gate the king in his splendour, and the scavenger in his meanness, must issue forth. You would not, however, argue therefore that they are equals. Between them there is the difference between heaven and earth. Death is the great gate through which all pass; but Christians go forth as kings "to the inheritance of the saints in light," and they who believe not pass into outer darkness.' 'Well answered,' said the people; and so thought I.

"Masíh Charan comes of a steady, solid—some would say stolid—Christian family, the best known member of which is Ibrahím, pastor of Sabíz Mandí. The influence of such a family is extremely valuable amongst a people who are by nature so unstable. Masíh Charan has all the family characteristics. He has done well in his examinations, not because he is brilliant, but because he is plodding and hard-working. Some of his sermons are really capital.

"Lál Mahammad, as his name suggests, is a convert from Mohammedanism, sent here by Mr. Price from Dánapur. He is undoubtedly the cleverest, ablest, and best educated student we have, and, therefore, the one of the three about whom I have the greatest hopes and greatest fears. It is a great comfort, however, that he will probably be under Mr. Price's care and guidance for the next few years. His sermons are often extremely good, though his language is sometimes too fine for our poor people to understand. These brethren preach in turn on Sunday evenings, and, until within the last month, when through extra pressure of work I have had no time for preparation, I have regularly taken them to bazaar preaching.

"A great need of the Institution is good men from other stations. Delhi alone cannot sustain it; and unless the brethren of the North-West will heartily co-operate by sending their best men for a period of study, the work can only be a failure. The loss it has sustained in Mr. Guyton's leaving is unspeakable. I can only hope that, by God's blessing, the Committee will be able to devise means for carrying it on in such a way as to promote Mr. Guyton's object in founding it, and make it contribute to the furtherance of the Gospel.—I am, my dear Mr. Baynes, yours very sincerely,

"STEPHEN S. THOMAS."

The Rev. R. F. Guyton, of Delhi.

THE following letters from the colleagues and associates of Mr. Guyton, in Delhi, has just been received, and the Committee have special pleasure in placing it before the readers of the HERALD as bearing gratifying testimony to the rare fidelity and ability with which Mr. Guyton has carried on his manifold labours in that most important centre of mission work.

"Delhi, August, 1888.

"To the Committee of the Baptist Missionary Society.

"Now that it is definitely settled that Mr. Guyton is not to return to Delhi, we, his late co-workers, would like to bear testimony to the extremely valuable work he did here, and to the great affection and esteem in which he is held by us all. We feel that the Delhi Mission has suffered a severe loss, especially the Native Christian Training Institution which he founded, and the native church, to which he usually preached twice a week. His varied knowledge and sound judgment made him a valuable friend in time of difficulty; and all the mission circle esteemed his English sermons an intellectual and spiritual treat.

"In preparing for his classes in the Training Institution no man could have worked harder, and the bitter failures which so depressed him there were in our belief due to the character of the men he had to train, and not to his training, and were, indeed, such as will be incident to this training work for

many years to come. This, we are persuaded, is a true estimate of Mr. Guyton's work here, although it differs materially from that which he himself would give.

"We follow him to England with our prayerful good wishes, and trust that he will speedily find a church worthy of his superior preaching powers.

"We also venture to suggest that, whilst at home, his extensive and accurate knowledge of Urdu should be turned to account in teaching that language to intending missionaries, whether Zenana or Mardana. The advantage to the work would be immense, and the candidate would be saved from that feeling of utter helplessness which is so depressing during the first year or so.

"Signed:—Herbert J. Thomas, Bertha Thorn, Henry E. Crudgington, Stephen S. Thomas, H. K. Thomas, Harriet Crawford, Sarah P. Thomas, Harriet Crudgington, Isabel M. Angus, Agnes E. Rooke, Emily Beck, Gertrude M. Fletcher."

The Zenana Mission.

A GENEROUS GIFT AND AN EARNEST APPEAL.

MY DEAR MR. BAYNES,—Will you kindly allow me a little space in the HERALD on behalf of our Ladies' Committee?

Three weeks ago we received a generous and welcome gift which we wish very gratefully to acknowledge: the sum of one thousand nine hundred and fifty-nine pounds from "a warm friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to missionary societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all that he has to that Saviour who for our sakes became poor, that we through His poverty might become rich."

I need scarcely say that this princely donation is most encouraging, and we desire earnestly to thank the kind donor. But such a gift brings with it fresh responsibility. It means surely more workers and new work, and we feel it incumbent on us to press this reflection for the serious consideration of our friends. We *ought* to send out more workers. Hitherto our cry necessarily has been for the means to send them; but now very urgently must we plead for more labourers for our harvest field. We ask for the very best that our families and churches can furnish. India, with her thousands of eager listeners needs and deserves such; those who are called by God to His work, called by a yearning, burning desire to win souls to Christ, and by a complete self-consecration which is the outcome only of grateful love to the Saviour and His service; those who are the best educated, the most highly gifted, the most useful and earnest in Christian work. Such as these, as the willing messengers from the Christian homes of England, may by God's blessing be counted worthy to bid India's daughters to "shake themselves from the dust," and to "arise and shine, for that the light is come, and the glory of the Lord is risen" upon them.

Believe me to be, yours sincerely,

AMELIA ANGUS, Hon. Sec.

To A. H. Baynes, Esq.

A Congo Family Group.

WHAT a contrast between the civilised cleanliness and comfort of our own bright homes in England and the dilapidated, rude surroundings portrayed in the opposite illustration! This is a representation of Congo home life. The mother, with her child upon her knee, is cooking some food over a wood fire; one of her daughters is sick, and the native doctor has been called in to use his charms to drive away the sickness. Of course, he has brought a fetish with him, just a rudely carved piece of wood, muffled up with a strange selection of nutshells, feathers, birds' heads, snake's bones, &c. The whole family have turned out to watch the proceedings, and they are so ignorant and superstitious as to believe that this fetish can exert an influence for good or bad over their sick relative. It makes us very grateful when we see that around our mission stations this belief in fetishism is dying out. The people begin to see the foolishness of it, and in many cases the presence of a native doctor with his fetishes and charms will be provocative of ridicule instead of fear.

PERCY COMBER.

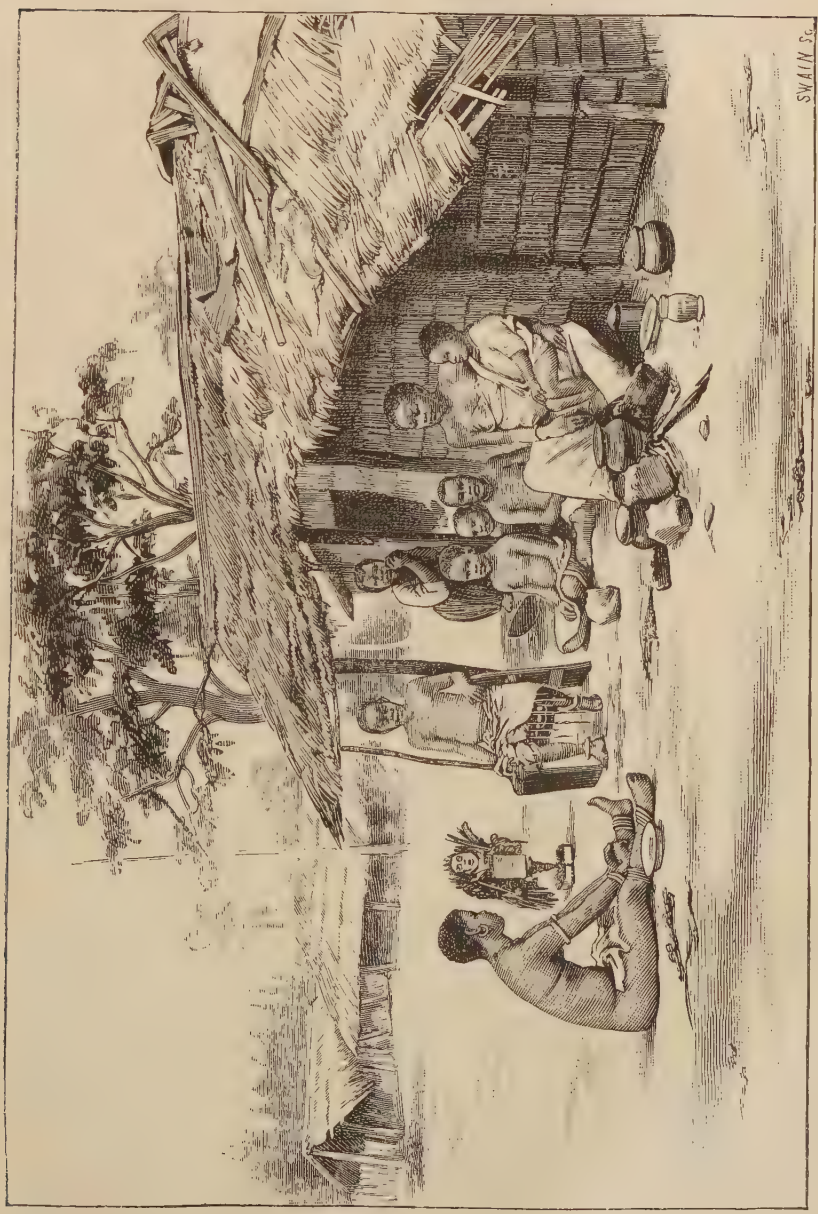
Notes from India.

THE Rev. W. J. Price, of Benares, writes :—

"On Sunday last an intelligent Hindu of the Kayasth caste, residing in a village at some distance from Benares, was baptized, and afterwards sat down with us at the Lord's table. His knowledge of Christ was obtained by reading first one of the Gospels, and afterwards a New Testament procured on his journeys to Benares on business. Having spent the Sunday with us, he returned in the evening to his village, where we have encouraged him to remain, to patiently bear the persecution he expects, and to witness for Christ."

From Agra the Rev. Daniel Jones reports :—

"Last Sunday we had a happy day here. In the morning, after the native service, there were three baptized. The first, one of our *nominal* Christian young men, the next, the young Mohammedan that I spoke of in the last 'letter,' who was then an *enquirer*, and not an *engineer*, as reported, and the third, the sick man referred to in the last 'letter.' He was a Hindu of the Thakur caste, and respectably connected. He has returned to his village. He expects persecution, and, being ill and weak, I think *fears* it somewhat. He has a wife and three children, and he hopes that they will also accept Christ. It was in this village that our brother, Hari Ram, suffered so much for Christ. We hope for more fruit in this village, and think we see our way clear to planting a small church there, and starting a school, and also some work among the women. Will friends kindly remember the brother who has just gone back to his village, that he may be strengthened to witness boldly for Christ?



A CONGO FAMILY GROUP.—(*From a Photograph.*)

"On Sabbath evening, of the same day, after the service conducted by our brother, Mr. Kerry, of Calcutta, we had the pleasure of baptizing six men of the Manchester regiment. We pray that they may be kept steadfast to the end.

"But this happy day had a mixture of sadness about it. At the morning baptismal service our brother, Mr. J. C. Stark, well known to many in Calcutta was present, but not well, and on his way home was taken very ill. In fact, we did not think he would reach home alive; but he rallied somewhat, and we hoped that he would get over it. But on Wednesday morning he breathed his last. His end was peace. He was a native of Wellington, in Somerset. His parents and others of the family were Baptists, connected with the church over which the late Rev. Joseph Baynes was pastor; but for years he lived 'without God, without Christ, without hope,' and was an active agent in the service of evil. He was graciously arrested on his way out to India in 1884. A young lady, a passenger, on her way to China in connection with the China Inland Mission, by giving her testimony of the reality of Christ as abiding with her and in her, was made the means of his conversion. He made a bold stand for Christ, and was kept until the end. During his sickness he again and again told us of his readiness to depart if God saw fit to call him to Himself. We magnify the grace of God in our brother, who in these last years of his life has been enabled to stand up for Jesus. We ask prayer for his sorrowing widow, at the same time adding gratefully that the Lord is her portion, and is now upholding her in her present great sorrow."

Writing from Delhi the Rev. Herbert Thomas reports:—

"Mr. W. S. Caine, M.P., was visiting here last cold season. He volunteered a gift of books to the library of our Training Institution, if I would furnish him with a list of such as I thought would be useful. The result is, the arrival of a box containing a complete set of the Speaker's Commentary, Old and New Testaments and Apocrypha, Cremer's Biblico-Theological Lexicon, Hughes's Dictionary of Islam, Letts's Popular Atlas, and Robertson's Church History (8 vols.). The books are all new and must have cost quite £20. Mr. Caine has our heartiest thanks for this handsome gift."

From Simla, Dr. Carey reports:—

"Our second baptismal service this year has just been held. There was a good attendance, both European and native, the chapel being quite full. The forenoon service was conducted by the Rev. James Smith, and I baptized the candidates.

"There were eleven men baptized, Hindus, ten of whom reside in the district, while one is a domestic servant at Simla. All ten from the plains are cultivators. Of the converts, five attribute their conversion under the Divine blessing to the example and influence of members of their families baptized here some years ago and to the teaching of members of this church; two to village preaching, and four to preaching at melas by our evangelists and colporteurs. One is a bearer in service at Simla. A kidmatgar, who has been under instruction for several weeks, failed to present himself at our last church-meeting, and was consequently debarred from being received on this occasion. We hope he, together with others now under instruction, will be baptized later on.

"After the baptismal service the new members gathered with us around the Lord's table, at which I presided.

"We hope these converts are the first-fruits this year of a large gathering into the church at Simla of believers from amongst the heathen."

The Rev. W. R. James, of Serampore, writes :—

"The other day, one of our students, who is a convert from the district of Furreedpore, brought to us an old Bengali Testament. He had obtained it from his uncle, who was a Christian. It was in good condition and had evidently been carefully preserved. On looking into the title-page we discovered that it was a copy of Dr. Carey's translation, and that it was issued in the year 1813. So it must have been seventy-five years in circulation. It rejoiced our hearts to see it, for our faith was strengthened in the promise, 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' 'Cast thy bread upon the waters : for thou shalt find it after many days.'

"Other similar instances of copies of the whole Bible or of the New Testament have come under my personal observation, and I have now and then read of others being surprised on finding God's Word being preserved by Hindus and others. But every copy I saw or read of was a complete Bible or a New Testament. I have never, if I am rightly informed by my memory, come across a Gospel or any other such portion of the Holy Scriptures similarly preserved. I suppose there must be many instances though, for I have known cases of *tracts* being kept and lent again to others by persons into whose hands they fell. I am only giving my experience. But it stands to reason that a large book, well bound, has a much better chance of being preserved than a Gospel or an Epistle in paper cover. A person is much more likely to preserve with care, and regard with reverence, a large and costly book than a smaller and cheaper one. This would apply if both kinds were given away gratis. When we add to the value of the larger book the price that the buyer has to give for it, the chance of preservation is greatly increased. Besides, a copy of the whole Bible sold for a rupee or a little more, is not nearly so likely to fall into unworthy hands as a portion would be. Which is likely to be productive of greater good, a single copy of the whole New Testament or a thousand tracts ?"

The Rev. Gogon Chunder Datt writes from Khoolna :—

"Towards the end of the last month I worked in and about Trimohony and Jhingargatchy for twelve days. Mr. Tregellus, of Jessore, was with us as far as the latter place, where we preached the Gospel and distributed medicines for three days. Among others, two men who were suffering from eye-disease for a long time were wonderfully cured. After preaching at Jhingargatchy haut a number of Moochee Christians, who are now Roman Catholics, followed us to the dawk bungalow, and gave out that they are dissatisfied with Romanism and Romish priests, and they will return if we look after them. You remember, I believe that Mr. Anderson commenced work among the Moochees about thirty years ago' and except two families all were enticed away by money by the Romish priests. The agents of Rome found their mistake. They thought of building the church

of God by money. When pecuniary help ceased, most of the Moochees left the Romish priests, and became Hindus again, and those who are still Romanists are discontented.

"More than a week I worked at Trimohony dawk bungalow. Trimohony is about three miles from Begumpore station. Every morning till twelve the compound and verandahs used to be filled with patients and their friends. Our work was first to read a portion of the Bible, pray and preach, and then distribute medicines. I have had no less than fifty invitations to visit the patients in their villages, but I could only visit seven villages in the afternoon during my stay. You know that the *Karta Bhojas* (a religious sect) do not take medicine, but this time many, both men and women, came for medicine and were wonderfully cured, and about thirty families of this sect in and about Trimohony turned favourably towards Christianity. Please pray for our humble work."

The Rev. Denham Robinson, of Dinagepore, reports :—

"I have just received a letter from Surjya Babu, who has just returned from a visit to Kuaron and Dakra, where our Kol churches are. He says that nineteen Kol Christians (nominal) have been baptized, of whom ten were men and nine women. This news is very encouraging to me as a proof that the spiritual life of these churches is increasing, and I trust that by the blessing of God these churches will continue to grow in power, absorbing into their own community the Polias, Santals, Nagporeans, and others by whom they are surrounded; and this does not seem unlikely when we bear in mind the seven baptisms which took place there recently, all of which were cases of converts from Hinduism."

The Women of China.

MRS. WHITEWRIGHT, of Tsing Chu Foo, Shantung, sends the following account of work amongst the women of the district:—

"June 7th, 1888.

"DEAR MR. BAYNES, — I have thought perhaps a short account of work amongst the women here may be of interest to some readers of the HERALD, if you would have room to insert it. I have for some time, as frequently as possible, been visiting our stations outside the city. These stations, as you know, are at distances varying from four to forty miles.

"I have only visited the stations within fifteen miles of the city, as I have hitherto returned in the same day. I am hoping to visit those at the longer distances when the cool weather comes again. Ten miles seems very little in England to travel, but here it is quite a long journey, being twenty there and back for the day, and meaning five hours of travel.

"I have travelled on a wheelbarrow when another lady has been with me, but when alone I go in a sedan chair, carried by four men. We reach the station usually about ten or earlier. If I am visiting the station for the first time, I am always sure of the village, as the Christians are expecting me, and there is always a group outside the house in which they have set apart a room for service. These rooms have been described before; the poorest mission-hall in England that I have seen being quite a grand place in comparison to many of them.

A WARM WELCOME.

The people are so glad to see me, and give me such a warm welcome. The first question they ask is, 'Are you well? Have you suffered inconvenience on the road?' After answering them they show me into the room, and give me the only chair perhaps there, and I sit and talk with the women until service, which begins about eleven. They have no watches or clocks, so go by the sun. At all these stations they have one member who is leader, and either he or one of Mr. Whitewright's students usually conducts the service, which lasts until about twelve o'clock. After service the women stay a while for more conversation, and then go home to their dinner, leaving one or two with me while I take my lunch, to keep me from being lonely they say. They often press me to take some of their food, but I tell them I have brought lunch with me. I do not usually take any lunch from them, as they are mostly very poor, and they would try to get for me better food than they could afford. When they are very pressing, and there is no help for it, I sometimes take a little. After lunch the women come back, and I have service with them; they sit round me on forms, and are always attentive and willing to learn. We usually sing a hymn first, pray, and then I read. After reading we sing again, and I take a portion of what I have read and explain to them.

SUNDAY AFTERNOONS.

"Two Sundays ago I was at a station about eight miles from the city. There were in the afternoon, with the outsiders, between thirty and forty women in my class. They were all so attentive while I read and explained the 14th chapter of John, which I had taken for my lesson that day. They asked me many questions, and I knew, from what they said to me, that very many of them realised all that was contained in that chapter. After we had finished our lesson they very much wished me to teach them the tune to 'Here we suffer grief and pain.' I commenced, but it was very hard work, as some of the women were over fifty, and rather old to begin singing. They have very little idea of singing, and yet are so fond of it, and proud to learn a new tune. They will labour day after day trying to learn a tune, and seem never tired of going over it again and again. When I was leaving they begged me to come back soon, saying, 'Mrs. Whitewright, if you came here every Sunday we should learn so much more. You help us very much, and our hearts are better for your coming.' I tell them I would like very much to be with them every Sunday, but there are sixty other stations, and I am anxious to go to them all.

REAL RELIGION.

"I was at another station a few months ago. The road was very bad indeed, over high hills, and I found it very difficult to travel even in my chair; yet one or two old women over sixty walked nine li (three English miles) over the hills to meet me and come to service. This is not like walking at home; these poor women, with their bound feet, taking four or five times as long to walk it that we would do. They are real Christians, and it takes a very great deal to keep them from worship. Some of them walk every Sunday three or four miles, and these not young women. Their religion is a very real thing to them.

"You know that the women in China very seldom learn to read; I suppose not one in ten thousand before they become Christians, from the

class from which our Christians mostly come, learn to read. Yet many of our poor old women learn to read the hymn-book, catechism, and other Christian books. One often sees an old woman over sixty sitting with her hymn-book, and another woman about fifty learning from her to read. It is not easy to learn to read Chinese. I am often astonished to see how eager they are to learn, and what an amount of patience they have. I often hear them repeat hymns when in the country, and a great many of them can begin at the beginning of our little hymn-book and repeat right through, and the same with the catechism.

VISITORS.

"A few Sundays ago two old women, from a station thirty li (ten miles) from the city, came in to see me. They said, 'We thought of you so much we were bound to come and see you; we couldn't wait any longer.' After service I had them to a Chinese meal with me; they told me about the other members at their station, and begged me to go there again soon. The eldest of the two old women said, 'We would like to come oftener to see you, but the journey from our home is so very trying we are not able to come as often as we would like.' She is a dear old lady, and one of my oldest friends in China. Before I could speak a word of Chinese she came in to see me, asking me a great many questions, which, of course, I could not understand. Still she talked away and seemed to have enjoyed the visit very much, examining the things in the room, and my dress. This old lady was noted for her kindness before she became a Christian, especially in the famine time. There are very many such good old women, and it does one's heart good to meet and talk with them.

"We are staying now at a village twenty-five li from this city, called Tai-Wang-Tang. We came here a few days ago in order to try and escape the great heat for a few weeks. There are no Christians here, but the people are very friendly and kind.

"Mrs. Forsyth and I went out the other evening, and were sitting resting on a bank, when quite a little company of women and children came around us. We sat quite a while, and had a very pleasant talk with them. We hope to have many more talks with them before we leave.

READY LISTENERS.

"The people in the country are far more willing to listen and learn than the city people. We were a little afraid when coming out that we might have some trouble here, as the people, many of them in this out-of-the-way place, have never seen a foreigner before; but they have been very friendly indeed. We have a station within two miles of this village—a very good station, numbering between forty and fifty people. I hope to go out and see and talk with the women during our stay here. The work is very interesting, and the little I can do I enjoy very much indeed. The more one sees of these women the more anxious it makes one feel to do more work amongst them. I wish you could see and talk with these women. They make one feel it has been worth leaving home and friends and coming to this far country to in some little way help and teach them.

"I am,

"Yours very truly,

"A. WHITEWRIGHT.

"A. H. Baynes, Esq."

New Station at Bolobo, Upper Congo River.

THE Rev. George Grenfell writes:—I send you a photograph of one corner of our new site at Bolobo, showing our first encampment there (early April, 1888).

Our chapel is to be built under the tall trees just behind the grass-thatched hut.

The opposite bank of the river is faintly shown over the top of the left-hand tent.

Just beyond the trees in the background is the commencement of the Moie town, which stretch continuously for nearly three miles to the northward. The Bolobo towns commence about four hundred yards behind the point from which the photograph was taken, and stretch away southward more than three miles. We have here one of the most magnificent spheres the Congo affords for real missionary work.

"Praise God!"

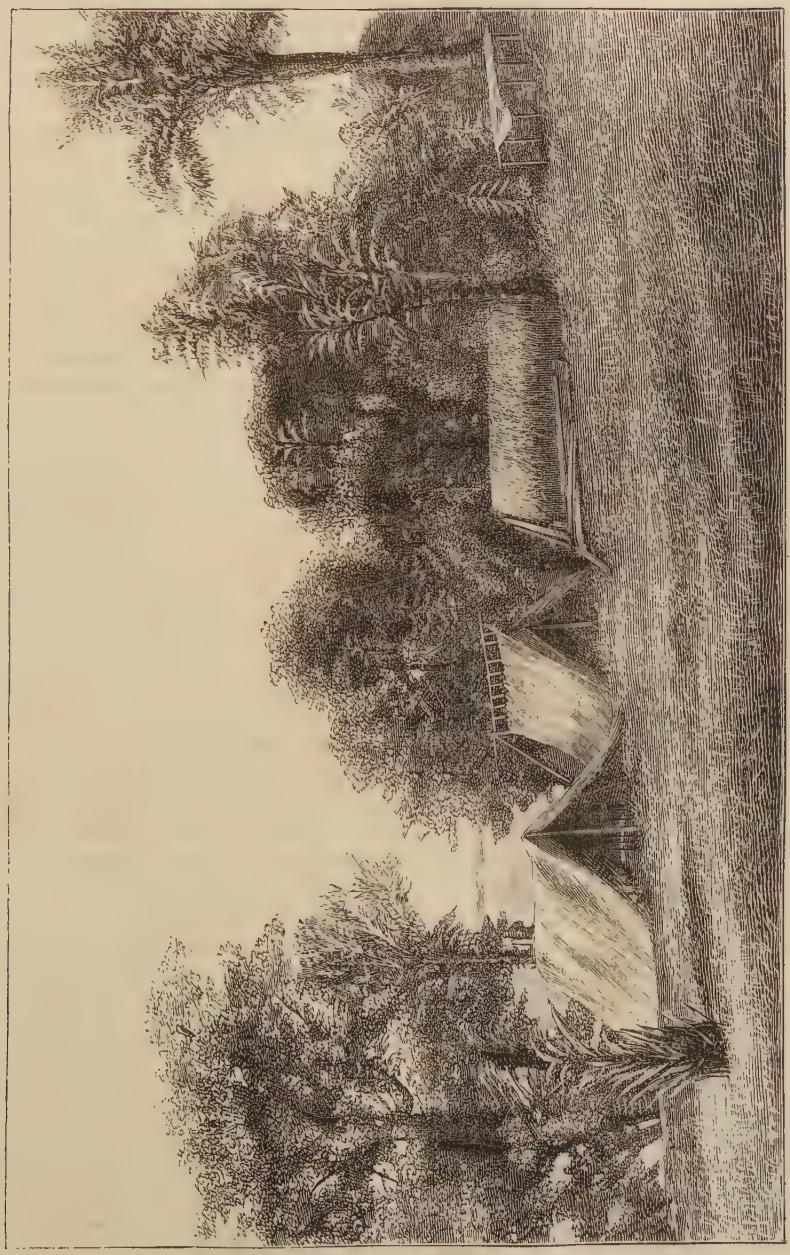
NATIVE Christians in Bengal are not given to shouting during the time of service. They are too absorbed in the sermon or singing to think of such a thing. But the other Sunday, one of the deacons of a large church could not help saying out loud how glad he was. I will tell you why.

Twelve persons wanted to be baptized. Among them was a poor wrinkled old woman. As the names were mentioned one by one, her name occurred. At the sound of it the deacon said, "What! is it Sonaton's mother?" Then, when he was certain it was she and no other, he rose before them all, and with folded hands and eyes uplifted, said aloud, "I praise God for this! She is so old, and has been hearing without believing nearly all her life. There are others among us whose children have become believers, and been baptized, but they have not."

And I could not help feeling that we should all say "Praise God!" for such a change after so many years. There are many who have come out of heathenism who come regularly to the Sunday services and think that is enough. But it is not. We long to see them at the feet of Jesus like this old woman. Will you ask God to bless *all* who come to us, so that they may do more than forsake dumb idols? Ask that they may serve the living God.

The last of the twelve baptized by me that day was a bright, intelligent boy of fourteen. "Praise God" that He has not allowed this dear boy to grow up to manhood and old age without salvation! What a blessed life will be his compared with that of the aged woman! For some time past it has been his duty to lead the large congregation in the Lord's Prayer at the end of each service. Who asked him to do it I cannot say. One thing I know, that it is quite helpful to hear his clear, strong voice pronounce each clause distinctly, while nearly all present repeat it after him. If the people paid no attention to any other part of the service, they at least join in this.

Nadaripore, East Bengal. ROBERT SPURGEON.



NEW STATION AT BOLOBO, UPPER CONGO RIVER.—(*From a photograph taken by Mr. Grenfell.*)

Work in the Allahabad District.

THE Rev. G. J. Dann sends the following account of Mission work in the District of Allahabad :—

"MY DEAR MR. BAYNES,—It is about fifteen years since I heard read at a missionary prayer-meeting in Bradford a letter from Mr. Bate, giving an account of an itineration in the Allahabad district. From that time my thoughts and aspirations never left, for any length of time, the object of India and the work there. You may imagine how thankful I was when last cold weather I saw the camp requisites all safely loaded upon two bullock-carts, and, with Mrs. Dann and the little ones, I drove on ahead to find out a suitable spot for our first camp. Mr. Bate advised me to go out unattended by any native brother, partly for my own sake, that I might learn to rely upon my own resources, and thus be able at any time to work single-handed, and partly because we are so short-handed that my taking the brethren out would have stopped the in-station work. So out we went, beyond the cantonments and the octroi barrier, beyond our ordinary morning preaching-stations, out on the Cawnpore road, rendered historical to every Baptist as the route taken by Havelock when on his way to relieve Lucknow.

"BAMROULI.

"About eight or nine miles out I saw a large village, which I recognised from descriptions which had been given me as Bamrouli; and as this was my first intended position, we lost no time in making for the nearest mango-clump. We soon discovered a nice place close beside the road, with fields of millet and wheat on two sides, and a threshing-floor on the third side. By the time the day had become hot our tent was pitched, and we set to work to get everything into order before night.

"Our kitchen was a large tree, our larder a wire cage hung upon another tree, our dining-room the preaching awning tied by each corner to a stout tree. This also served me as a place in which to see visitors and meet inquirers. I was not long in making my way to one of the neighbouring villages, which lie very thickly together in our fertile district, the land between the mighty rivers, Ganges and Jumna. My plan in the mornings was to be at my village just after sunrise, when people are just going out to their work in the fields. I would first penetrate the labyrinth which goes by the name of a village here. No road—for no wheeled carriages ever go nearer than the high roads. You come, perhaps, upon a big pond, round which goats, sheep, cattle, pigs, and poultry are feeding. After a search, in the course of which you narrowly escape falling into a blind well or two, you find a pathway that seems to lead to a bit of impenetrable mud wall. Go boldly up to it, and you find an opening big enough to admit a cow or a man. This is one of the entrances to the village street. You wind your way along, among cows, and bulls, and goats, tethered in this yard-wide gulley, until you come to a turn in the lane, with a well standing in a courtyard in front of a house. If there are signs of human life about, and the human beings are not in full flight from the stranger, who may turn out, for all the villagers know, to be a vaccination officer, or a sahib come to tax them, or they know

not what!—if you can get anything in the shape of a featherless biped to stand, you begin a friendly conversation. In course of time those who have been timidly peeping round corners, and discover that the bold spirit who has dared to speak to the sahib is yet alive, come round. Line upon line, and precept upon precept, you give them the old, old story. We usually finish up by offering our Scripture portions and tracts for sale, and of course I did my best to spread the written Word right and left. If the village had a pretty plain bit of road in it, where one could walk two or three yards at a time without dodging cows and bulls, I used to adopt a much shorter method of getting a congregation. Selecting a bhajan, I would sing as I went along, and eventually all the youngsters in the place would be at my heels, with many of their elders, and over every wall I could catch glances at the women listening in a half-frightened manner to the sahib singing their own native tunes. The people greatly preferred the singing, of course, so I used often to make up a 'song service,' selecting bhajans which illustrated various phases in our Lord's life, teaching, work, and atonement, interspersing them with short addresses.

"MY WORK.

"In the larger villages I never failed to get a good congregation, and often preached and sang in two or three different parts. Then the zamindar or the maulavi would come and invite me either to the zamindar's house, or to the open space in front of the masjid, or into the village school. I didn't have it all my own way here. Hour after hour of answering objections, clearing away the misconceptions and lying legends by which the great Arab Antichrist has managed to mask a Christianity which he could not destroy, with many an appeal to the Sacred Books which a Muhámmadan is bound to listen to—the Law, the Psalms, and the Gospel—together with a reference here and there to his own Qurán. At last the objector gets to the end of his tether; his stock of questions and his lung-power alike are exhausted. A few searching words from Scripture, teaching the true nature of sin, the need of a living Saviour which nothing but the Gospel can satisfy, a plain statement of that Gospel, its freeness and its efficacy, and it is long past time to be going back to camp. I usually parted from my Muhámmadan friends with a word of prayer. This is an awful system, so like the truth in many respects, but only doing for its devotees what Pharisaism did for those who rejected Christ, the teacher making his proselyte tenfold more a child of hell than himself.

"HINDU WORK.

"In another village I would find a Pundit; and here, of course, the objections raised would be of the true Pantheistic sort. Many of our friends at home seem to be under the impression that Hindu work is easier than that among Muhámmadans. I may be wrong, but I think Pantheism a more difficult foe than even fanaticism; and Hinduism is not vulgar idolatry, but a cluster of systems vastly more difficult than anything Fichte, Schelling, or Hegel ever worked out; and it is more difficult to deal with the out-and-out Oriental Pantheist than his Occidental imitator, for he has a boundless faith in his system, and *not the slightest sense of humour*. If any man just gets up and scoffs at the idols, the humblest and stupidest villager can defend his idolatry as skilfully as a Roman Catholic or Ritualist priest his theory of transubstantiation. Paul found the Greeks

as difficult to deal with as the Jews; and we have the two old types in the Semitic fanaticism of Mecca, and in the philosophic Pantheism of Benares.

"In the evenings I usually went to the large markets, held thrice a week in many of the larger villages. There I would take my stand in a crowded bazar, among piles of calico, sheaves of sugar-cane, flocks of sheep and goats, piles of grain of various sorts, spices and salt—such are the staple in these markets. I usually preached and sold books until I could not, for very weariness, go on any longer. And then the going home to camp! In nine cases out of ten there would be no road. Steering by the after-glow in the west, or the earlier stars or moon, I would make my way back along the edges of the water-courses which divide and irrigate the fields, pushing my way through sugar-cane and millet until I reached my camp. Then a quiet dinner after the day's work—early to bed and early to rise. When I got further up the district, I often had to cross bits of jungle in the dark; and one evening, when I came upon the road a mile from camp, I had to ask some travellers to direct me to the village near which we had pitched. 'Háu, sáhib, áp ne leaví chakkar kháí' ('Yes, sir, you have eaten a great wheel'), said they, meaning that I had 'fetched a great compass.' I explained that I did not relish jungle paths at night, especially as we had a lot of wolves and wild boars about. It was not far from this very same village that a rather amusing thing happened. I went into a small village and met the zamindar, a Muhámmadan, in the first lane I came to. He went round from house to house, and drove men and women before him into a large enclosure—the enclosure of his own home. Then telling them all to sit down on the ground, he ordered out a charpoy for me to sit on, and said, 'Bring them into the religion!' 'What dúi?' (religion), I asked. 'Oh, there is no God but God, and Muhámmad is His Prophet,' rejoined the old gentleman. I gave him a little plain speaking for his own personal benefit to begin with, and then began to tell my message to the eager congregation before me. As I spoke of the love of Christ, the discourse by the well of Sychar, the old zamindar would interject such remarks as: 'There now, that's better than your Kálí mother, is it not?' I did my very best, as I promised the old gentleman, to bring, not only his ryots, but himself also into the true Dúi.

"THE DOCTOR SAHIB.

"One great difficulty always is getting at the people. There is so much wicked oppression practised by the native officials who attend Government officers on their tours, that I had to labour very hard to remove the fears of the people on seeing a camp and a white face. To obviate this difficulty some missionaries, in former days in our Mission, used to go without tents and live in the *sarais* or native inns. But our district is so densely populated, and the *sarais* are so far apart, and so far from many large villages lying off the main road, as to put that method out of the question. The problem was providentially solved for me. One of my servants suffered from a bad cough, and as I was giving him some medicine, a villager stopped and inquired if I was a doctor sahib. My people told him no, but I had a lot of wonderful powders and draughts and pills. Next day a contingent of people suffering from malarious diseases, rheumatism, and other complaints, came down to my camp about noon. From that time forward I always had a ready entrance

to all the villages and a good congregation of hearers; for my quinine and other remedies going before me procured me a hearty welcome. Of course, I had the consciousness that I was an awful quack, and, for that reason, hazarded no dangerous experiments. Ocular cases I referred to the free dispensaries in Allahabad; fever and rheumatism, and the thousand-and-one complaints arising from malaria, exposure and bad food, I could deal with. One old woman came with a grandchild, a poor child of about eighteen months old. She told me she had heard of a 'Gora Brahman Deota' (white Priest-God) who was working miracles in the name of Rama; and she had brought the hope of her family—the male heir—to see if I could do anything for him. I told her the true state of the case as regarded myself, and soon discovered that the child's complaint was well within my scope. The old woman came again two days later, and wanted to kiss my feet. With her came two Brahmans, who actually took quinine and fever powders from my hands, an unclean nelechcha though I was. Best of all, these men patiently listened to me while I told them of the true Physician of souls, and when they went away took a Sanskrit Gospel and some tracts with them. I often lamented my want of accurate medical training and the narrow range of my remedies; but I as often thanked God for the good I was privileged to do directly upon the bodies of my patients, and indirectly towards breaking down prejudices and overcoming opposition and hatred to the Gospel through this auxiliary means.

"It is a glorious work, although apparently very prosaic. It means taking the bread of life to hungry souls; and although I could not return with glowing reports of hundreds baptized, yet I returned qualified to testify that the leaven is spreading among the people; and in the Lord's good time the barriers of caste and custom will give way with a rush, and not in units, but in crowds, these people will bow the knee to Christ and confess Him Lord, to the glory of God the Father.

"With kindest regards,

"Yours very truly,

"GEO. J. DANN.

"A. H. Baynes, Esq."

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts, received up to October 14th:—A case containing garments, &c., from New Park Road Chapel, Brixton, for Delhi Mission; two parcels from Miss M. Simpson, Inniscara, for Mrs. Wall, Rome; a box containing illustrated magazines, from Victoria Baptist Sunday-school, Wandsworth, per Mr. T. W. Palmer, for the Rev. R. Spurgeon, Barisaul; two parcels containing fancy articles, from Kingston-on-Thames Church, per Mrs. Wright, for Miss Thorn and Mrs. Anderson; a bale containing garments, aprons, &c., from Miss Trusted, West Bank, for Mrs. Wall, Rome; a bale containing waterproof suit for immersion, from Miss Barcham, for Mr. Wall, Rome; two parcels containing Scripture cartoons, wearing apparel, &c., from Salem Chapel, Dover, for Rev. J. Stubbs, Patna; two parcels containing useful articles, from Mrs. Harvey, Sandwich, for Mrs. Stubbs, Patna; a quantity of haberdashery, from Mrs. Yates, Stroud, for Mrs. Wall, Rome; a quantity of clothing, from Camden Road Ladies' Missionary Working Party, for Rev. H. J. Thomas, Delhi; a box

containing fancy articles, from Mrs. Willis, West Kilburn, for Rev. H. J. Thomas, Delhi; a parcel containing garments, &c., from Bryon Hill Working Party, Harrow, per Mrs. D. Davies, for Mrs. T. R. Edwards, Serampore; a box containing useful articles of clothing, &c., from Young People's Missionary Working Missionary Party, Falmouth, per Mrs. Renfree, for Rev. R. Spurgeon, Barisal; a box containing wearing apparel, &c., from Mr. W. Potter and friends at Peckham Park Road Chapel Sunday-school, for Rev. J. G. Potter, Agra; a bale containing garments from Missionary Working Party, Sutton, per Miss Starling, for Mrs. Lewis, San Salvador.

Mr. Grenfell in a recent letter asks that grateful acknowledgment be made of the receipt of the first package of the lathe (value £60) presented by the Birmingham friends. He writes:—"I am hoping it will soon be all here, for it will save us a lot of trouble, and enable us to do important work in connection with the steamer, which we cannot so much as attempt under present circumstances."

A Welcome Gift.

DURING the past month we have received a further welcome and timely gift of £2,297 17s. 3d. from "A Warm Friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to missionary societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich."

This generous donor desires again and especially to call attention to the fact that a tenth of all legacies is lost to the funds of the Mission owing to legacy duty. "Will not," he writes, "rich men think of the great advantage of giving to the *Society in their lifetime* and NOW?"

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to "A Friend, Wiltshire," for a gold chain, "E. A. W." for a Mizpah ring for the Congo Mission; L. S., Chudleigh, Devon, for a silver bracelet for the Congo Mission, per the Rev. Joseph J. Doke; Captain Ottmann for £3 14s. from the Russian Baptist Church at Windau, Courland, for the Congo Mission, per the Rev. James Owen, of Swansea, who writes, under date of September 25th:—"Last Sunday the captain of a Russian schooner, who attended our services, came into my vestry, and said he had a sum of money which he had been entrusted with for the Missionary Society. Last evening he came to my house, and gave me £3 14s., being contributions from the Baptist church at Windau, Courland, Russia, for our *Congo Mission*. I was very glad to receive this striking evidence of the hold our Society has on the affections of Christian brethren, most of them very poor, in Russia. The captain, a devoted Christian, was very pleased to be the bearer of the sum, which I now have the pleasure of remitting to you." A pilot of the German Ocean, for a silver coin for the Congo Mission; an old man, over ninety years of age, for a silver ring for the

China Mission; Miss Daisy Clarke, of Havenfield, High Wycombe, for 8s. 6d, who writes:—"I enclose with this postal orders for 8s. 6d., the amount I have received for the Congo Mission since the £1 0s. 7d. I sent you in June. I see you acknowledge that simply as coming from High Wycombe; but if it is not asking too much, would you this time acknowledge it under the heading of "The Lord Loveth a Cheerful Giver"? I ask this because I have received the amounts by means of letters, mostly in threepences and sixpences, with the exception of 4s. 6d. kindly sent me by Mrs. Redfern, of South Shore, Blackpool; so that by seeing it thus acknowledged in the HERALD is the only way the friends will know that I have remitted the money to you; and it may be the means of inducing others to send more, which I will then gladly forward to you. I only wish that I had more to send now, for I long to be able to do something for our missionary work, which I have greatly at heart, and help in removing the debt, which I see by this last HERALD is very large. I *do* pray that God will raise up and send you, in some way, means to carry on the work—*His* work—so that you may be able to go forward with it, instead of standing still or retreating." A Governess, for a silver pencil case, for the Congo Mission; a Stewardess on a P. and O. steamer for an old coin, for the Indian Mission.

The cordial thanks of the Committee are also given to the following donors for most welcome and timely gifts, the financial needs of the Mission being never more urgent than to-day:—Mr. T. M. Russell, per Rev. J. Stephens, M.A., £200; Mr. Chas. F. Foster, Cambridge, £100; Miss E. Foster, Norton Saint Philip, near Bath, £100; Mr. W. Thomas, Llanelly, £100; Mrs. W. Thomas, Llanelly, £10; Mr. H. Thomas, Llanelly, £10; the Misses Amis, Yarmouth, £75; Mr. J. Marnham, J.P., (quarterly), £75; Mr. A. Campbell, for Congo, £30; Mr. Arthur Robinson, Bristol, for Congo, £25; a Gloucestershire Working Man, £15; A. B. C., £5; Mr. Joseph Wates, £15; Mr. W. C. Houghton, £15; Mr. Ebenezer West, £14 4s.; E. G., Hertfordshire, £10; Mr. R. Morgan, £10; Mr. Joseph Nall, £10; Mr. J. Masters, £10; a Thankoffering, £10; F. C. D., £10; Mr. J. T. Stevenson, New Zealand, £10.

Recent Intelligence.

THE Revs. Francis James and Moir Duncan, M.A., left London on the 20th ultimo for China in the P. and O. steamship *Victoria*. Mr. James undertakes important work at Tsi Nan Fu, the Provincial Capital of Shantung, and Mr. Duncan is designated to Tai Yuen Fu, in Shansi Province.

On the 25th ultimo, in the P. and O. steamship *Ganges*, the Rev. A. and Mrs. McKenna, Miss Allen (engaged to be married to the Rev. Herbert Anderson, of Barisal), and three zenana missionaries—the Misses Blackwell, Dean, and Saker—left London for Calcutta.

Mr. McKenna will resume work in Soory, Beerbhoom, where he has so successfully laboured for the past eight years.

We have much pleasure in informing our readers that the Camden Road Sunday-school Missionary Association have arranged to hold their Annual

Congo Mission Sale on Wednesday and Thurday, the 28th and 29th of the current month. In this work they are largely assisted by the ladies of the congregation, but will, as on previous occasions, be very glad of any help from friends at a distance. Contributions of work, &c., will be gladly received by Mrs. Jonas Smith, of 26, Carleton Road, N.; the Secretary of the Ladies' Working Party, Mrs. C. Tidmarsh, of Mayfield, Anson Road, N.; or by Miss E. Ball, of 122, Elthorne Road, Hornsey Rise, on behalf of the Sunday-school.

Many of our readers will be glad to know that the Rev. George Dunnett, of Coseley, Bilston, Staffordshire, has recently taken some excellent photographs of Mr. Romonath Ray Chowdhery. Mr. Dunnett writes:—

"During the visit of our friend Mr. Chowdhery, as our deputation, as he had not had his portrait taken in England and had been asked for it, I have taken some for friends in our churches here. But it occurred to me that some in other parts might like one; if so, they can have the cabinets at 1s. and the carte de visites at 6d. each, and all the profit shall go to the Missionary Society."

We have already received £1 from the proceeds of sales.

We desire to call the special attention of our friends to the forthcoming Report of the recent General Missionary Conference, to be published in two large volumes of about 600 pages each for the small sum of five shillings, provided orders are sent in to the Secretary of the Conference, the Rev. James Johnston, Exeter Hall, on or before the close of the current month.

We trust many of our readers will avail themselves of this tempting offer.

The friends connected with the Havelock Baptist Church, Agra, N.W.P., have appealed to the Committee of the Baptist Missionary Society to use their good offices to secure a pastor.

The church suggests that the new pastor might, with advantage, be about twenty-seven years of age; physically strong; mentally up to the average; unmarried, a total abstainer, and with two or three years' experience of a home pastorate; a devout, evangelical, godly man, with warmth of heart, genial disposition, and accustomed to look at the cheerful side of things.

The General Secretary, Mr. A. H. Baynes, will be glad to receive communications relative to this important and promising post.

We are glad to report the safe arrival in England of the Rev. Philip Davies, B.A., Ngombe Station, Congo River.

Mr. Davies had a very severe attack of fever just before he left the Congo, but has been much benefited by the voyage home.

In the last Annual Report of the Mission the following entry should have appeared in the list of West Croydon annual subscribers—viz., "Mrs. Hart, ten shillings," and the total of sums under ten shillings £7 2s. 2d. instead of £7 12s. 2d.

Contributions

From September 13th to October 12th, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations; N P*, for *Native Preachers; W & O*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

Billson, Mr W.	1	1	0
Blinkhorn, Rev R. R.	1	0	0
Chapman, Mr J. L.	3	3	0
Curtis, Mr R. H.	1	1	0
Dean, Mr Jno.	0	10	0
Edminson, Mr J.	1	0	0
"E. G.," Hertfordshire	10	0	0
Gregory, Miss M.	1	0	0
Hancorn, Mr Jas.	0	10	0
Hancorn, Mr W.	0	10	0
Higgs, Mrs, for *Mrs Wall's Hospital*	1	0	0
Houghton, Mr W. C.	15	0	0
Marnham, Mr J., for *support of Congo Missionary* (quarterly)	75	0	0
Masters, Mr J.	5	0	0
Masters, Mrs	3	0	0
Ormrod, Mr S.	0	10	6
"R.," Edinburgh	1	5	0
Robinson, Mr Arthur, for *Congo*	25	0	0
Robinson, Mrs, Pinner	2	2	0
Swift, Mr J. H.	0	15	0
Under 10s.	0	18	2
Do., for *Agra*	0	5	0

DONATIONS.

A Friend of the Mission	0	10	0
A Friend, per Mr J. J. Gurney	5	0	0
"A Gloucestershire Working Man"	15	0	0
"Anonymous, Watford"	3	0	0
Anon., per Rev. C. Rignel	1	0	0
"Arrears"	1	0	0
"A. T.," for *Congo*	2	0	0
"A Thankoffering"	10	0	0
"A Warm Friend to the Mission, who heartily condemns the rapacity of the Government in abstracting a tenth from legacies to missionary societies, &c., and who at the same time greatly laments that he cannot with greater fervour and devotion give himself and all he has to that Saviour who for our sakes became poor, that we through His poverty might become rich" (2nd donation)	2297	17	3
Bell, Mrs, for *Congo*	5	0	0
Butcher, Mrs, for *Congo*	5	0	0
Campbell, Mr A., Glasgow, for *Congo*	30	0	0
Cook, Mr Jno., Huddersfield (*Special*)	5	0	0
"E. A.," for *China*	0	10	0
"E. O." (box)	3	0	0
"F. C. D.," for *Congo*	8	0	0
Do., for *Mrs Wall's work*	2	0	0
Forster, Miss Elizabeth, Norton St. Philip	100	0	0
Fox, Mr H. C., for *support of two orphan children of Ram Chundra, Backergunge*	5	0	0
Holliday, Mr C., for *China schools*	5	0	0
"Hope"	0	10	0
"Is Jesus King?" for *Congo*	1	1	0
"Lambda"	5	0	0
"Macalpine," for *Congo*	6	0	0
Manning, Miss B., for *Debt*	0	10	0
"Mercy"	100	0	0
Mitchell, Mrs A., St. Andrews, for *China and Congo*	2	0	0
Morgan, Mr R., Birkenhead	10	0	0
Neve, Miss (collected in stamps, &c.)	3	0	0
"P. G."	0	10	0
Ridgway, Mrs, the late	1	0	0
Roberton, Mrs, for *Congo*	1	0	0
Russell, Mr T.	200	0	0
"Sympathy"	0	10	6
Trustees of Trotter's Fund, per Dr Underhill	19	13	4
Wates, Mr Jos.	15	0	0
Webb, Rev R., "Thankoffering"	5	0	0
Weedon, the late Mrs, for *China*	11	0	0
York, the late Miss E.	0	10	0
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Do., for *Japan*	0	10	0
Under 10s.	0	6	0
Do., for *Congo*	0	2	6

LEGACY.

Robson, the late Mr Jos., of Corbridge, Northumberland, per Messrs. Lockhart	200	0	0

LONDON AND MIDDLESEX.

Belle Isle Mission	48	5	2
Do., Brewery-road Sunday-school, for *Congo*	5	0	0
Brixton, Gresham Ch. Sunday-school	8	16	6
Child's Hill, Sun.-sch.	0	15	0
Dalston Junction Ch. Sunday-school	10	0	0
Enfield	11	7	6
Forest Gate, Woodgrange Ch.	7	1	10
Harrow, Sunday-school, for *N P*	2	17	9
Highgate-rd., Y.M.B.C., for *Congo*	2	11	0
John-st., Edgware-rd.	2	3	6
Kentish Town Ragged-school, for *Congo*	0	8	6
Poplar, Cotton-street Sunday-school	1	1	0
Spencer-place Chapel	3	1	
Stoke Newington, Devonshire-square Ch., per Y.M.M.A., for *support of Congo boy and girl*	10	0	0
Victoria Chapel, Wandsworth-road	23	0	0
Wandsworth, East-hill Sunday-school	2	7	0
Woodberry Down	6	5	0
Wood Green, Sunday-school, for *Congo*	1	10	0
Do., for *support of two Congo boys*	3	16	11

BEDFORDSHIRE.

Blunham	0	11	0

BUCKINGHAMSHIRE.

High Wycombe	0	8	6

CAMBRIDGESHIRE.

Cambs., on account, per Mr G. E. Foster, treasurer	64	19	2

CHESHIRE.

Altrincham	1	19	1
Chester, Grosvenor Park Sunday-school	4	5	0

DEVONSHIRE.

Bideford	3	16	3
Bradninch	34	0	2
Brixham	15	2	7
Bovey Tracey	2	3	6
Devonport, Morice-sq. Sunday-school	1	5	0
Plymouth, George-st.	9	4	0
Tiverton	9	4	3
Torquay, &c.	19	2	10

DORSETSHIRE.

Lyme Regis	14	0	9
Weymouth	11	16	4

DURHAM.

Middleton-in-Teesdale	16	4	2
Do., for *China*	2	0	0
Do., for *India*	1	0	0
Do., for *Africa*	1	0	0

Middleton-in-Teesdale			
Do., for *Rome*	1	0	0
Do., for *Congo*	0	5	0
South Shields, Westoe-lane	10	0	0
Stockton-on-Tees, Wellington-street	12	0	0

ESSEX.

Gt. Leighs, Y.M.B.C., for *Mr P. E. Comber's work, Congo*	4	13	0

GLOUCESTERSHIRE.

Gloucester	1	15	0

HAMPSHIRE.

Fleet	5	5	0
Portsea, White's-row Ragged-school, for *Congo*	2	1	10

HERTFORDSHIRE.

Hemel Hempstead	2	3	2

KENT.

Ashford, Sunday-sch.	1	7	5
Bessell's Green	25	5	0
Do., for *Congo*	2	0	0
Brockley-road Chapel	13	13	0
Dartford	2	2	0

LANCASHIRE.

Barrow-in-Furness	2	7	0
Darwen	16	7	7
Do., for *W & O*	1	10	0
Liverpool, Pembroke Ch.	6	13	6
Do., Richmond Ch. Sunday-school	21	14	5

LEICESTERSHIRE.

Blaby and Whetstone	13	12	3
Leicester, Belvoir-street	36	10	0
Do., Charles-street	45	15	2
Do., Melbourne Hall	19	8	0
Do., do., for *Congo*	5	15	3
Do., Victoria Ch.	37	10	8

NORFOLK.

Yarmouth	5	0	0
Do., for *Congo*	70	0	0

NORTHAMPTONSHIRE.

Broughton	0	7	8
Burton Latimer	9	0	0
Desborough	1	17	4
Kettering	99	1	10
Do., for *W & O*	2	14	3
Do., for *N P*	1	3	2
Do., for *Congo*	1	3	0
Walgrave	2	3	6
	117	10	9
Less district expenses	0	19	8
	116	11	1

NORTHUMBERLAND.

Newcastle and Gateshead Aux.

Newcastle, Westgate and Jesmond	37	9	1
Do., Rye Hill	3	12	0
Do., do., United Public Meeting	6	1	0
Do., do., Juv. do	2	15	0
Gateshead	33	19	1
	83	16	2
Less expenses, Annual Meetings	3	16	3
	84	19	11

NOTTINGHAMSHIRE.

Collingham	0	10	10

OXFORDSHIRE.

Caversham	22	15	0

SOMERSETSHIRE.

Clifton, for *Congo*	0	5	0
Crewkerne	3	11	7
Do., Sunday-school	3	17	0
North Curry and Stoke St. Gregory	5	15	9
Wellington	8	13	6

SURREY.

Lower Tooting	0	8	0

WARWICKSHIRE

Rugby, for *Congo*	1	0	0

WILTSHIRE.

Bratton	0	19	0
Melksham	1	0	0

WORCESTERSHIRE.

Evesham	23	6	7

YORKSHIRE.

Blackley, Elland	8	1	6
Bradford District—			
Bingley	5	13	2
Bradford, Westgate	15	12	10
Bradford, Son	14	6	10
Do, do., Public Meeting	9	15	6
Do., do., United Juvenile do	4	13	0
Do., Trinity Ch.	14	12	6
Do., Hallfield	14	8	8
Do., do., United Juvenile	2	6	10
Do., Girlington	7	17	0
Do., Ebenezer	7	5	6
Do., Leeds-road	4	5	1
Cullingworth	0	10	0
Eccleshall	1	6	2
Heaton	9	9	4
	112	1	11
	9	15	2
	102	6	9
Elland	2	6	6
Golcar	12	1	3
Harrogate	16	9	0
Do., Juv., for *Congo*	4	10	11
Haworth, West-lane	50	6	8
Hellifield	0	11	0
Huddersfield, coll. at Autumnal Mtngs.	145	2	7
Do., Young People's Meeting	12	13	4
Do., Primrose-hill	2	0	1
Idle	1	17	0
Lindley Oakes	9	14	2
Do., Sunday-school	1	11	1
Lockwood	8	17	10
Milnsbridge	5	2	8
Mirfield	14	15	0
Polemoor	6	1	0
Rawdon	11	6	9
Salendine Nook	11	12	10
Scarborough	10	7	6
Shipley, Bethel	2	16	6

SOUTH WALES.

BRECKNOCKSHIRE.

Brynmawr	1	12	8

GLAMORGANSHIRE.

Canton, Hope Ch.	6	2	2
Swansea, Mt. Pleasant	13	8	10
Do., Sunday-sch., for *Congo*	12	13	2
Do., United Schools	4	12	0
Do., United Public Meeting	7	15	7
Do., United Prayer Meeting	1	2	6
Ynysylwl	0	17	9

SCOTLAND.

Bridge of Allan, U.P. Church, for *Congo*	5	11	0
Glasgow, for *Italy*	10	0	0
Do., John-street Ch.	14	0	0
Do., Queen's Park	10	16	5
Do., do., for *China*	0	3	6
Do., do., Sunday-sch.	2	10	0
Helensburgh, Sun.-sch.	0	8	0
Kirkcaldy	2	16	2
Do., Sunday-sch., for *support of Congo boy*	1	5	0
Leslie	6	11	2

CHANNEL ISLANDS.

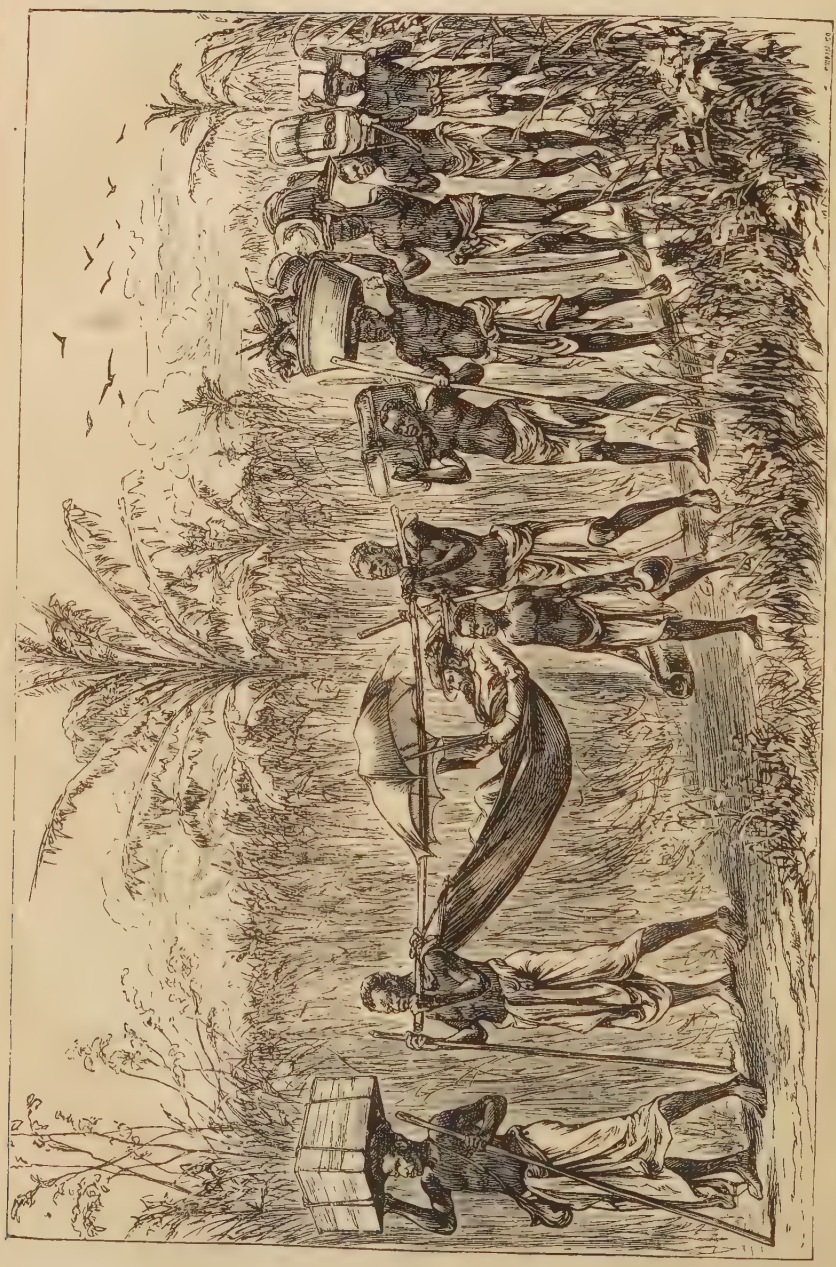
Jersey, St. Heliers	8	14	3
Do., for *China*	0	5	0

FOREIGN.

Russia, Courland, for *Congo*, per Rev Jas. Owen	3	14	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* Messrs. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*



TRAVELLING IN CONGO.—*'From a Photograph.)* *See page 450.*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1889.

New Year's Day Prayer-Meeting.

ON Tuesday morning, January 1st, 1889, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

We trust our honoured Treasurer, William R. Rickett, Esq., will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund,

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy ; they claim our constant prayers ; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

A small increase in the sum collected from every contributing church, and a collection from every *non-contributing church*, will more than supply all the funds so urgently needed.

Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to only **£719**, *being a smaller amount than the year before. Will our young friends try this year to raise at least* ONE THOUSAND POUNDS? *Let all do what they can, and this sum will be secured without difficulty.*

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to Alfred Henry Baynes, 19, Furnival Street, Holborn, London, E.C.

Tidings from India.

CALCUTTA: THE REV. GEO. KERRY.

WE are sure our readers will be deeply grieved to hear that our much esteemed Indian Secretary, the Rev. George Kerry, of Calcutta, has recently met with a sad accident. Mr. Kerry writes:

"On Saturday, September the 1st, I met with an accident which might have been attended by very serious consequences to me. My horse ran away with me inside the garry, and collided with a tram-car. I was very much shaken, no bones broken, but my neck nearly dislocated, and I have suffered much pain, and am still in considerable pain, and feel far from well. I hope to be better soon, but at present am not fit for much work."

The last tidings from Mr. Kerry report continued ill-effects from the accident, and absolute need for a season of rest and change.

Under date of October 23rd, Mr. Kerry reports:—

"I have suffered great pain, had constant low fever, and have been altogether quite ill for the past six weeks. On the conclusion of our Conference I have made arrangements for a trip to sea, and a rest of at least three weeks."

We specially commend our dear brother to the prayers and sympathy of our readers.

DACCA.

The *Indian Witness*, of October 12th, reports that :—

"Recently a meeting of over 2,000 students of different colleges in Dacca was held in the compound of the Baptist Mission, under the presidency of the Rev. R. Wright Hay, to utter a protest against, and to warn the unwary of the dangers attending, the performances of a local theatre company, the female parts in whose plays were being taken by women of bad repute. Addresses were delivered by both the Baptist missionaries, the principal of Jagganath College, the Government pleader of Dacca, and representatives of the Hindu, Mohammedan, and Brahmo sections of the community. The meeting unanimously passed a resolution, which was published in the local press, pledging all who took part in it to discountenance and discourage by all legitimate means all such demoralising entertainments. As an outcome of the movement it is gratifying to state that an association has been set on foot for the purpose of promoting the moral welfare of the student community of the city, and it is intended to commence operations, such as systematic visitation of the young men in their lodging, the delivery of lectures, &c., immediately after the pooja vacation. Mr. Wright Hay has been asked to become president."

COLONIAL SYMPATHY.

The Rev. George Kerry, of Calcutta, reports :—

"Our Australian friends are pushing on their Foreign Mission enterprise with vigour. One Christian friend has given £1,000 for the erection of a mission house at Comillah; a site has been secured for this house, the plans prepared, and materials for the building are being gathered, and it is hoped the work will be completed by the end of twelve months from the present time. This same friend, who desires to be unknown, promises to give a second thousand pounds to be used for the building of a mission-house at Pubna, where it is proposed to locate Mr. A. E. Summers, of the South Australian Mission, and for a house to be built for the New Zealand Mission, possibly at Narayangunge. The South Australian friends are sending Miss Parsons to Furreedpore, and the Victorian friends are sending Miss (Iris) Seymour to Mymensingh; these ladies will leave Adelaide about the 20th of October, and may be expected at the end of November. And Mr. Mead writes me that he thinks from four to six men may be sent from the Colonies in two years' time. I am sure we all shall heartily welcome these additions to our Christian forces, and as many more as may be sent."

THE LATE MR. R. K. SEN.

Mr. Raj Kissen Sen was a cousin of the late well-known Keshub Chunder Sen. He was a barrister-at-law; and at the time of his death, which occurred on Sunday, April 8th, 1888, was one of the judges of the Court of Small Causes in this city.

During Mr. Sen's sojourn in England he used to attend a Unitarian chapel in Blackfriars Road, London. For some years past he seems to have been longing for more light, and trying to find this among Evangelical Christians. At Monghyr, Mr. Sen used to attend the English Baptist chapel. Because of this, when his son died there of cholera, the Hindus refused to burn the body,

and Mr. T. Evans, at the request of the father, gave it Christian interment. Mr. Sen came to Calcutta again some few years ago, and for some time resided in Intally; when there he sometimes attended the services of the Bengali church connected with the Mission, but for more than four years past had been a worshipper at the English Baptist church in Circular Road.

Latterly I missed him, and at length learned that he was ill. I used to visit him. He was pleased to see me, and to enter into religious conversation. One morning when I called on him in company with Mr. Broadway, he told me that the whole family of the late Dr. Roy was to be baptized that day, and added that, if able, he should certainly have been present. He told me that he had previously asked a friend of his, a native clergyman, to instruct him as to baptism, and prove to him the necessity of submission to the rite, but that he was not satisfactorily convinced by what was advanced. As he was too weak to hold long conversations, I promised to send him some small tracts on the subject. He received from me a compilation of evidence as to baptism prepared by Mr. Ward, of Serampore, and also a recent utterance on the subject by Mr. Glover, of Bristol. On a subsequent visit he told me he had read Mr Ward with much pleasure. We generally concluded our interviews with prayer. Mr. Sen's illness was very protracted. Still, we both hoped he would recover, and indeed he told me that as soon as he had strength for it, he would try the effect of a visit to the hills.

The last time I saw Mr. Sen was on the Wednesday or Thursday preceding his death. He seemed very weary and depressed, but I perceived no danger, and was not a little startled to hear that he died about 4 o'clock on the following Sunday morning. He desired (his friends told me) to be buried as a Christian, and on Sunday afternoon we committed his body to the earth.

At the funeral there were English and native gentlemen, members of the Bar, the Civil Service and Army Medical Department, Christians, free-thinkers, and Hindus.

In the chamber of the sick man there hung a sampler. It consisted of a few simple verses expressive of resignation and hopeful trust in affliction. Mr. Sen told me that whilst lying there he had often pondered these lines. He also told me that when reading for the Bar he was sometimes invited to the social gatherings held by Mrs. Vaughan, the wife of the Master of the Temple. I asked him if he knew Dr. Vaughan's book, "Half-hours in the Temple Church." He replied, "I have read it"; he then prayed, and we parted, and I saw him no more.

Calcutta. C. JORDAN.

BARISAL.

The Ninth Annual Conference of our native Christian churches was held this year at Bagdah, a village about thirty miles from Barisal.

Pastors, deacons, school-teachers, and others, to the number of about one hundred and fifty, met together, and a very pleasant and profitable time was spent discussing matters of importance, and engaging in prayer and social converse.

Among the subjects brought forward were "Sunday Schools," "Day Schools," "The Office of Deacon," "The Observance of the Lord's Supper,"

and "What do we lack?" And some very excellent papers were read by Baboo Joy Gobindo Shome, on "Brotherly Love," and Baboo Joynath Chowdhuri, on "The Bible and the Brahmos."

The Rev. R. Spurgeon preached a helpful and instructive sermon on "The hand of the Lord is upon them who seek Him for good" (Ezra vii. 22), and several brethren gave us interesting information concerning their evangelistic work.

On the afternoon of the third day, after partaking of the Communion, we separated, returning to our work again with fresh hope and zeal and vigour.

JOHN G. KERRY.

POONA.

Translation of an article which appeared in the *Dnyanodaya* of 13th September, 1888.

To the Editor of the DNYANODAYA.

DEAR SIR,—It gives me much pain to have to inform you of the sudden death of a Bible-woman, by name Yemonabai Ramji Powar, in the Baptist Mission, whom the Heavenly Father was pleased to call up on high. She died of heart disease, as specified by the verdict of the physician. On the morning of the 31st August, Yemonabai got up as usual, but about 8 o'clock she complained of an internal pain; soon, thereafter, her whole body began to ache; a cold sweat broke out all over her, her whole body having completely become icy cold. At her request the Rev. Mr. Hormazdji sent for a doctor, who came and gave her medicine, but she felt no relief. Her husband asked her, "Yemona, are you trusting in the Lord?" and she cheerfully replied, amidst her pain, "Yes." At last, about half-past 11 o'clock that very mid-day, she quietly passed away, but so suddenly that her relatives and friends had no time to come and see her for the last time. Her husband and niece alone were with her to the last. She died at the age of thirty. When the notices of the funeral and previous service in the chapel were circulated, many of her Christian friends could hardly believe that she was dead, she being so well and stout, but the sight of the corpse seemed to convince them of the reality of death. This sister had been in the employment of the Baptist Mission for four years, during which time she faithfully and earnestly sounded the Gospel truths to all whom she met, and was highly esteemed by heathen and Christians alike. Her work as a Bible-woman often took her, along with her companion, to the city and suburbs of Poona, and to its surrounding villages. In like manner she often went to the district of Decksal and Dhond to preach Christ. On the 28th August, Yemona and Keribai (accompanied by Mrs. Hormazdji and her daughter) went to Dhond for evangelisation. The people, who complained of the lack of rain at Dhond, seemed very much pleased to hear her speak; the subject she took being about Elijah praying to God for the much-needed rain. The next day the heathen people that heard her came to Mrs. Hormazdji, from the village, and sought further instruction, saying, "We are minded to hear that Bible-woman who had preached to us yesterday in our village." Accordingly she spoke to them, taking as her text John iii. 16, and preached to them therefrom about the only Saviour of sinners, to all of which they listened attentively. Yemona and the others returned to Poona

on the 30th August. Mrs. Hormazdji on their return was known to have remarked to the husband about to be bereaved, and others, that she had been so particularly pleased with Yemona's way of speaking; and as it was the last time she spoke to them, God would most surely not let her words lie dormant in her hearers' hearts. She always led the singing in the church, for she had a good, strong, and sweet voice, which resounded through the whole building.

Mr. and Mrs. Hormazdji feel their loss in the Mission very much, for they had very happy co-operation with Yemonabai, and loved her very much, and held out their protecting care over her in every possible way. Therefore no doubt they have taken the matter of their loss of her in the Mission very much to heart. But the blow has fallen most heavily upon her dear husband. The loss of his dear companion in life having been so unexpected, words cannot express his overwhelming grief. We therefore, his Christian brothers and sisters, need to pray for our afflicted brother.

None of us can be sure of length of life, not knowing at what hour and in what way we may be called away; let us therefore be always abounding in the work of the Lord, and thus ready to meet death at any moment.

Poona. X.

PATNA CITY, N.W.P.

Mrs. Stubbs, the devoted wife of the Rev. J. Stubbs, of Patna, writes:—

"I am sure you will rejoice with us when I tell you how greatly God has blessed our efforts in seeking to form a Sunday-school here. As soon as we came to this house, we went into the bazaar, to invite the children to attend. At first they, the girls only, were very much afraid of me, and used to run and hide themselves, never having seen a white woman walking in the bazaar before (I had been told I must never do so); however, we made our way with the boys, and the first Sunday thirty came, the next thirty-six, so we thanked God and took courage. We first taught them that God had set apart one day for Himself. At this they were greatly astonished. Poor children! they see but little here to help them to understand such a fact. Now they know, and love the day. It is an oasis in their desert lives. And as we pass through the bazaars during the week, the inquiry on all sides is, 'How many days before Sunday?' Every Sunday since we began I have gone out about 6 a.m. to invite, while Mr. Stubbs remains in the verandah to receive, the children. Very often now, before I start, a large number have assembled, but I continue to go, as I generally find some new scholars. We have about 120, and had we helpers I could soon double the number. As it is, we find we have quite as many as we can manage, and more than we can teach as we desire. The native preacher who came from Calcutta to work with Mr. Stubbs, has felt it needful to return to Calcutta for advice about his eyes, so that for the past two months we have had no one to help us. Mr. Stubbs has some very bright boys in his class, and he has only boys; but you would be amused to see the motley group in my verandah. I take all the small boys, and a good number of girls of all ages, for I am happy to say the girls are not afraid of me now. Many of the latter are little married women; these are always known by a deep red mark down the front of the head. Then I have several very old women, who learn to sing and

repeat, just as eagerly as the children do; and last and least, a large number of babies. So I have truly a mixed class.

"We gave them a treat last Christmas of fruit and sweets, and felt greatly the need for gifts of clothing and other things. This has led us to apply to our friends at home, and I am sure with their help we shall get on grandly if spared to see Christmas. The children are counting the months to the 'bunà din,' as they call that day. We find these children just as fond and loving and capable as the dear boys and girls at home. Very often I say, when I hear their sweet little voices sing the praise of Jesus, 'Thank God for the children,' for they help me quite as much as I do them. Especially was this the case on Christmas morning. I was sitting thinking of loved ones far away, and other loved ones gone home, and might have grown a little homesick, when I heard many voices outside, and one voice within, saying, 'There is no one who has left kindred, &c., for My sake, but shall receive a hundredfold,' &c. I went to the door, and saw a stream of children coming, and I said, 'True, Lord, and here is the hundredfold.' And soon their glad greetings banished everything like sadness, and that day and the next, when we gave the treat, were two of the very happiest of our lives. We often say it is wonderful how vividly one experiences the 'Lo, I am with you,' when they have obeyed the command, 'Go.'

"Oh, dear Mr. Baynes, I do wish many, many more, who I am sure could, would obey the Master's last request. Why, people are scarcely looked upon as Christians if they disregard His dying request; but this, His resurrection, His last request—oh, how few regard it! What will the answer be when the Master returns to 'reckon with those to whom He has entrusted talents'? We who see the heathen, and know that they are not merely bowing in simple ignorance before blocks of wood and stone, but that they are steeped in all kinds of vice, which they love; that much of their religion is so horrible that it could not be talked of; we know and deeply realise that not tens or even hundreds of missionaries being sent out should satisfy the Church, but that thousands and tens of thousands of earnest men and women are needed if ever that last command is to be obeyed. And surely the Lord looks for obedience to it. What need to pray that He Himself may thrust out the labourers! We had hoped to see you, dear Mr. Baynes, ere this year closed. I hope we shall not be disappointed next. We want you in India very much.

"I should have told you that at first we had a little opposition from the Mohammedans near. We used to get about twenty very bright boys to the school, but the Moulvie who taught them threatened to beat all who attended our school, and he has since removed his school lest they should be influenced by us. How we wished we could have opened a day-school at once! We are hoping to do so some day. The work is so great, and the people so willing, but the labourers so few, that one gets, in thinking of the work teeming everywhere, bewildered, though not disheartened. The one relief and comfort is the assurance we have that there is a bright future; when the 'idols shall be utterly abolished,' and 'many from the *East* shall sit down in the Kingdom of God.

"EMMA STUBBS."

Travelling in Congo.

(See Frontispiece.)

THE accompanying picture will give our friends some idea of the style of travelling in the interior of the Congo region. The principal carriers only are here depicted. There is, first, the man who carries the "chop-box," the general term "chop" being applied to all food. This box usually includes such things as tea, sugar, dried potatoes, tins of preserved soups, fish, meat, and some biscuits. The journey from Underhill to Wathen generally takes about ten days; and, at certain times, it is extremely difficult to obtain fresh meat in the shape of fowls and goats, so that we are altogether dependent upon our tinned provisions. This "chop-box" is accordingly pretty heavy when we make our start from Underhill; but, before many days have passed, the man who carries it manages to keep well in front of the caravan, for his load gets gradually lighter as we take therefrom tin after tin of preserved provisions.

Next in the caravan is seen the hammock-bearers, carrying the missionary. There are places along the route where the country is fairly level for some distance, and then the missionary, if he has a hammock and bearers in his caravan, himself being weary with climbing the rough, rugged, and steep hills, is not at all loth to get in the hammock, and be carried for a while, although the shaking and jolting by inexperienced hammock-bearers is anything but pleasant, and, in some cases, recalls the feelings on board ship during the early part of the sea voyage.

Then comes the missionary's personal boy. He is not always so close to his teacher and master as he is shown to be in the picture; but he ought to be, for he carries such articles as water-bottle, road-filter, umbrella, and small satchel of sundries. After this we have the money-box. This contains beads, knives, brass rods, handkerchiefs, bells, &c., for the purpose of buying food for the carriers and ourselves on the march. The next load consists of a motley collection of pots and kettles, saucepans, frying-pans, cups, saucers, wash-basin and bath—in fact, this is our travelling kitchen. Then come two very necessary adjuncts to our caravan—the tent and the bed bundle; and, after this, a man carrying our personal box, containing changes of clothing, medicines, books, &c. I have only mentioned the most important members of the caravan; the number of carriers depends upon the number of white people in the party and the distance to be traversed; but a caravan of twelve men is the usual thing for one white man travelling from Underhill to Wathen. In these days of ours, when we read of travelling a distance of *four hundred* miles in less than *eight* hours in old

England, it is interesting and, to some, amusing that we should be *ten days* in travelling a distance of about *one hundred and sixty* miles only. We hope, however, that in a few years the much-talked-of railway which is to connect the lower navigable part of the Congo with Stanley Pool will be a luxurious reality, and then much time and expense, fatigue and risk, will be saved.

PERCY COMBER.

An Appeal from Japan.

THE following letter has just been received from the Rev. George Eaves, of Tokio, Japan:—

"MY DEAR MR. BAYNES,—If the letters that have appeared in the HERALD at various times from the pens of my colleague and myself are insufficient to prove the gravity of the situation here in Japan, may I go on to draw a faithful picture of one among many Japanese towns? I think that what I have to say of Ota will modify the opinions of some even among the readers of the HERALD, for I find from scraps of newspapers and the letters of friends that a wholly erroneous impression as to the conditions of missionary work in this land is being industriously circulated in England and America. It is supposed by some that the missionary in Japan has only to go out on the boulevards of the cities, or stay for a few hours in a village inn, when forthwith quite a number of people dog his steps asking for Christian instruction. The notion gains credence that churches here spring up like mushrooms, that the air is full of what some people call culture, that the foes we have to fight are Mill and Spencer, and that this Land of the Morning is indeed a Land of Light and Leading. I know some good people who, with a reed like unto a rod, are computing the actual time to be occupied before foreign missions can be withdrawn from Japan, and they say that in another twelve years the battle will be fought and won. But this reed, like unto a rod wherewith the measurement is effected, appears to me to be the 'measure of an angel,' and not to be altogether in its proper place when flourished by a nineteenth century prophet. It is hard to write history beforehand; but I pray your readers to look on the little sketch I will make of the conditions of society in a fairly representative Japanese town—Ota, in Gumma Keu, less than fifty miles from Tokyo.

"At present, missionary operations there are very restricted. An evangelist has several times visited the town, and has found some persons ready to talk about *Yaso Kyo*, the teachings of Christ. I have myself visited the place three or four times, and the preaching services have been well attended; and I trust during the coming autumn and winter months to do something more for the people of the town, so that I wish to ask all your kind readers for earnest prayers to arise on behalf of Ota, that a great spiritual light may fall upon that place. For although some Christian work is going on in the neighbourhood, and although in some of the nearest towns Christian churches have been

established, Ota itself is left to the most superstitious Buddhism, and the most atheistic materialism.

"There is a large temple at the end of the town, in which, it is said, a priest called Donriu lived long years ago, and where he practised the art of healing by miracle. A mineral spring at the back of the temple was probably the medium of Donriu's power. At the present day, the temple and its surroundings are credited by multitudes of people with a magical healing virtue against all sorts and degrees of disease. All through the year straggling streams of pilgrims wend their way to that shrine, and buy medicines, made up chiefly on a basis of the mineral water. I am not sure what other curatives are sold, but all along the wide street which leads to the temple hill one sees great sheets of calico printed with illustrations of the rapid and surprising cures effected on all sorts of patients. These pictures are displayed either in front or over small booths or shops whose occupants are in league with the temple. It is safe to say that quackery attains its superlative degree in the case of these medicines. And here one finds in active operation all the concomitants of the worst and most debased Buddhism — prayers and pilgrimages, fortune telling, and grovelling idolatry. But the pilgrims seem to have no idea of religion as we understand the word. Their prayers are the vainest repetitions. Their pilgrimages are undertaken in deference to the idea that future good luck is inseparable from present inconvenience. It would be absurd to suppose that they are morally improved by the journey.

"But now look also on the other side of the picture. All the better class of people in the town regard the doings of priests and devotees with a good deal of contempt. They perceive that none but the most stupid and ignorant could take on credit the sayings of persons so stupid and so ignorant as the priests. And so, illustrating a Japanese proverb, which says, 'At the lampstand's foot there is darkness,' these free-thinkers, who are the majority of the townsfolk, blind to the excellencies of true Buddhism, take refuge in almost universal scepticism and materialism. They have no god but the god of this world. They applaud morality, but they do not practise it. They think that Christianity is an excellent thing for *other* people, because, you know, the fellow over the way is terribly in need of improvement! And their lives are passed away in anticipation of what the Government will do next, and of how the promised Constitution will work. Great things are expected of this Constitution. Compared with it, Christianity is of very little moment. Indeed, I doubt whether an intelligent Japanese could give an intelligible account of the difference between Christianity and Western civilisation.

"Now look, I pray you, on the picture as a whole. The town depends largely on the patronage of Buddhists. But this sort of debased Buddhism does not love Christianity. There are few affinities between the two sets of doctrines. Now, 'free thought' would consider itself benighted indeed if it stood in the way of its owner's temporal prosperity; and as the trades and professions of Ota depend for sustenance on Buddhist clients and Buddhist customers, it would be absurd for the trader or professional man to become Christian. Such a person would be tabooed, would have to give up public avowals of his faith

or leave the town. We have not yet obtained a firm hold of any person in the town. A Presbyterian believer who removed there some months ago has given up attending our services or acknowledging his faith.

"In many important respects what I have written about Ota is true of all Japan, even of Tokyo, the metropolis. I mean the existence of intelligence made familiar with modern institutions, the telegraph, the railway, newspapers and penny-postage—minds somewhat acquainted too with English political ideals, Western science, and the European *Zeitgeist*, side by side with crass ignorance and the most degrading superstitions; all presided over by a hollow but blatant morality—the morality that says and does not.

"Trusting that the Lord will make His people's prayers the ministers of help to Ota, and to all Japan, believe me, dear Mr. Baynes, affectionately yours,

"GEO. EAVES.

"Tokio, Japan."

The Congo Mission.

LETTER FROM THE REV. W. HOLMAN BENTLEY.

THE following letter will doubtless be read with thankful interest:—

"Underhill Station, B.M.S.,
"Congo River,
"August 5th, 1888.

"DEAR SIR,—Once more I find myself at Underhill, and am looking forward to starting for Wathen on the 7th. I shall have the pleasure of making the journey with my old friend Frederic Oram. It was a great pleasure and surprise to find that he was to be out so soon. He will be stationed at Wathen at first. To-morrow I have to make the final preparations for the journey; so now, or not for some time, I must tell you all about San Salvador, and how things are going on there.

"SEVEN YEARS.

"It is seven years since I was there, and I expected to find even more change than I actually did. The temporary buildings of the Roman Catholic Mission had given place to permanent structures; two trading establishments are there also. The agents amass cloth and goods during the dry season, and when the rains make travelling more difficult, the natives are glad to sell there, instead of going on to the coast. With this incentive the people of San Salvador have been engaging more in trade, and now, being so accustomed to white men and their ways, are acting still more as middle men. All this has made them much richer; they have bought many slaves, and many of these slaves have become traders and as rich as their masters, and have themselves bought slaves. So San Salvador has grown much bigger, and great numbers of trading people from the further interior are constantly coming and going. Our position there as a strategic point is becoming increasingly important.

"BROTHERS IN CHRIST.

"I need not tell you what a joy it was to greet some of our good friends and staunch supporters from the very

first, now brethren in Christ Jesus. Don Miguel, the blacksmith, who used to be our ideal of industry; his hammer could be heard going from half-past five in the morning to nine and ten o'clock at night when the rainy season drew near and hoes were wanted. We used to think that a man of that energy and industry might do some good in the country if he yielded to the gracious influences of the Spirit of God. And Matoka, who was always so much respected throughout the country, so kind and ready to help us even when his willingness drew upon him the suspicion of others, and brought no small trouble upon his head. Mantengo, too, an elder son of the king, and chief counsellor. These men who helped us in our early difficulties, giving their best advice and help, and exerting their influence on our behalf, have become children of God through faith in Christ. We have not had to wait long for the precious fruit. We see more after these few short years than most founders have been able to see. The faith of others was tried much more than ours has been, at least as far as time was concerned.

"When I came away a few days ago there was a church of eighteen members, nine men and nine women. Many at home may think that Christians so recently gathered from among the heathen must be of a very low type. Ignorant they are and must be on many points; they do not know the date of the flood (I wonder whether any of us do); neither would they be well up in Bible history, nor have very clear ideas on many abstruse matters of doctrine. But they have an understanding of the main essential points, and the miracle of the new birth has been wrought in them. Such remarks, however, are capable of a wide interpretation. A few instances will be better than all.

"EXAMPLES.

"Three women and a young man were baptized while I was there. The young man, when he applied for baptism, came with another who wished for instruction. Lomola and Lumbemba were companions. They were not married, so lived together in the same house, traded together — in fact were partners in business. Lomola had worked for us in the early days; eight years ago he was carrying the stones to build our stone house. He had worked for us lately on our other stations, and had been much influenced by Mr. Cameron. Lumbemba had not had much to do with us, and if he patronised any mission he went to the Catholic services. A great change came over Lomola. He would no longer join Lumbemba in his drinking bouts, escapades, and immoralities; would not do this, and objected to that, and was not a bit as he used to be.

"Lumemba was puzzled, and laid himself out to tempt Lomola, and to get him to go on on the old lines, all without any effect. He began to wonder what teaching could lead a man to live such a blameless life, and presently began to wish to know himself more of the doctrines which could put such good sense into a man's heart and make him so good. He stopped attending the Padres' services, for no change of heart is connected with anything there. So after attending our services for a while, he and Lomola came to talk (moka) with Mr. Lewis, the one to ask to be baptized, the other for instruction.

"It was not necessary to inquire very much further about the change

of heart in Lomola under such circumstances. With him was baptized a woman, and when her case was brought before the church, the question was asked whether there was any reason to believe that her heart was changed. A murmur of surprise came from everyone. Indeed there was; she used to live a terribly immoral life before, and the great change which had come over her was a wonder to all who knew her. One of the other women would have been baptized before, but her sister had died at Madimba (a populous district south of San Salvador). She had to go to the funeral. When she had been there a few days another relative died, and she was delayed for a considerable time, for there was a little motherless child to care for. She had returned to San Salvador with the little one. When she came to see Mrs. Lewis, she said to her, 'Yes, I have been away for a long while, and perhaps you may think that away there, out of your sight, I may have been living after the old fashion; but it is not so. There has come nothing to turn my heart away, I have forgotten nothing, and I hope that my baptism will not be any longer delayed. I spoke to my people about Jizu (Jesus).' I have now mentioned three out of the four; the other the wife of Matoka (before mentioned). He was glad to express his confidence in his wife's conversion. So now I have given instances of the four last who have joined the church.

"EVANGELISTIC WORK.

"When I arrived, Matoka was away in Madimba attending a funeral of some relative. When he returned he told me that he had been south of the Mbriji River (two days distant), that there had been great crowds at the funeral, and he had had a fine opportunity for speaking to them about Jesus and His salvation. They were very pleased, and asked him to tell them more about these things the next day. He did so, and had another fine opportunity. They wished that they might hear more of this, and that they might be taught as in San Salvador. He said that they would much like to be visited.

"SELF HELP.

"The church has from the first been taught to contribute for Christian work. Every Sunday they put their beads, knives, and cloth into the box which stands near the door of the chapel. In this way they are able to support an evangelist, who visits the neighbouring towns three days in the week; the other three days he does carpentering work on the station for his bare food. They collect more than enough for this, and at present have actually funds in hand. They are thus in a position to do more than they are doing, as far as funds are concerned. The real need is men to do the work. The little church is so young that it is not surprising that there are not many to hand who can undertake regularly evangelistic work. Other of the members go out on Sundays and at other times to visit the towns around, but only one at present is answerable to the church for so many days per week.

"Mr. Graham will have seen you before this reaches you, so you will know that the working staff of the station is so far reduced. There is a great deal to attend to on the station, but our brethren there intend to do more itineration than has been done in the past. There are some fine towns within a day or two of San Salvador, which, standing amidst large clusters

of villages, would make good centres of work. It was intended that about a week after I left, Mr. and Mrs. Lewis would go and spend a week in one of those central towns, whence Mr. Lewis could make daily trips to the neighbouring villages, and the women could come and talk to the white lady. On their return, Mr. Phillips would go out to some other centre. In this way it is believed that the work could be largely extended, for many people, in the towns round are asking what this salvation is.

"The school at San Salvador is conducted by Nlekai, the lad who was in England with Mr. Weeks three years ago. When he had been at San Salvador a few days, the Bishop of Loanda arrived, and the Resident; for the Portuguese have now occupied the place with a garrison of some thirty soldiers.

"THE PORTUGUESE.

"So the king has at last what he has so often asked for—soldiers. Whether all his expectations have been realised is another matter. Now that the place is properly occupied, he cannot of course be allowed to levy his tax on the merchandise bought in the town; so the greater part of his income is knocked off at one stroke. He will, perhaps, be able to arrange something with the trading houses, or send his slaves to trade on his account, but the past regime is past.

"With the advent of soldiers and a Resident, the very indifferent administration of justice, protection of property, and general security must undergo considerable change if the king is to be anything more than a mere cypher. It is a great question whether, at his advanced years, he is likely to adapt himself to his very novel circumstances. He feels very uneasy, and is troubled by a dread of being dethroned. He is afraid to attend our services, and is perplexed by the diverse religious instruction which he receives. When I was talking to him just before I left, he said to me, 'You white men, you perplex me with your different teachings. I do not know how to choose between you. One says one thing and one another. I cannot decide myself. I shall keep both these palavers in my heart, and when I appear before God He must decide and judge both, and the one who has told me wrong will get into trouble. I never go to sleep at night without commending my soul to God, and seeking the pardon of my sins, through the intercession of Jesus Christ, and Mary His mother.' One might have more hope of the poor old man were he in any way anxious to know the truth. He is far more anxious to make his earthly position secure than his heavenly. It was a most unfortunate time to try to do anything with him. The Bishop had just arrived, and he was very uneasy as to what this great ecclesiastic was going to do with him.

"His queen, to whom he is to be married with all the solemnities of the Roman Catholic Church (if they can succeed in inducing him to come to their terms), arrived from a visit to her old home, and day and night the ivory horns were being blown in her honour.

"On the way to Underhill I passed four old muzzle-loading cannon on their way up, also the Governor of the district of Congo, and his Secretary. This will add some seven white men to the town, and two white ladies. I do not know what return the Portuguese expect for all this outlay, but that is no business of ours.

"You will be anxious to know the attitude which the Resident takes towards our Mission. From all we hear, the Portuguese Government has been behaving very liberally towards the other Protestant Missions in the South, and we hope that we may be as well treated. After the first complimentary visits were over, the Resident wrote to our brethren announcing the occupation, and stating that in accordance with the stipulations of the Berlin Treaty there was to be religious liberty; at the same time he expressed, somewhat vaguely, the desire that there should be some Portuguese taught in our schools. Messrs. Lewis and Phillips called upon him to ascertain his wishes more definitely. He received them very well, and said that if they taught the children to count, the multiplication tables, to read from the black board in Portuguese, that they would be quite satisfied; and we should be at liberty to teach English or French or anything else we liked.

"THE OUTLOOK.

"On my last Sunday, the church gathered with us round the Lord's Table. What a privilege and happiness it was thus to commune with that little company of first-fruits!

"What with all the promise of the work, and that we shall not meet with any impediment at the hands of the rulers of the country, we may look forward as hopefully as our friend Matoka, who says that if the soldiers do not do all the terrible things that they are expected to do, we shall soon see things progressing, and great numbers coming forward.

"It is, of course, difficult to explain things to some who come for conversation. There is a tendency on the part of some to think that the waters of baptism will wash away sin, and secure a right to enter heaven, this more especially on the part of those who know little or nothing of us or our teaching. Another man came to talk with me while I was there. He said that he had been saved in Mr. Cameron's book, but he had fallen among tempters in Congo and had gone wrong; he wanted to be written again. I asked him what he meant by being saved in Mr. Cameron's book. He seemed to have a vague notion that he had been booked for heaven some time ago, but had gone out of the way and wished to be re-booked. For some time he had not been doing anything wrong, had been helping everybody, and was worthy of being re-booked. It was very clear that some time ago he had been having some talks with Mr. Cameron, and he had taken a note of the man's name in his note-book, and the poor man comforted himself with the idea that he had satisfied the examiner, and was all safe. I tried to explain things to him, but he had got the idea into his head that I could book him, but that in consequence of some wickedness on my part I would not save him. Such misunderstandings are inevitable. I mention it to give you some idea of the style of difficulties we meet with. Even the taking note of the name of an inquirer becomes a booking for heaven, and even that must be done privately.

"THE WOMEN.

"Another case, a woman of considerable dignity and influence in the town, who had been advised by her son to attend to our teaching and to keep clear of the padres, came asking to be baptized. She had been attending our services for some time, but does not seem to have apprehended the

drift of the teaching. She had thus made public her attachment to the Mission, but she was not assuming among our people the position she was holding among the women of the town. Some of the women attending the services had been baptized, and were admitted into the inner circle. She wished to assume the same position, but realised nothing of the need of a change of heart, and thought that our objections and teachings were only idle difficulties thrown in her way. But she has made up her mind not to be thwarted, so she still goes to talk to Mrs. Lewis. Let us hope that her mistaken ideas may keep her within the range of Mrs. Lewis's influence and teaching until the true light dawns upon her. Mrs. Lewis is doing a fine work among the women there. She holds her own meetings with them, and conducts the girls' school. With so many women near to her she has splendid opportunities, and is making good use of them.

"Mr. Oram and I spent a Sunday, with our friends Mr. and Mrs. Richards, at Mbanza Manteke, where such a remarkable work has been done. The church there numbers over 200 now. At Lukunga the church there had grown from twenty-five to fifty-one since I had passed down country. All this encourages us to work on in faith and patience, assured that the seed already sown, and being sown, will spring up here also. Our Wathen station is two or three years younger than Lukunga, and five years younger than Mbanza Manteke, so we have nothing to discourage us. Last Sunday Messrs. Slade, Oram, and I visited three towns in the neighbourhood, and Nlemvo went to Vunda, and Manoele to Ewombe, each two hours distant. "W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

The Congo Mission.

TIDINGS FROM THE REV. GEORGE GRENFELL.

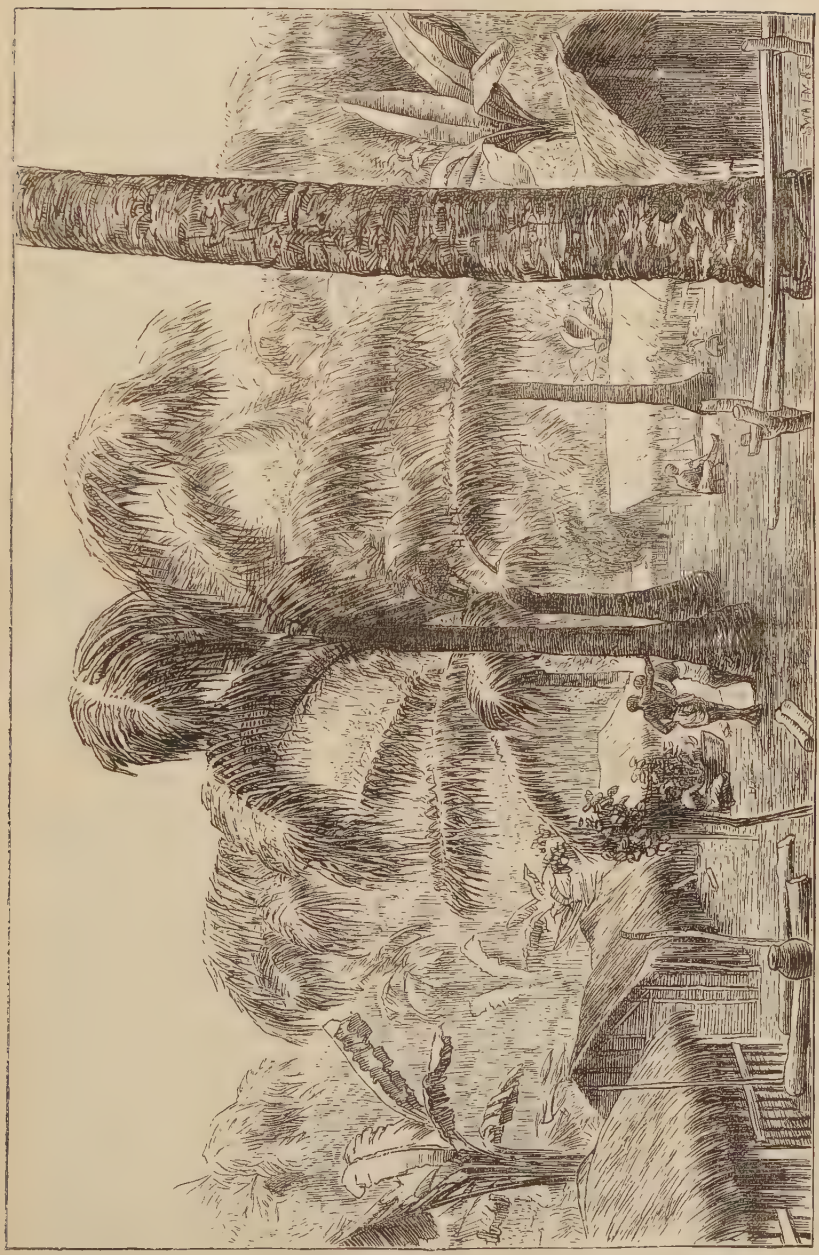
THE following letters have recently been received from Mr. Grenfell:—

"Arthington Station,
"Congo,
"Aug. 24th, 1888.

"MY DEAR MR. BAYNES.—I returned in the *Peace* just a week ago, having been up river to take Mr. Harrison to Lokolela to relieve Mr. Silvey, who had stayed to let Mr. Richards leave. This involved my leaving Mr. Brown alone at this station, but it could not be helped. We had been made a little anxious respecting Mr. Silvey, for the last steamer, which came down river before we went up, reported having left him in fever. This, however, proved to have been a mistake, and I was greatly rejoiced to find that Mr. Silvey had had very good health at Lokolela, and also on my return to this place to find that Mr. Brown had been very well during my absence. It is a year to-day since we left Liverpool—it has been crowned with many mercies. We are, indeed, grateful for the preservation of our lives, and for the measure of health and strength which we have enjoyed. May God give us grace to make better use of the coming year than we have done of the past!

"BOLOBO.

"We are very glad to be able to count among the results of the past year's efforts the commencement of our work at Bolobo. New stations are not made



BOLOBO STATION, UPPER CONGO.—(*From a Photograph by Rev. Geo. Grenfell.*)

and equipped in a day, and as yet Bolobo is only in the earlier stages of formation. I hoped that by this time I should have been able to devote myself to the work there; but at present I find I am required on the *Peace*, and that I must continue for awhile to serve the general interests of the Mission rather than any single station which I might call my own. In the meantime I am giving attention to Bolobo, and getting things in order there, and gradually removing the needful impediment for making the place habitable.

"ACCIDENT TO THE 'PLYMOUTH.'

"Our last voyage, like so many of our voyages, had its incident, but, happily, not a serious one. We had left Arthington barely a couple of hours when we were startled by a shout—'the boat has sunk'—the boat being the *Plymouth*, which we were towing astern at the end of ten fathoms of chain. Besides half a dozen of our crew, we had on board the *Plymouth* one little cow, a jackass, a blacksmith's forge, and a few other things for Bolobo; and also a ton and a half of firewood to serve as fuel for the *Peace*, and it was this firewood all on the surface of the water which first met our view when we turned to look at what had happened. We had just passed from slack water into the main current, which catching the somewhat heavily-laden boat on the bow, caused her to swerve and take in such a volume of water at the waist that she sank at once. Our first thought was for the men; but though the *Plymouth* had gone down she had not parted the towing chain, and there we were, anchored and unable to move till we had succeeded in casting ourselves adrift. By this time, though we did our best, nearly a couple of minutes had elapsed, and the men and the firewood were some two or three hundred yards down stream. However, we were soon among the men; and, I am happy to say, succeeded in getting them all safely on board. Jack, the donkey, had been tethered to one of the thwarts, but he succeeded in carrying it away and coming to the surface, and in keeping afloat till we were able to give him our attention and get him on board—he was but an awkward swimmer, but his coming on board was even more awkward than his swimming. Our poor cow, less fortunate than the donkey, had been too securely fastened in the boat, and by this time was dead. However, if the cow was not to be rescued, the firewood was still in sight, and in a minute or two we were in the midst of it, and all hands, except the man in charge of the engines, were soon in the water, and succeeded in saving the greater part of it. It was now time to turn our attention to the boat, but the hatch grating, which by way of a buoy we had tied to the end of the towing chain, was nowhere to be seen—the current running at three miles an hour had carried it down; and as the channel was half a mile wide, and we were somewhere near the middle when the boat went down, it was no easy thing to light exactly upon it. Then commenced a series of draggings, and after an hour we succeeded in grappling the towing-chain and fishing it up. Before we ventured to try to lift the boat with the towing chain and running a risk of breaking it and having to drag for the boat, we took the precaution to make an effective buoy with some light planks, and to make it fast to the boat, no easy task, seeing that it was lying in three fathoms of water and that the current was so strong. This being accom-

plished, and having lightened the boat by hauling up the forge and the carcasses of our poor cow and the milking goat, we tried, by means of the towing-chain, to lift the boat off the bottom, but though we were able to lift the bow a little, the stern refused to be dragged out of the bed it had made for itself in the rapidly silting sand. By this time the sun was setting, and as we could not work in the dark, we determined to camp on a neighbouring sandbank, and before renewing the attempt in the morning to leave a considerable part of our cargo on shore. It was late before we turned in, and later still by the time we got to sleep, and the sleep was all mixed up with plans of how to recover the boat, fears lest we should fail, and questionings as to how we should get on without it, for though it was an old boat (it was given to us by a Plymouth friend seven years ago) and had seen plenty of service, yet it was altogether too useful for us to lose without our being deeply sensible of the loss. As soon as it was daylight steam was up, and we were once more tackling the problem. The new buoy fulfilled its purpose, and we had no difficulty this time in finding where the boat lay, but our efforts to pass a chain under the stern to lift it, as we had done the bow, were unavailing. We then tried to get a grappling-iron to fasten on to the stern. It was not difficult to get a grip, but whenever we got a good lifting pressure on, off it would slip, and we began to despair. By this it was time for our mid-day meal, and as we had not had 'beef' since leaving Underhill at the close of last year, the fact that the cow had been drowned did not stand between us and 'steaks'; and while we were discussing them we left the crew to make another attempt. It was not long before they got another grip, and this time such an one as did not give way when we brought to bear upon it all the power we had. After pulling for some time, the *Plymouth* was lifted off the bed of the river, and we found ourselves no longer anchored by the sunken boat, but floating with it down stream. We determined to make for a shelving sandbank to the south, and with all the steam we could get we managed to move slowly in that direction, but only slowly, for a boat 30ft. long and 8ft. wide offered no slight resistance to our motion. But though our progress was slow, it was towards the shelving sandbank, and the boat grounding upon it soon anchored us once more. More lifting, however, set us free, and after awhile we got into five feet of water, and then, with all hands in the water, the difficulty was solved; the *Plymouth* was soon afloat and safely alongside, just twenty-four hours after she went down. With very glad hearts we headed for our camp; and after picking up the children and goods we had left there, we were soon on our way once more, thanking God very sincerely that no lives had been lost, and that we were so well out of what might have been a most serious disaster.

"BRIGHT PROSPECTS.

"The journey to Bolobo and Lokolela was afterwards completed without further incident, except that two of the children we had with us fell overboard; but they got nothing more than a wetting and a bit of a fright. As Mrs. Grenfell was journeying with me we had to take our household—a dozen of the smallest youngsters in our school—with us.

"At Bolobo we found James Showers was making good progress, and I had

also reason to believe that he was making a very good impression on the people. At Lokolela Mr. Darby is giving all his available time to the language, and will soon have sufficient of the grammar to be worth printing. Till the language is mastered (more than a mere colloquial acquaintance is necessary) not much real work can be done. It is impossible in a country like this to get interpreters who are able to do more than talk about the simplest every-day things, and then but very imperfectly. We are hoping that Mr. Richards's translation of Mark's Gospel will soon be printed. With Mr. Darby's grammar and vocabulary and Mr. Richards's translation, a real foundation for future work will have been laid. May our God very graciously grant us the realisation of our bright hopes, and make use of us in manifesting the truth as it is in Christ in the terribly dark places that are round us on every hand!

"I remain, my dear Mr. Baynes, with very sincere regards,

"Faithfully yours,

"GEORGE GRENFELL.

"WHO WILL RESPOND?

"P.S.—Do you think you could get a friend to give us a bell for our new station at Bolobo? Our meeting-house will be situated in the neutral ground extending for about six hundred yards between the Bolobo and Moie towns. As beyond this neutral ground the houses stretch away for miles in unbroken lines both north and south, we shall be glad of a good big one—say eighty pounds weight. The tongue and ironwork should be sent separately to facilitate transport.

"G. G."

The Rev. Samuel Silvey writes from Arthington (August 23rd):—

"I was very much struck with the exceedingly fine field that Bolobo presents for missionary work.

"The new mission house is situated right in the centre of the Bolobo towns. This excellent site was selected years ago, but we cannot yet really occupy it for lack of men. Oh, that the churches at home would send us more men, then we could occupy this grand station! The way is clear, the work waiting, but where are the labourers?"

Baptist Mission in Rome, 1888.

BY THE REV. JAMES WALL.

THE present year opened with some foreboding for evangelical work in Rome. The great Catholic conspiracy was entering upon a period of action against the Government and the Unity of Italy. Petitions were being signed in Catholic circles in favour of some kind of restoration of the temporal power of the Pope, offerings were pouring in from all parts of the world for the Jubilee Exhibition, and, worst of all, a tremendous financial crisis in the building interest, which threw between twenty and thirty thousand workmen out of employment, seemed to offer material for that anti-revolution which Papists so ardently pray for. The Crispi Ministry, however, showed itself equal to the emergency. Officials in Government employ or under Government control were, on the slightest signs of disloyalty, dismissed, among

them even the Syndic of Rome; the unemployed who began to tumultuate were sent back to their native towns. The Romans arose in the municipal elections and crushed the Clerical party, and stringent but necessary laws were passed to bridle and curtail the power of the clergy. Thus before the end of the half-year the situation is entirely changed, and has become as favourable to the work of the Gospel as before it was prejudicial.

Our six stations here are at present in the following condition:—

Lucina, the headquarters of our Mission in Rome, continues to receive most opposition from the priests, because, being in the centre of the city, it is the most public refutation of their perpetually repeated libel that Protestants make no progress in Rome. The need of better accommodation for our various branches of work—Sunday-schools, mothers' meetings, medical missions, tracts, Bible, and newspaper work—is increasingly felt. I rejoice, however, in the prospect of obtaining it now that the premises have passed into the hands of the Committee, and I have the hope of help for the alterations needed. Through city extension, now gravitating north and west, the number of persons passing our door has greatly increased. As this is the stream in which we throw our nets and hooks, we rejoice in the prospect of a hall, with frontage on the piazza, which may be used for service every night and kept open during the day. Even now the hall is often open all day, and many enter to read the texts of Scripture on the walls—sometimes priests, nuns, or pilgrims—but never has anything been injured or lost in consequence. During Lent we had forty successive sermons in this locale, and they were better attended than some held in Catholic churches.

Trastevere, with its preaching, Sunday-school, hospital, medical mission, mothers' meeting, and Mrs. Wall's meeting for the poor, has continued encouraging. We are now, however, driven for the moment into a small shop which is utterly inadequate to our need. The premises, so adapted to all our work, and the large hall so well situated, have disappeared. The new embankment necessitated their expropriation. The compensation granted to us will go far, however, to provide a good locale for the crowded masses of Rome beyond the Tiber.

Consolazione.—Preaching, medical mission, and Sunday-school are always well attended.

Monti.—This locale has not realised our expectations, but at present we cannot find a better one. The meetings here require much labour. We hope soon to change the room for one more suitable.

Piazza V. Emanuele.—This locale is well situated in the midst of people come from other parts of Italy, who being removed from local interests and their priests, are most willing to listen to the Word of God. The preaching is crowded, the school and mothers' meeting well attended, and the medical mission helps weekly nearly one hundred sick persons, many of them fever-stricken.

Prati.—The meeting in Prati was being much blessed when the building crisis came, and the people who attended, most of them, had to leave Rome. We have, therefore, left this locale and advanced to the other side of this new quarter, which is more developed. Here, under the very windows of the Vatican, and all round the gardens of the Pope, immense blocks of building

have been run up, and because not yet dry, and therefore unfit for habitation, let at low rents to thousands of working people. A series of circumstances has led us to plant the standard on the very edge of the Papal ghetto—the unredeemed hill of Rome—and we are not going to retire. I have sent the evangelist, whom the late Mr. Robinson, of Bristol, gave me, to begin the work there. He is faithful and true; and now on the spot where Nero lighted his gardens with Christians wrapt in flaming pitch, and where the groans of the Inquisition rose for centuries, souls are being converted by the Gospel of Christ.

The statistics of the first half of this year are worth a glance. Of course they have but limited importance, and only give one phase of the work. I notice that the attendances at all the Meetings amount to 38,542; of persons who expressed adherence to the principles of the Gospel the numbers are considerable; candidates for church membership were nearly a hundred, twenty-five being admitted to communion, of whom twenty-two were baptized.

The circulation of the Scriptures is still regarded as the prominent part of our work. We have the large texts for the public places of the city, the single Gospel for the individual, and the Testament or whole Bible for special cases. This work is fruitful in blessing.

Our monthly paper, *Il Christiano Romano*, in which we send out a translated sermon of Dr. Maclaren's, has been made very useful, and gives promise of some-time paying its way. We find that all our efforts to get our paper sold in the usual way have failed. We know that the paper does good. We have had many instances showing that it is appreciated. Of a hundred persons to whom we sent it gratuitously for a year, seventy paid for it the year following, yet no bookseller will expose it for sale, and no vendor will cry it in the streets. Nevertheless last month our own people sold five hundred copies in the streets of Rome. This paper we believe to be of the greatest importance, and shall be glad if our friends will further its success.

As this letter is already too long, I must refer to the other stations and other branches of the work in another. I must not conclude, however, without referring to some present wants which, possibly, friends or Sunday-schools may be glad to supply. For our weekly meeting for children in Lucina, for the clothing club in Trastevere, for the circulating library, for the expenses of four Sunday-schools and their treats at Christmas, our teachers need £25.

Further, we make use of a considerable quantity of paper during the year for the journal, Bible placards, notices, handbills, and tracts, for which purpose I shall be glad to receive a ton of good quality.

In each station in Rome the people contribute towards their own expenses. In consequence, however, of their poverty, and the few who possess much who openly profess the Gospel, for some considerable time the work in this country must depend chiefly on help from without.

When the Church of Italy is strong, she will take her part in the evangelisation of the world, and especially in those parts of Africa which she cannot overlook. Meanwhile, seeing that in helping her we weaken the foe of all Gospel progress—the Papal Church—and help to raise a potent ally in all good work, let us do so with prompt and generous hand. JAMES WALL.

Special Appeal for Help for the Caicos and Grand Turk Islands.

THE Committee of the Baptist Missionary Society at their last meeting resolved to ask for special gifts on behalf of the peoples of the Caicos and Grand Turk Islands, who have recently suffered such severe losses consequent upon a disastrous cyclone.

The Rev. J. H. Pusey, writing from Grand Turk by the last mail, says :—

"I have to bring before you a notice of the disastrous hurricane of the 2nd inst. On Sunday morning, a few days before my arrival, the weather looked threatening, and the barometer continued to fall with the wind at N.E. About 8 o'clock everything was before the wind. As a result, over 240 houses were totally destroyed, and nearly every house left standing is more or less damaged. Over 400,000 bushels of salt destroyed, twenty-one lives lost, three large foreign vessels lost, and a large number of island craft, boats, a large schooner, &c., were blown from their moorings, and sunk or gone adrift. The accounts from the Lower Caicos of Baptist members are heartrending. The poor people's boats, the only means of their communication with Grand Turk, are lost; their houses are driven like chaff before the wind, and many are now living in the holes of rocks and under pieces of wood and boards, without food. The Wesleyan and Baptist chapels at Blue Hills and East Harbour are flat to the ground. Those at Salt Cay are seriously damaged. We thank God that our chapel here (Grand Turk) is only slightly injured on the southern gable end. We have also lost a strong building in our mission yard at Grand Trunk, and some of my personal effects are destroyed. Our losses of mission chapels, &c., cannot be fairly estimated in this hurried note to you until we have heard from other mission stations. Our present position is a sad one, but we are not disheartened or cast down. We believe that our Divine Master who sent the hurricane will also mercifully touch the hearts of Christian friends abroad to send us help in the restoration of our chapels.

"The Government here is doing its best to relieve those who are starving, but at present it seems to be unequal to the task, for we had a fatal case a few days ago. But we trust in the Lord, who doeth all things well.

"We are ready to go to work, but we are every one of us crippled for lack of means. We feel the want of our chapels, but our people are all distressed, and can do nothing for some time yet. A 'Relief Committee,' of which I am a member, has been appointed by the people to appeal abroad for help."

We shall be thankful to receive and forward at once any contributions that may be sent us in response to this appeal. Our treasurer, W. R. Rickett, Esq., has already contributed £10.

Chinese Drawings.

WE have recently received a small collection of Chinese drawings, the work of Chinese artists. In this number of the HERALD we present our readers with two of these sketches, reproduced exactly from the

originals: the first, "A Chinese Oculist"; and the second, "A Chinese Punch and Judy Show."

A CHINESE OCULIST.—(*From a Chinese Drawing.*)

CHINESE PUNCH AND JUDY SHOW.—(*From a Chinese Drawing.*)

In Memoriam.—Mrs. Wm. Wills.

By Rev. C. Spurgeon Medhurst.

ASIATIC cholera, which annually claims so many victims among the Chinese, has recently seized one of our missionary ladies as its lawful prey. Mrs. Wm. Wills, the beloved wife of the Rev. W. Wills, late of Hangchow and Shanghai, and now working in connection with the English Baptist Mission in Shantung, succumbed to the dreaded cholera, at Chefoo, on the ninth anniversary of her wedding day, the 8th September last, having laboured in China for ten years. Shortly before her death she summoned some of her servants to her bed-side and endeavoured to exhort them to repentance, and to turn to the Saviour. In her weakness she relapsed into the Ningpo dialect, with which the early portion of her missionary career had made her familiar, and her address had therefore to be subsequently translated into Mandarin by her husband, for the benefit of the listeners.

The following day Mrs. Wills was laid to rest in the Chefoo cemetery, where so many other departed missionaries await the resurrection morn. There was a large attendance of sympathising mourners, including a number of Mrs. Wills's old Hangchow friends, who were on their way to the Presbyterian Synod at T'ungchow Fu. At the conclusion of the funeral service, which was conducted by Dr. Douthwaite, of the China Inland Mission, Rev. A. Williamson, D.D., of Shanghai, directed the attention of the assembled company to Him who is the "Resurrection and the Life." "We lay our dear sister down in the full hope of the glorious resurrection—the next life, which is eternal life. This is but the emptiness of death, but the door into real life, and 'absent from the body we are present with the Lord.' 'Blessed are the dead from henceforth,' from the moment they die. 'Whether we live we live unto the Lord, and whether we die we die unto the Lord.' 'Let us therefore comfort one another with these words,' and with the thought of the eternal life into which our departed sister has now entered, and the hope of a glorious resurrection, and the resurrection life beyond." After Dr. Williamson had feelingly commended the bereaved husband and three motherless babes to the tender Father of all mercies, Rev. Hunter Corbett, D.D., addressed the Chinese spectators, and asked them to join him in prayer, and so this touching and impressive service was brought to a close.—*From Chinese Recorder.*

From a letter by the last mail from Mr. Wills, we learn he has returned to Tsing Chu Fu with his infant child, leaving his two little motherless girls in charge of the missionaries of the Chefoo China Inland Mission School.

The Lord Loveth a Cheerful Giver.

THE warmest thanks of the Committee are given to F. and S. for a silver spoon, for the Congo Mission; Two Sisters, Surbiton, "For My sake" (Matt. v. 11), for two silver bracelets and chain and locket. These friends write: "We have much pleasure in sending the enclosed, trusting they may realise a trifle, which we gladly give, to the Congo Mission Fund. May God very abundantly bless His work in those dark regions beyond, and we pray the Lord of the harvest that He will send forth more labourers into His harvest, and to pour out His Spirit upon all those now engaged in that glorious work for the Master, and those now being called to go forth to speed the message of salvation to the heathen. May they be 'hastened and pressed on by the King's commandment' (Esther viii. 14)"; Mrs. H. Lancaster, for silver chain, earrings, and bracelet, for the general work of the Mission; Marjy, for a pair of silver earrings, for the Congo Mission; M. Bennett, Portsmouth Street, Manchester, for a gift of work for the Congo Mission; Mr. Thomas Catlow, of Ashton-under-Lyne, who writes: "There has come into my possession a bed-quilt made from soldiers' clothing, containing thousands of pieces; it has been valued at £15. I thought I would send it for the benefit of our Society. You are at liberty to dispose of it as you may think fit. I thought it might be possible to sell it at some of the sales that are held on behalf of the Society. You will, no doubt, know the best means of disposing of it. May the funds be soon forthcoming, that shall forbid even the thought of a backward movement. 'Forward be our watchword, Steps and voices joined.' May God's blessing rest upon your labours, and crown them with abundant success." A Sincere Well-wisher, a silver bracelet, for the Congo Mission; Mr. Thos. S. Penny, Taunton, who writes: "I am delighted to see the large gift which appears in this month's HERALD; but I was almost equally delighted by the devotion manifested towards our great work at a little village where I gave two missionary addresses. The little church there is a branch of Silver Street, and in consequence of the unfavourable weather, only twenty-one were present in the afternoon and nine in the evening. Yet at the afternoon's service 10s. 9d. was contributed to the collection. One of the friends, a dairyman's daughter, handed me 50s.; another, the wife of the village baker, gave me 20s.; and a third, a domestic servant, whose wages probably would not be more than £10 or £11 a year, handed me 15s., which, she said, was the result of her savings during the year. Upon my remonstrating with the latter, because I thought it was more than she could afford, she replied: 'The dear Lord will set it all right by and by. It is very little to do for *Him*.' Whilst we have such consecrated souls giving and praying for the extension of our Redeemer's Kingdom, I am sure we need not be anxious on the score of our finances"; Rev. R. E. Glendening, Elgin, who sends three shillings, and writes: "This is a contribution from one of my poor members, who, having received the same as a gift, now sends it with his earnest prayers for the success of the Congo Mission"; Rev. J. C. Howells, Exeter, for one pound ten shillings and fivepence, who writes: "A young working man of my congregation decided for the year to give a penny a day to the Mission, and 30s. 5d. as the year's amount. He has been in work about six weeks, after being out of

work about thirteen months; but as soon as possible he thus 'pays his vow unto the Lord'"; Mr. W. H. Alden, Oxford, for three shillings and sixpence—"a small but self-sacrificing gift," writes Mr. Alden, from "a well-wisher at Charlton"; a Friend, Tunbridge Wells, for a small gold brooch, "a thank-offering from one who has nothing else to give for the Lord's work in foreign lands," per Rev. Percy Comber; Mr. Bootham, Bradford, Yorkshire, for an oak-mounted inkstand, for the Congo Mission, per the Rev. C. Rignal; a Blind Girl, for a silver pencil-case, for the Congo Mission.

The warm thanks of the Committee are also given to the following for much-needed and most welcome contributions:—A Friend of the Congo Mission, Scotland, £100; Mr. Edward Rawlings, £100; A Lady, per Mr. T. Matheson, for Congo, £25; Mr. W. Duncan Knight, £20; Mr. and Mrs. G. F. Wells, £20; Mr. J. T. Betts, for Congo, £13 2s. 6d.; Mr. F. Gardiner, £10; Un o'r Bobl, £15; I. M., £10; Mr. J. McIlvain, for Congo, £10.

Acknowledgments.

THE Committee gratefully acknowledge the following welcome and useful gifts received up to November 13th:—A case from Miss Martin, St. John's Wood, for Miss Compston, Calcutta; two parcels from Mrs. Bennett, Manchester, for Congo Mission; from Friends at Hampstead, per Rev. W. Brock, a case containing medicines for Rev. J. Stubbs, Patna, and a parcel containing clothing and toys for Mrs. Lewis, San Salvador; parcel from Miss Maris, Saffron Walden, for Miss Plested, Comillah; and twelve towels from Mr. J. Whitehead, Mossley, near Manchester, for Congo Mission.

Mrs. Johnston, of Forest Gate, asks that warm thanks be returned for the following gifts which Miss Allen took with her to India:—One parcel of goods from Gloucester, per Miss Whitehead, for Mrs. Anderson, Barisal; one parcel of goods from the Ladies' Working Party in connection with Upton Congregational Church, Romford Road, Forest Gate, E.; one parcel of goods from the Young Ladies' Working Party in connection with Upton Congregational Church, Romford Road, Forest Gate, E., both for Barisal.

Recent Intelligence.

LIFE OF THOMAS J. COMBER,
Missionary Pioneer to the Congo,
BY THE
REV. J. B. MYERS,
Association Secretary of the Baptist Missionary Society.

S. W. Partridge & Co., 9, Paternoster Row.
Price One Shilling and Sixpence.

We have very special pleasure in calling the attention of our readers to this most inspiring volume. Next month we hope to give a more lengthened notice of this fascinating story of a devoted life. It is beautifully illustrated, well

bound, and well printed. For a Christmas or New Year's gift, and for Sunday-school libraries or rewards, nothing could be more useful or suitable. We confidently anticipate it will have a large circulation.

The "Memorials of Joseph Tritton," "containing Poems and Addresses" by our late beloved Treasurer, "with Introductory Notice and Portrait," may be obtained on application to the Mission House. It is published and sold for the benefit of the Society, the price being two shillings, or by post two shillings and threepence. In the August issue of the HERALD we were able to give an admirable review of these choice "Memorials" from the pen of our venerable friend, Rev. Dr. Trestrail.

We are thankful for the enclosed resolution, unanimously passed at the recent gatherings of the Shropshire Association of Baptist Churches:—Resolved, on the motion of Mr. G. Lloyd, Bridgnorth, seconded by the Rev. G. Sear, Wem, "That this Association hereby thankfully and devoutly recognises the growing work of the Baptist Missionary Society, and the large measure of Divine blessing that has attended it, and, in response to the appeal of the Committee for a permanent increase of income, respectfully urges that each church should make use of the Annual Missionary Meeting and the visit of the Deputation to obtain an additional number of personal contributors by means of weekly, monthly, and quarterly subscriptions."—Signed, W. J. DYER, Secretary of the Shropshire Baptist Association.

At the last meeting of the Mission Committee, two brethren were accepted for mission service on the Congo—Mr. James A. Clark, of Folkestone, and of the Pastors' College, and Mr. Joseph L. Roger, of Leslie, N.B., and the Pastors' College also. We trust both these brethren will leave for Africa at the end of the current month or early in January, and we ask for them the special and earnest prayers of all our readers.

In connection with these urgently needed reinforcements, we are thankful to announce that the whole expense of outfit and passage of one of the two brethren just accepted for the Congo Mission will be generously met by a special gift from our much-respected friend, John Marnham, Esq., J.P., of Boxmoor. Will some sympathetic friend, who may read this announcement, feel disposed to contribute the needful £120 for the outfit and passage expenses of the other brother? This would be, indeed, a most welcome and seasonable gift. We pray that the Lord may graciously incline the heart of some friend to meet this need.

Our readers will be grieved to learn that tidings were received by the last Congo mail of the ill-health of Mr. H. K. Moolenaar, of Underhill Station, necessitating a change to Madeira. Mr. Moolenaar writes, under date of "Madeira, November 10.—I am glad to say I am feeling much better, and I hope, if I stay here for a short time, I shall recover my usual health, and be able to return to the Congo." In this hope we are confident all our friends will join. We commend our dear brother to their sympathy and prayers.

Contributions

From October 13th to November 12th, 1888.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

A Friend, Burgess Hill, for *Congo*	1	0	0
Bennett, Mrs, Waterford, for *Congo*	1	0	0
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A. B., per Rev. C. H. Spurgeon	2	0	0
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A gift from the Trustees of late Mr Edward Boustead, from the residue at their disposal, in accordance with his known wish, for *W & O* Fund	1,000	0	0
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Do., for *Palestine*	0	10	0
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LONDON AND MIDDLESEX.

Acton, Juvenile	6	5	0
Bermondsey, Haddon Hall Sunday-school	5	5	0
Brixton, Kenyon Ch., Sunday-school	9	3	9
Camberwell, Denmark Place Chapel	20	14	2
Do., Juvenile, for *N P, Barisal*	4	0	0
Do., Cottage Green Sunday-school, for *Congo*	5	0	0
Do., do., for *Mr Turner's work, China*	7	10	0
Do., Mansion House Chapel	0	12	0
Chiswick Sunday-school	1	0	6
Chalk Farm Sunday-school	2	10	0
Charles Street, Camberwell New Road, Sunday-school	2	9	1
Ebenezer Sunday-schl., Walworth, per Y.M.M.A.	3	13	1
Enfield Highway, Sunday-school	2	15	6
Hackney, Mare Street, on account	30	0	0
Hammersmith, West End, on account	8	13	6
Hampstead, Heath St., on account	175	0	0
Hatfield Street, St. Luke's, Ragged-schl. and Mission, for *Congo*	1	1	0
Highbury Hill Sunday-school, per Y.M.M.A.	9	9	5
Highgate, Southwood Lane	1	14	9
Do., Sunday-school, for *Congo*	0	12	0
Islington, Cross Street	10	5	0
Do., Sunday-school	8	10	4
Kilburn, Canterbury Road Sunday-school, for *Congo*	4	6	10
New Southgate	5	5	0
Peckham, Norfolk St. Sunday-school, per Y.M.M.A.	1	1	8
Do., Y.M.B.C.	1	1	0
Putney, Union Church Sunday-school	4	4	0
Do., do., for *support of girl in Intally school*	2	0	0
Rotherhithe New Road, per Y.M.M.A., for *China school*	2	9	10
St. Peter's Park, Paddington, Sunday-sch.	3	14	0
Shoreditch Tabernacle Sunday-school, per Y.M.M.A., for *support two Congo boys under Mr Bentley*	20	0	0
South London Tabernacle Sunday-school	3	6	0
Stafford Rooms Y.M.C.A.	1	0	0
Stockwell	11	3	3
Do., Sunday-school	9	13	8
Stoke Newington, Devonshire Square Chapel	2	10	6
Do., Sunday-school, per Y.M.M.A.	10	0	0
West Green	6	9	7
Willesden Green, Sunday-school	2	6	0

BEDFORDSHIRE.

Cranfield	1	18	6
Luton, Park Street, for *Congo*	10	6	11

BERKSHIRE.

Reading, Wycliffe Ch., for *Congo*	1	6	2
Do., do., Sun.-sch.	7	4	0

BUCKINGHAMSHIRE.

Long Crendon	0	5	0
Northall	1	0	0
Winslow	3	3	0

CHESHIRE.

Birkenhead, Grange Road, Sunday-school	6	3	0
Do., Conway Street	2	7	6
Do., Jackson Street	2	2	8
Chester, Grosvenor Pk. Sunday-school	2	10	0
Stockport	8	0	0

CORNWALL.

Falmouth	17	3	0
Helston	10	0	0
St. Austell	2	4	5
Do., for *W & O*	0	10	0
Truro	4	14	6

DERBYSHIRE.

Derby, Trinity Chapel...	26	10	8
Loscoe	1	0	0
Riddings.....	2	2	0

DEVONSHIRE.

Chudleigh	5	18	3
Do., for *Congo*	0	10	0
Cullompton	11	5	6
Devonport, Hope Ch.	3	16	3
Exeter, Bartholomew Street	1	10	5
Honiton	6	19	10
Kingsbridge	10	4	8
Do., Juvenile, for *China*	2	7	9
Plymouth, Mutley Ch.	44	0	0
Do., do., Sun.-sch.	20	0	0
Torquay	19	2	10
Totnes.....	38	17	0
Do., for *China*	2	0	0

DORSETSHIRE.

Poole	15	16	8
Do., for *N P*.....	9	17	2

DURHAM.

Consett	13	4	0
Hamsterley	3	5	0
Jarrow.....	5	9	3
Spennymoor	0	15	0
Witton Park	1	0	0

ESSEX.

Barking, Queen's Road Sunday-school	2	6	8
Leytonstone, Sun.-sch.	6	11	0
Woodford, George Lane, Sunday-school	3	9	7

GLOUCESTERSHIRE.

Arlington	3	3	2
Avening	2	14	11
Do., Sunday-school	2	11	9
Bourton-on-the-Water	15	3	10
Hillsley	1	18	0
Do., for *W & O*.....	0	14	2
Kingstanley	12	12	6
Do., for *China*	0	10	0
Minchinhampton, for *Congo*	1	0	0
Naunton and Ginting	5	5	0
Stow-on-the-Wold	8	17	2

HAMPSHIRE.

Bournemouth, Westbourne	13	10	0
Lymington.....	13	16	0
Milford	2	10	8
Sway.....	0	17	2
Southampton, East St. Sunday-school, for *N P, Dinapore*.....	1	0	0

ISLE OF WIGHT.

Sandown	3	6	1
Yarmouth	5	5	0

HERTFORDSHIRE.

Hitchin	23	8	2

HUNTINGDONSHIRE.

Woodhurst Sunday-sch., for *Congo*	0	13	0

KENT.

Canterbury	8	5	8
Do., Sunday-school	3	10	4
Crayford Sunday-school	2	16	6
Forest Hill, Sydenham, Chapel.....	5	18	0
Pembury (moiety)	1	14	4
Tonbridge	6	0	0

LANCASHIRE.

Bacup, Doals.....	2	5	3
Eccles	3	3	0
Liverpool, Myrtle St., on account.....100	0	0	
Do., Richmond Ch.	51	13	7
Do., do., for *Congo*	0	11	0
Do., Everton Village, on account.....	15	0	0
Liverpool, per Mr John Cripps—			
Anniversary Collectn.	12	15	7
Juvenile do.	5	10	0
Princes Gate	26	17	4
Walnut Street	6	6	2
Do., for *N P*	0	7	6
Empire Street	3	16	10
Do., Sunday-schl.	3	18	3
Walton, Juvenile.....	7	0	0
Hall Road	1	17	10
Tue Brook	2	2	3
	70	11	9
Less district expenses	7	9	3
	63	2	6
Manchester, collections	38	8	7
Do., Union Chapel	164	12	11
Do., Grosvenor St.	4	17	6
Do., West Gorton ..	2	1	1
Do., Upper Medlock Street, Welsh Ch. .	5	8	5
Do., do., for *N P*	1	3	7
Do., Broughton	4	14	11
Stretford. Edge Lane (moiety)	10	0	0
Preston, Pole Street ...	11	4	0

LEICESTERSHIRE.

Leicester, Belvoir St....	95	1	11
Do., Charles Street	29	6	0
Do., MelbourneH ul	23	4	6
Sheepshed	8	0	0
	155	12	5
Less expenses	7	9	6
	148	2	11

NORFOLK.

Swaffham	15	0	0

NORTHUMBERLAND.

Alnwick	1	0	0
Ford Forge	5	3	5
North Shields	10	10	7

NOTTINGHAMSHIRE.

Collingham and Carlton-le-Moorland	7	1	0
Calverton	0	5	2
New Basford.....	5	0	0
Nottingham, Public meeting	6	11	11
Do., Derby Road ...	28	16	4
	47	14	5
Less expenses	5	0	0
	42	14	5
Juvenile Association—			
Collection (United)...	5	17	7
Derby Road	10	16	11
Bentinck Road.....	3	16	11
Circus Street	1	10	5
Independent Street...	4	12	7
	26	14	5
Less expenses	2	12	0
	24	2	5

OXFORDSHIRE.

Chadlington	0	6	0
Hook Norton.....	0	16	4
Oxford, New Road	34	16	6
Do., for *Congo*	0	3	6

SHROPSHIRE.

Lord's Hill	1	15	0

SOMERSETSHIRE.

Bath, Manvers Street Sunday-school	12	0	0
Fivehead and Isle Abbotts	2	16	8
Keynsham	0	2	6
Taunton, Silver Street	29	0	0
Watchet and Williton	3	7	10

STAFFORDSHIRE.

Burton-on-Trent, Tabernacle	2	11	9

SURREY.

Dorman's Land.....	6	17	9
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Sutton Sunday-school, for *N P, Delhi*	4	4	4
Upper Mitcham	1	10	0
West Norwood, Chatsworth Road Sunday-school	6	4	6

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treasurer 198	15	1	

Coventry, Queen's Road	157	6	9
Do., for *Congo*	5	0	0

WESTMORELAND.

Crosby Garrett	32	5	0

YORKSHIRE.

Bradford, Trinity Ch., for *China*	1	0	0
Do., for *India*	1	0	0
Bramley, Salem	0	12	0
Brearley, Luddenden Foot	18	18	0
Cowling Hill	2	10	9
Hebden Bridge	53	15	6
Do., for *China*	0	10	0
Do., for *Congo*	0	10	0
Lindley Oakes	3	4	3
Meltham	6	9	0
Middlesborough	5	18	9
Norland	0	15	0
Slaithwaite, Liberal Hall	1	7	0
South Bank, Sunday-school, Normanby Road	1	2	9
Sutton-in-Craven	44	7	3
Todmorden, Roomfield, Sunday-school	26	11	6
Wainsgate	8	5	7
Do., for *support of Congo boy*	5	0	0

SOUTH WALES.

CARMARTHENSHIRE.

Llanelly, Greenfield Ch.	149	7	4
Do., for *W & O*	6	17	0

GLAMORGANSHIRE.

Landore, English Ch.	1	0	0
Neath, Orchard Place	8	19	1
Penydaren, Ebbw	4	0	0
Swansea, Bethany, West Cross	1	9	3
Treherbert	2	2	0
Ystalyfera, Soar	2	9	0

MONMOUTHSHIRE.

Abergavenny, Frogmore Street	18	15	0
Do., Sunday-school	16	6	1
Magor	14	16	0
Redwick	1	11	4
Usk	10	8	8
Whitebrook and Llandogo	2	2	6

PEMBROKESHIRE.

Creswell Quay, Pisgah	0	10	0

SCOTLAND.

Elgin	0	3	0
Leith	0	12	0
Glasgow, Adelaide Place	10	0	0

FOREIGN.

New Zealand, Auckland, Mr J. T. Stevenson	10	0	0

INDEX TO MISSIONARY HERALD.

ORIGINAL AND OTHER ARTICLES.

	PAGE
The New Year	3
The Congo Mission 7, 39, 80, 250, 287, 372, 412, 453, 458	
1888 Anniversary Services	13
Tidings from the Land of the Rising Sun	13
Tsing Chu Fu Chapel, Shantung *(Illustration)*	15
The Formation of a new Out-Station in the Barisal Mission in 1887	16
Temple of the Goddess of Mercy, Shantung	18
Native Conference of Churches	20
The Late Joseph Tritton, Esq.	22
Work in Dacca, Eastern Bengal	23
The Late Herschel Dear, Esq., of Monghyr	25
Acknowledgments	28
Appeal on Behalf of the Congo 28, 66, 99	
Chumarni School, Delhi *(with Illustration)*	29
The Lord loveth a Cheerful Giver ...30, 66, 100, 138, 252, 287, 327, 400, 436, 469	
Mr. W. Holman Bentley's New Book	43
Our Finances	44
A Visit to the City and Tomb of Confucius *(Illustration)*	46
The Voyage to India	48
Allahabad Chapel	50
Zenana Mission	51
Ninety-sixth Anniversary of the Baptist Missionary Society	52
Good News from Delhi	52
Itinerant Chinese Sewing Women *(Illustration)*	54
Mohammedanism as a Missionary Religion	54
Appeal on behalf of Jamaica	62
Summer Work in Italy	63
Close of the Financial Year	75
The Congo Mission Burial Ground	76
Work in the Delhi District	78
Evangelistic Work in Shantung	82
Indian Asceticism	86
Tidings from Shansi, North China	88
Work at the Sonepore Mela	90
Seamen's Coffee Rooms, Calcutta	98
Missionary Anniversary Services	111
Missionary Enterprise in India	119
General Conference on Foreign Missions	133
Missionaries, School Children, and Work-people at Underhill Station *(with Illustration)*	135
Mr. Whitewright and his Chinese Students *(with Illustration)*	136
Ninety-sixth Annual Report—	
Finance	147
Missionary Staff	151
Eastern Missions	158
Western Missions	191
The West Indies Mission	198
European Missions	206
Appendix (List of Missionaries, &c.)	218
The Annual Meetings	227
The Missionary Breakfast Conference	227
Our Churches and Foreign Missions	229
Tidings from the Field—	
The Congo Mission	238
India	239
China	244
A Letter from Northern India	245
Pictures from China	247
Recent Tidings from the Congo Mission	263
Mrs. Wall's Work Amongst the Poor in Rome	264
Work in Eastern Bengal	265
Women's Work in China	269
Baptisms at Raygunge, Bengal	270
Baignath Mela	274
Leaders of the Shantung Native Christian Churches	278
Mission Work in India	281
China	282
Chinese Idolatry	285
Memorials of Joseph Tritton 299,	364
Cheering Tidings from the Congo Mission	304
Underhill Station, Congo River	309
An Inspired Order	311
An Appeal from China for Earnest Prayer	312
New Zenana Mission House, Mymensing	314

ORIGINAL AND OTHER ARTICLES—*Continued.*

	PAGE
Sunday Schools and Missions	317
The Great Commission	320
Autumnal Missionary Services	323, 335
Notes of a Sermon	324
The Bamboo	325
The Grave of Dr. Carey	326
Important Resolution on Finances	337
Interior of Native Training Institution, Delhi	343
The Bahamas Mission	344
Communication from the Rev. J. G. Brown, of Arthington Station, Stanley Pool	346
Parsee Cemetery in Bombay	350
Letter from Mrs. Couling, of China	350
In Memoriam	356
The Great Bell at the Temple of Daibutsz, Kioto, Japan	358
Decease of the Rev. William Carey Upton, of Beverley	358
First Fruits at Hsiao Tien Tzu, Shansi	361
A Welcome Gift	363
Our Present Financial Position	371
The Last Letter Written by Mr. Michael Richards from Lokolela	377
Tidings from San Salvador	379
Banana, Congo River	380
Statistics from Bengal	381
Appeal on Behalf of the Congo	385
An Appeal for Zenana Missionaries	385
"Isu Charitra"	388
Prem Chand	390
Two Months in the Himalayas beyond Simla	394
The late Rev. William Hamilton Gamble, of Port of Spain, Trinidad	398
The 1888 Huddersfield Autumnal Missionary Services	407
Missionary Designation and Valedictory Service at Huddersfield	408
The late Mr. Michael Richards	417
Recent Congo Mission Tidings	418
Delhi Native Christian Students	418
The Rev. R. F. Guyton, of Delhi	420
The Zenana Mission	421
Notes from India	422
The Women of China	427
"Praise God!"	430
Work in the Allahabad District	432
A Welcome Gift	436
Tidings from India	444
Travelling in Congo	450
An Appeal from Japan	451
Baptist Mission in Rome, 1888	463
Special Appeal for Help for the Caicos and Grand Turk Islands	466
Chinese Drawings	467
In Memoriam—Mrs. W. Wills	468

HOME AND OTHER PROCEEDINGS.

Acknowledgments	28, 99, 254, 287, 364, 399, 435
Annual Report	147
Annual Services	13, 111, 227
Autumnal Meetings	323, 335, 407
Bible Translation Society	101, 198
Christmas and New Year's Cards for Native Preachers' and Evangelists' Fund	444
Contributions	34, 69, 100, 141, 256, 288, 330, 365, 403, 439, 472
Decease of Missionaries	32, 153, 328, 372, 401, 402
Departure of Missionaries	159, 172, 288, 328, 437
Finances	10, 24, 44, 75, 147, 371
Illustrated Missionary Lectures	400
New Missionary Books	471
New Year's Prayer-meetings	443
Recent Intelligence	31, 66, 100, 139, 254, 288, 328, 401, 437, 470
Valedictory Services	101, 288, 408
Sacramental Collection for Widows' and Orphans' Fund	443
Young Men's Missionary Association	34, 101, 116, 400
Zenana Mission	51, 100, 314, 385, 421

MISSIONARIES AND OTHERS.

Allen, Isaac	402
Anderson, J. H.	16, 161
Balfour, J.	328
Barnett, T. H.	23, 255, 381
Bate, J. D.	164
Bell, W.	173
Bentley, W. H.	43, 135, 304, 453
Biggs, J. E.	32, 153
Boustead, E.	139
Briggs, A.	328
Brown, J. G.	4, 195, 346
Brown, J. T.	48
Bruce, P.	140
Cameron, C.	67, 76, 135
Carey, Dr.	327
Carey, W.	168, 425
Charters, D.	67
Chowdhery, R. R.	156, 255, 402, 448
Comber, P. E.	11, 255, 381, 422, 450
Comber, T. J.	153
Couling, S.	182, 350
Cust, R.	196
Dann, G. J.	246, 432
Darby, R. D.	7, 194
Darling, F. C.	153
Davey, J.	155
Davies, P.	101, 238, 377, 438
Dear, H.	25, 155
Dixon, H.	188
Drake, S. B.	15
Duncan, Moir	439
Durbin, F.	179
Dutt, G. C.	170, 426
East, D. J.	206
Eaves, G.	13, 190, 451
Edmondstone, G.	139
El Karey, Y.	191
Ellison, J.	163, 265, 314
Evans, B.	274
Evans, T.	174
Ewen, J.	90, 255
Forsyth, R. C.	46, 182, 247, 278, 289
Fuller, J. J.	255
Gamble, W. H.	33, 200, 398
Gammon, R. E.	199
Goolzar Shah	328
Graham, R. H. C.	40, 192, 377
Gray, G.	61, 178
Grenfell, G.	81, 374, 430, 458
Grieff, R.	403
Guyton, R. F.	344, 420
Hannington	324
Harris	81
Harrison, F. C.	239, 377
Hay, R. W.	31, 48, 241
Hormazdji Pestonji	173
Hunter, W.	174
Hunter, W. W.	119

MISSIONARIES AND OTHERS—*Continued.*

	PAGE
James, F.	184, 439
James, W. R.	426
Jenkins, A.	207
Jones, A. G.	184
Jones, D.	422
Jones, David	161
Jordan, C.	170, 388, 446
Kerry, G.	22, 425, 444
Landels, W. K.	210, 214
Lapham, H. A.	177
Lewis, T.	39, 81, 192, 239, 264, 375, 379, 412
Makepeace, J.	139
Martin, T.	33
Marnham, J.	471
McKenna, A.	390, 437
McLean, A. J.	243
Medhurst, C. S.	82, 138, 180, 314, 468
Moolenaar, H. R.	140, 194, 239, 417, 471
Myers, J. B.	3, 471
Oram, F. R.	254
Owen, J.	229
Pearce, G.	154
Philips, H. R.	193
Pierson, A. T.	320
Pigott, H. R.	176
Potter, J. G.	161, 242, 394
Prem Chand	390
Price, W. J.	422
Pusey, J. H.	260
Richards, M.	80, 146, 372, 376, 417
Robinson, D.	162, 270, 427
Rouse, G. H.	31, 98
Rowe, R. H.	202
Schoburgh, P. F.	62, 204
Scrivener, A. E.	81, 140, 309, 328
Shindler, J. H.	153
Shorrock, A. G.	102, 282
Silvey, S.	238
Slade, A. D.	101, 139, 233, 375
Smith, Jas.	29, 52, 86, 281
Sowerby, A.	186, 244, 285, 362
Spearing, M.	153
Spurgeon, R.	20, 162, 239, 386, 420
Stubbs, J.	448
Summers, E. S.	54
Teichmann, A.	168
Thomas, H. J.	169, 425
Thomas, J. W.	140
Thomas, S. S.	78, 418
Trestrail, Dr.	303
Tritton, J.	22, 151, 299, 364, 470
Tucker, W. A.	204
Turner, J. J.	88, 187, 269
Underhill, Dr.	398
Upton, W. C.	289, 358
Waldock, F. D.	176, 328
Walker, R.	214
Walker, W.	401
Wall, J.	63, 212, 463
Watson, Dr.	183
Weeks, J. H.	101, 139, 265
West, A.	31
White, W. J.	189
Whitewright, J. L.	136, 180, 263, 427
Whitley, H. G.	153
Williams, W.	201, 401
Wills, W. A.	68, 184
Wills, Mrs.	468
Wilshere, D.	198, 255, 345

INTELLIGENCE—STATIONS, ETC.

AFRICA—	
Cameroons	191
Congo	7, 39, 76, 80, 135, 238, 250, 304, 316, 372, 412, 430, 450, 453
BAHAMAS	198, 349
BRITTANY	207
CEYLON	61, 176
CHINA	15, 46, 82, 88, 136, 189, 244, 247, 260, 350, 427, 466
CUBA	203
HAYTI	202
HONDURAS	203
INDIA—	
Agra	161, 242, 422, 438
Allahabad	50, 101, 245, 432
Backergunge	20
Barisal	16, 161, 446
Benares	422
Bombay	350
Calcutta	98, 444
Dacca	23, 241
Delhi	23, 52, 78, 343, 418, 420
Dinagepore	162
Furreedpore	386
Madaripore	162, 239
Mymensing	163, 265
Patna	448
Poona	447
Raygunge	270
Serampore	243, 426
Simla	394, 425
Sonepore	90
ITALY—	
Naples	215
Rome	33, 63, 265, 463
Turin	200
JAMAICA	62, 201
Calabar College	204
JAPAN	13, 189, 359, 451
NORWAY	206
PALESTINE	191
SAN DOMINGO	199, 397
TRINIDAD	200
TURK'S ISLAND	200, 466

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